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CORPUS INSCRIPTIONUM INDICARUM

VOL. IV

INSCRIPTIONS  
OF THE  
KALACHURI-CHEDI ERA

PART II

DEPARTMENT OF ARCHAEOLOGY, INDIA

CORPUS INSCRIPTIONUM INDICARUM

VOL. IV

INSCRIPTIONS  
OF THE  
KALACHURI-CHEDI ERA

EDITED BY

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*IN TWO PARTS*

PART II

WITH 42 PLATES

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# ADDITIONS AND CORRECTIONS

## TEXTS AND TRANSLATIONS

- Page 378, Text-line 10—For *सितीशो भवत्* read *सितीशोभवत्*.
- „ 383, foot-note 2, line 1—For *Ayēṃukha-Kratb-ākramaṃ* read *Ayēṃukha-jaya-Kratb-ākramaṃ*.
- „ 384, line 10—For *Sugalladēvi* read *Sūgalladēvi*.
- „ 385, line 6—For *Vaṇiāpātaka* read *Vaṇiāpātaka*.
- „ 396, line 23 —For *Parāsara* read *Pārāsara*.
- „ 396, f. n. 1, line 1—For *Sūdra* read the *Sūdras*.
- „ 397, line 6—Insert a comma after *all*.
- „ 400, f. n. 10—For *Vasantilakā* read *Vasantatilakā*.
- „ 401, para. 3, line 8—For *Uttāyapa* read *Uttarāyapa*.
- „ 402, para. 2, line 8—For *Vaṅkēṣṭvar* read *Vaṅkēṣṭvara*.
- „ 404, line 12—For *is* read *as*.
- „ 406, f. n. 8—Insert *like* after *look*.
- „ 408, line 2 from the bottom—After *Rigveda* insert *who* has emigrated from *Hastiyāmāthi*.
- „ 409, line 8—Insert a comma after *indeed*.
- „ 409, line 9—Insert the *Mayor* of *Ratnapura* after *Yāsa*.
- „ 410, line 11—Insert a comma after *who*.
- „ 410, line 20—For *Prithivīvara* read *Prithvidēva*.
- „ 411, para. 2, line 4—For *capital* read *kingdom*.
- „ 413, line 37—Insert *in battle* after *enemies*.
- „ 417, line 9—For *groups* read *group*.
- „ 417, line 18—Insert a comma after *(family)*.
- „ 417, f. n. 2, line 2—Insert a comma after *temple*.
- „ 418, para. 1, line 16—For *discovery the of* read *discovery of the*.
- „ 423—For the numbers 1 and 2 of the foot-notes, substitute 2 and 1 respectively.
- „ 424, para. 2, line 1—For *grand-father* read *grandfather*.
- „ 427, Text-line 24—Insert a *visarga* before *कालिका*—.
- „ 429, line 12—For *countries* read *continents*, and for *country* read *continent*.
- „ 434, Translation of v. 10, line 2—For *Parvati* read *Pārvatī*.
- „ 435, f. n. 1, line 4—For *Sikhiṇab* read *Sikhiṇab*.
- „ 440, f. n. 13—For *Sikbariṇi* read *Sikbariṇi*.
- „ 441, Text-line 26—For *प्रह्लाद* read *प्रह्लाद*.
- „ 442, Translation of verse 21, line 1—For *liket he* read *like the*.
- „ 443, para. 3, line 3—For *Śivadēva* read *Śivadāsa*.
- „ 451, line 6—For *l. 14* read *l. 6*.
- „ 451, line 16—For *Ṭhakkurāṇi* read *Ṭhakkurāṇi*.
- „ 452, f. n. 1, line 1—For *means* read *mean*.
- „ 453, para 1, line 1—Insert a comma after *Vaḍuhara*.
- „ 454, line 2—For *पौष्ट वैभुज*— read *पौष्टवैभुज*—.
- „ 455, f. n. 6, line 4—For *Anwashṭubb* read *Anushṭubb*.
- „ 457, Translation of verse 20, line 2—For *god* read *gods*.
- „ 457, Translation of line 17—After *Jasānanda*, insert *son of the Mahāpāṇḍita*, the illustrious *Ṭhakkura Jasōdhara*.
- „ 458, para. 3, lines 10—11—Omit the *Sarkho* plates . . . and.
- „ 460, para. 1, line 3—Insert a comma after *granted*.
- „ 460, Text-line 7—Insert a *visarga* after *राज*.
- „ 466, para. 3, line 3—Insert a comma after *Chhattisgarī*.
- „ 467, line 3—*Khijjiṅga* was the capital of the *Bhaṇja* kings. It is identical modern *Khiching* in the former *Mayurbhanj* State. *Dandapura* is probably identical with *Dantan*. See above, p. 411.
- „ 468, Text-line 15—For the note-reference 21 read 12.
- „ 471, Translation of verse 15, line 3—For *Prithvidēva* (I) read *Prithvidēva* (I).

- Page 474, Title of the inscription—For **PLATE** read **PLATES**.  
 „ 474, f. n. 1, line 1—Insert a comma after 76, and for date read dated.  
 „ 478, Translation of verses 15—16, line 2—Insert a comma after *maṇḍala* and taxes.  
 „ 482, Text-line 34—For चादोकेनो read चादाकेनो—.  
 „ 482, foot-note 9—For चादाकेनो read चादाकेनो—.  
 „ 483, Page-title—For 1297 read 1207.  
 „ 484, line 7—For *jibhmāṇīya* read *upadhmāṇīya*.  
 „ 487, Text-line 17—For पु पवन्ता— read पुपवन्ता.  
 „ 496, para. 3, line 8—Insert a comma after *Harigaṇa* and *Vallabharāja*.  
 „ 499, Text-line 20—Insert [ before ॥२४॥ ] and दषद—.  
 „ 513, para. 2, line 6—For *Kosandhi* read *Kōsandhī*.  
 „ 513, Text-line 2—For विभ्रमदद— read विभ्रमपद—.  
 „ 513, f. n. 1, line 2—For *Archanānata* read *Archanānasa*.  
 „ 514, foot-note 11, line 3—For आत्रेयार्चनानस— read आत्रेयार्चनानस—.  
 „ 516, Translation of verse 3, line 1—Delete the comma after born.  
 „ 519, para. 3, line 3—For *Chhituka* read *Chhitūka*.  
 „ 521, 2—Insert at *Vapāri* after a beautiful tank.  
 „ 524, Text-line 27—For वेदि सम्बत् read वेदिसम्बत्.  
 „ 527, Translation of verse 36, line 1—For *Āmaṇḍēva* read *Āmaṇḍēva*.  
 „ 533, para. 1, line 7—Insert a comma after *Jājalladēva* II.  
 „ 542, f. n. 2—For *i.e.*, (*Vishnu*) read (*i.e.*, *Vishnu*).  
 „ 543, line 16 from the bottom—For well -preserved read well preserved.  
 „ 550, para. 3, line 3—For 24th June read 9th July.  
 „ 576, para. 4, last line—For *Ratnapāla* read *Ratnadēva*.  
 „ 582, Translation of C—Insert *Rāṇaka* before *Gōpālādēva*.  
 „ 582, line 15, Title of the inscription—For (*Kalachuri*) read *Kalachuri*.  
 „ 583, para. 5, line 1—For *Samvat* read *Saṁvat*.  
 „ 599, para. 5, line 4—*Bōpadēva* should be in thick Roman type.  
 „ 621, Translation of line 1—Insert the prosperous before *Bharukachchha*.  
 „ 628, Text—line 6—For मंडलपतीन read मंडलपतीन्.  
 „ 636, para. 1, line 4—For *Jāuli* read *Jāull*.  
 „ 654, line 5—For *Joyasimha* read *Jayasimha*.  
 „ 654, footnote 1, line 3—For स्वेच्छा read स्वेच्छा—.  
 „ 656, Text-line 16—Delete the *visarga* after (नम्).

## PLATES

- Plate XCI—Title—For (*KALACHURI*) read *KALACHURI*.  
 „ CI—Title—For (*KALACHURI*) read *KALACHURI*.



## INSCRIPTIONS OF THE KALACHURIS OF SARAYUPARA

No. 73; PLATE LXI

### KASHA STONE INSCRIPTION

**T**HE stone slab which bears the subjoined inscription was discovered by Mr. A. C. L. Cardleyle in 1875-76 at the Buddhist ruins near Kashi (lat. 26° 45' N., long. 83° 55' E.), the ancient Kusānagara, where Gautama Buddha entered the *Mahāparinirvāṇa*.<sup>1</sup> "The exact spot where the discovery was made was on the south side of the doorway of the brick-shrine in which the large blackstone image of the Buddha, locally known as *Māthā Kūar* was originally enshrined". The inscription was first noticed by Dr. Kielhorn, from estampages supplied to him, in his *Epigraphic Notes in Nachrichten von der Königl. Gesellschaft der Wissenschaften zu Göttingen Phil.-historische Klasse*, 1903, pp. 300-303. It was next edited from the original stone, with a lithograph and a translation, by Rai Bahadur Deyā Ram Sahni in the *Epigraphia Indica*, Vol. XVIII, pp. 128 ff. It is edited here from excellent estampages which I owe to the kindness of the Curator of the Lucknow Museum, where the slab has since been deposited.

The slab which is of the blue stone variety from the Gaya district measures 3'  $\frac{1}{2}$ " in breadth and 1'  $\frac{3}{4}$ " in height. The inscription is fragmentary. The extant writing covers a space 2' 10 $\frac{1}{2}$ " broad by 1' 2 $\frac{1}{2}$ " high, and contains 24 lines. Nothing is of course lost at the top. On the proper right and particularly on the left, especially in ll. 10-24, a large number of letters have been completely damaged owing to the peeling off of the surface of the stone. Besides, one or two lines have been damaged at the bottom, which is much to be regretted; for the lost portion must have contained some more historical information as well as particulars about the object of the inscription. The size of the letters varies from  $\frac{1}{8}$ " to  $\frac{1}{4}$ ". The letters are larger and more sparsely written in the first five lines. They gradually decrease in size and are more compressed in subsequent lines.

The characters are of the Nāgarī alphabet. R.B. Sahni assigned the inscription to the 11th or 12th century A.C. In my opinion it is somewhat earlier as it shows the following palaeographic characteristics:—(1) The *mātrā* for the medial *i* and one of the constituents of the medial *ai*, *ē* and *au* appear as small curves added to the left of the top line of the consonant. They have not yet developed into full-fledged *prishṭhamātrās*; (2) the medial *u* is shown by a small serif at the bottom of the vertical; see, e.g., *sudhīp* and *sphuṭa*, both in l. 8; (3) the left limb of *dh* and *kh*, the tail of *h* and the vertical at the top of *ph* have not yet been developed as in the Nāgarī alphabet of the 12th century and the loop in the right limb of *kh* is open in some places; see, e.g., *-nidhīp*, l. 4, *khyaṭa*, l. 13, *śikhari*, l. 16, and *haṭhakrit*, l. 5; (4) *ph* presents transitional forms; see, e.g., the archaic form in *muktā-phalaip*, l. 20, and the later one in *sphuṭa*, l. 8. In many respects the present inscription resembles the Bīlhāri stone inscription of Yuvārjadēva II. On the evidence of palaeography I would, therefore, assign the record to the 10th cen. A. C. The language is Sanskrit,

<sup>1</sup> This identification is established beyond doubt by the discovery, in the *nīpa*, of a copper-plate inscription containing besides certain *śīlas* the words [Pari]nirvāṇachalitā śīlra-paṭṭa III. Some *Mahāparinirvāṇa* clay seals have also been discovered there. For the excavations at Kashi, see *A. R. A. S. I.* for 1910-11, pp. 65 ff. and for 1911-12, pp. 134 ff.

<sup>2</sup> *Ep. Ind.*, Vol. XVIII, p. 128. Himansu Sastri, who excavated at Kashi, thinks that the shrine was the chapel of a monastery; see *A. R. A. S. I.* for 1910-11, pp. 68 ff., and for 1911-12, pp. 138 ff.

and except for the opening obeisance to Rudra and Buddha, the preserved portion is wholly in verse. The number of verses wholly or partially preserved is thirty. As regards orthography we may note that *b* is everywhere written as *v*; *k* is replaced by *g* in *Naghuṣṭha*, 1.9 and the *anuvāsa* wrongly substituted by *ṣ* in *vaṣṭa* and *vaṣṭi*, ll. 10, 11 and 12, by *m* in *samvidhāy*, 1.3 and by *n* in *rājakaṇṭha*, 1.19.

The inscription opens with five invocatory verses, the first two of which are in honour of Siva,<sup>1</sup> probably because the king who put up the inscription was a devotee of that deity. The third verse is in praise of the Buddhist goddess Tārā, while the next two invoke the blessings of the Buddha. With verse 6 begins the description of the pedigree of the ruling king. The first seven verses (6-12) describe his mythical ancestors. The god, who is the cause of the creation, preservation and destruction of the universe, first created Brahmā, who himself produced the seven Prajāpatīs. One of them Atri, after performing very severe penance called *anuttara*,<sup>2</sup> brought forth the moon. His son was Budha who married IIā. Their son was Purūṇvas with whom the heavenly damsel Urvaśī enjoyed pleasures for a long time. The genealogy is then carried on through Āyu, Nahusha, Yayāti, Yadu, Sahasrada and Hāhaya to Kārtavīrya. The historical portion begins in verse 13 with the mention of the Kalachuri family, to which the reigning king belonged. The first historical person of that family mentioned in the present record is Saṅkaragapa who is said to have pleased Siva and obtained from him his own symbol. This was probably the emblem of the bull which figures on the seal of Sōḍhadēva<sup>3</sup> who probably belonged to a collateral branch of the same family. His son was Nannarāja, who, again, had a son named Lakshmanā (I). This last-mentioned prince is described in verse 17 as having established himself in the mountainous country called Śaṭvaya, which was the place of residence of the mythical king Sibi, the son of Uśinara. From him was born Śivarāja (I). The latter's son was Bhīmaṣa (I), who again had a son named Lakshmanarāja (II). We are told that the title *Rājaputra* befitted this prince more appropriately than hundreds of others. Lakshmanarāja (II)'s son was Śivarāja (II). The latter's son was described in verse 22, but his name is now lost. His wife was named Bhūdā. Next is mentioned Lakshmanarāja (III) who was probably a son of Bhūdā. He married a lady named Kāñchanā whose father's name, which occurred at the beginning of line 21, is now illegible. Their son was Bhīmaṣa (II). The mutilation of the last three lines makes it difficult to say if it was Bhīmaṣa II or one of his successors who put up the present record.

As the concluding portion of the inscription is completely effaced, it is not possible to say definitely what it was intended to record. But since it was found amidst the ruins of a shrine where a colossal image of the Buddha was discovered, it can be conjectured that the object of the present inscription was probably to record the construction of a monastery and the chapel attached to it.<sup>4</sup>

The preserved portion of the inscription contains no date, and as stated above, it is not possible to say how many princes, if any, succeeded Bhīmaṣa, the last named king in this record. The description of the ruling princes given here is again merely conventional and mentions no historical event. It has, of course, been suggested that the word *kirti* in the beginning of line 17 may be the name of a king who was a contemporary of

<sup>1</sup> See below p. 380, n. 1.

<sup>2</sup> See below, p. 380, n. 4.

<sup>3</sup> See below, No. 74, Plate LXII.

<sup>4</sup> A. R. A. S. I. for 1910-11, pp. 68 ff.

Sivastha I. Dr. H.C. Ray<sup>1</sup> has attempted to identify him with the Chandella king Kirtivarman (1098 A. C.), but this would necessitate our assigning the parent record to the 13th century A. C. Such a late date is opposed by the palaeographic evidence set forth above. It is again very doubtful if *Atira* in line 17 is at all a proper name. It is more probably used here in the ordinary sense of 'farce'.

There is only one place-name *Salvaya* in the preserved portion. Kielhorn identified it with *Seweya* about a mile to the south of Kasia, but as Sahni has pointed out, it is described in the parent record as a mountainous district (*likhari-nishaya*), while *Seweya* is situated on perfectly level ground. It is, however, quite likely that this branch of the Kalachuris was ruling over the adjoining country.

TEXT<sup>2</sup>

- 1 [अं] नमो रुद्रा(रा)य । नमो बु(बु)द्धाय । मज्ज्योतिः सुदममेकं यवक्षितकरणग्राममो[च्छी]-  
विषाविज्ञानासिम्बस्तमाडावृतिविततमो[ग्रमि] विद्योतते ॥ १ ॥ अक्ताक्षेर्भूतिभेदेद्विबलसति  
रमय[स्रु]क्कं [य] ७-- --
- 2 --पायादिपद्मप्रभवमयमिदः शास्त्रं शङ्करस्य ॥<sup>3</sup>[१॥\*] बुद्ध्या कोपपराङ्मुली गिरिसुता  
सन्ध्याप्रणामेर्ष्या तात्काला(लो)चितशायनादुपगतमपयकुलस्तत्त्वमं(मम्)[१\*] पीलस्त्यो-  
विजतदोह्या<sup>4</sup> ७ ७ ७-- --
- 3 ७--स्वस्त्या पायादः सुचिरं तया हठहृतास्त्रेषोस्तवः शङ्करः ॥<sup>5</sup>[२॥\*] मूर्तिर्भस्ममयी कृपा-  
रसवद् भेतो विमुद्धा विषः । नेने नैवमुमानुरामसुनवे सान्ताभिनीती करी । इत्येव सुगतानु-  
शास[न] ७
- 4 --<sup>6</sup>कामि(वि)वं स्वां तनुं वि(वि)भाणा भक्तं सुसानि तनुतां तारा त्रिबलोकेवरी ॥[३॥]  
जक्यसंजातविश्वकस्तमानुमानुरागोम्ब(ज्ज्)रुधीस्तपोनिधिः । तन्नागतः स्तम्भितमारसुन्द-  
[रीमहो<sup>7</sup>१०]स्तवः सिद्धयर्षीर[मि]-
- 5 [ष्टुत\*] ॥<sup>8</sup>[४॥\*] श्रेयः सत्तो(स्त्रो)पकृतिपरमं परमता येन तत्तत्त्वप्रार्थनैरप्यतिथिषु कृतं  
कीर्तितं यत्कथामिः । [योमै]श्वरी[वज्र]गति सुव(व)हन् सम्बिधाया<sup>9</sup>वतारान् कारुण्यकप्र-  
[कृतिरमकथः स]दासी सु[नी]-
- 6 [न्र] ॥<sup>10</sup>[५॥\*] यद्दी(द्वी)वं जगतां लयस्थितिविधौ मण्यकमालम्ब(म्ब)नं देवो दैत्यनिषू-  
दनः स भगवान्(न्र)ह्याण[मग्रे]सुजत । ते[ना]शु त्रिजगत्प्रपञ्चरचनाशतुर्विधौ(द्यौ)-  
कसा [सप्तार्जि][प्रमु\*]लाः प्रजाविपतयो ध्या-
- 7 [त्वा\*] समुत्पादिताः ॥<sup>11</sup>[६॥\*] तन्नाभिस्त्रीणि दिव्यान्मकुत कृतचिदात्मणी[वं]त्तराणाम-

<sup>1</sup> D. H. N. I., Vol. II, p. 710.

<sup>2</sup> From inked estampages.

<sup>3</sup> Metre: *Shrigdhara*.

<sup>4</sup> सु, which was at first omitted, is written below.

<sup>5</sup> Sahni read पराङ्मु, but what appears like an *anusvara* on *la* is a fault in the stone.

<sup>6</sup> Sahni read दोह्या, but I see no curve over the last *akshara*.

<sup>7</sup> Metre of this and the following verse: *Sarddhavikritidita*.

<sup>8</sup> This mark of punctuation is superfluous.

<sup>9</sup> Restore—सुवासनपरां यवक्षितम्.

<sup>10</sup> These three *aksharas* are almost completely damaged. Sahni proposed to restore them as—रमहो—, but the metre requires the first *akshara* to be *gwn*.

<sup>11</sup> Metre: *Vandhartha*.

<sup>12</sup> Read सम्बिधाया—.

<sup>13</sup> Metre: *Mandharanta*.

<sup>14</sup> Metre: *Sarddhavikritidita*.

- व्याधोपास्तहृत्मास्य(व्य)मिधिवनव[नो]नु[स]रा[व्य]न्तपस्तत् । तद्दीर्घादार्ध[ने]भाषयन्ति हस-  
[विधो] भाषय[न्त्यो](अन्वो)तिरोचः
- 8 --<sup>1</sup> विद्वाभिनन्द्युतिरभूतमिधिवनमाः सम्प्रवृत्तः ॥<sup>2</sup>[७॥\*] तस्मादभागत सुधीः स्फुट-  
हेमकान्तिरिन्दोरनिन्द्यमहसो यथासाभिवासः [१\*] [को]कभवेपि दु(दु)म इत्यभिधीतनामा  
[प\*][ली]मिकामयमवाप [म\*]-
- 9 [नो]स्तनूजा(जाम्) ॥<sup>3</sup>[८॥\*] आसीत्ततोपि जगद्विभूतरूपकीर्तिरासात्तवित्तुल्यमशास्तनय-  
स्तपोधिः [१\*] येनोर्ध्वशी विदु(दु)बलोकमपास्य सर्वं रेने चिरं सह युक्तरवसैह सुभूः ॥  
[९॥\*] आयुस्त[स्य] [सुतः\*] स चापि<sup>4</sup> ननु(हु)व[ञ्चा][स्मा\*]-
- 10 [अयाति]स्त्वसौ तस्योर्ध्वपतयो यदुप्रभूतयः पञ्चामवज्जात्मजाः । सुनुश्चापि यदोः सहस्रव इति  
ख्यातः क्षितीशो भवत् । त्रैलोक्याञ्चितवज्रशक्तिस्तुतिरभूतस्मात्पुनर्हृदयः ॥<sup>5</sup>[१०॥\*]<sup>6</sup> -- ७ --  
७ ७ ७ --
- 11 तत्गुणैर्नरेन्द्रैरानन्दितेन जगवान्स व(व)भूव वज्रो<sup>7</sup> । यः कार्तवीर्य इति पुण्यतमाभिधानः पुण्यो  
पुण्योरपि गुणैरधिकैर्विनिन्ये ॥<sup>8</sup>[११॥\*] यद्विषयस्य पुरा पुराणविधिना वत्परिभू -- ७ --, -- --  
७ ७ -- ७ -- ७ ७
- 12 ७ लैर्भूतस्तदेवाधिपे [१\*] तस्मिन्मूर्तिस्तथासने किमपरं चिन्तामयीमप्यसौ तत्कालेस्त्रभूवापतमवि-  
नयप्राप्ति प्रजास्वभूवात् ॥<sup>9</sup>[१२॥\*] वज्रो<sup>8</sup> तस्य प्रथितमहसः सम्प्रवृत्ते मिकोकीचू<sup>10</sup>हारत्नं  
कलचुरिकुलं<sup>11</sup> -- ७ -- ७ -- [१\*] --
- 13 --<sup>12</sup> शङ्करगण इति ख्यातमूर्तिर्ब्रह्मं(ब्रह्मं)भूव प्रीतः प्राजात्स्वमिह पुरजिञ्चिह्नमङ्गाय यस्मै ॥<sup>13</sup>  
[१३॥\*] तस्मादुर्ध्वनिवसनसरितामपर्यन्तकीर्तौर्द्धोपापायप्रसन्नविल[स\*]द्विषयवन्द्योदयश्रीः [१]  
श्रीमान्(अ) जज्ञे रवि[रिव\*] ७ -- ७ -- ७ --, --
- 14 [वासो?]पहितवसुधापावमो नक्षराजः ॥[१४॥\*] यत्सेनासुन्दरीभिर्भ्रमतिरुक्तकृतालङ्कृतीत्या-  
पगाना<sup>14</sup>मुद्यद्भूमङ्गलीलासमधिकरमणीयानि पत्या भूतानि । आज्ञेनोत्पलानि स्मितनलिनदला-  
ताम्रलोलाधराणि -- ७ -- ७ -- ७ ७ ७ ७ ७ --
- 15 [सस्पृ]हं बीक्षितानि ॥<sup>15</sup>[१५॥\*] तस्यासपत्न्यमकीर्तितलावितानसंज्ञाविताखिलदिगन्तनोस्त-  
नूजः । श्रीलक्ष्मणः क्षपितवैरिव(व)लः प्रतापः प्रत्यक्षविग्रहपरि[ग्र]हवानिवासीत् ॥<sup>16</sup>[१६॥\*]  
एकस्यैकोदरशायनयो -- ७ -- ७ --, -- ७ ७ ७

<sup>1</sup> Restore सोयं.<sup>2</sup> Metre: *Sragdharā*.<sup>3</sup> Metre of this and the following verse: *Vasantatilakā*.<sup>4</sup> Sahni read --स्ततोपि ननुवत्वा[स्मादयाति]स्त्वसौ, but the first three *aksharas* are clearly स चापि and the superscript letter in the sixth is *ṣ*.<sup>5</sup> Read वंश--.<sup>6</sup> Metre: *Sārdūlavikrīḍita*.<sup>7</sup> The last two *aksharas* of l. 10 were probably --रत्न--.<sup>8</sup> Read वंशो.<sup>9</sup> Metre: *Vasantatilakā*.<sup>10</sup> Metre: *Sārdūlavikrīḍita*.<sup>11</sup> This and the following eight *aksharas*, though omitted in Sahni's transcript, are quite clear in the lithograph.<sup>12</sup> Restore राजा श्री--.<sup>13</sup> Metre of this and the following verse: *Mandakrāntā*.<sup>14</sup> This *akshara*, which was omitted at first, is written below the line.<sup>15</sup> Metre: *Sragdharā*.<sup>16</sup> Metre: *Vasantatilakā*.

- 16 निमुखाप्रीतिराविषयं दुर्गं (गर्म) । पद्मादीशः क्षितिरिविषयं शीवयास्यं स मेजे क्मासम्बन्धं  
तदपि हि शिवेः (वेः) स्थानमीलीनरस्य ॥<sup>1</sup>[१७॥\*] अभूदीशस्तस्मादवनिवलयस्यास्य सुयसाः  
प्रतापीर्ज्योतिर्विषयः [इव\*] -- ००० -- [१\*] ० ---- ०
- 17 [चित् ?] इति कीर्तोरपि कुटी प्रतीतः सर्वस्मिञ्जनति शिवराजः शिव इव ॥<sup>2</sup>[१८॥\*]  
तस्यात्मजो नरपतेरभवत्सुजम्मा कृत्स्नोपमानुगमनैकनिधिः क्षितीशः [१\*] श्रीनी[म]टः सुभ[ट\*]  
-- ०० -- ० -- निर्व्याजमार्जनकलाकुशलासिधा[रः\*]<sup>3</sup>[११९॥\*] -- ० -- ००० -- ०० -- ०  
-- [श्री\*] -
- 18 लक्ष्मणः परिणताखिलापशिरः ॥ (१) [मा]सीभृपात्मजशताम्बतिपत्य मेजे यं राजपुत्र  
इति नाम गुणप्रसूतं (सम्) ॥<sup>4</sup>[१२०॥\*] शिवराजस्तस्य सुतः शिव इव सर्वविंकोविदः  
समभू[त्][१\*] . . . . . तसपत्नपुरविग्रमः क्षि[ती]<sup>5</sup>[१२१॥\*] . . . . .
- 19 . . . . कल्पतरुः [१\*] त्रिजगदभिगीतकीर्तिर्नरेन्द्रबूढामणिर्ज्यं [मे] ॥<sup>6</sup>[२२॥\*] तस्यास्य धर्म-  
पत्नी विशुद्धपक्षद्वया हितच्छाया [१\*] भूदेति भूतिभाजो मानसगो राजहन्सीव<sup>7</sup> ॥<sup>8</sup>[२३॥\*]  
त[स्या] ० --<sup>9</sup> ००० -- ०० -- ० -- चन्द्रावसङ्गसु ० -- ०० -- ० -- [१\*] -- ० -- ००० --  
०० -- ०
- 20 --, -- ० -- [जग]ति लक्ष्मणराजदेवः ॥<sup>10</sup>[२४॥\*] येनाहवक्षितेषु निष्ठुरलङ्घपातनिर्निषर्गैरि-  
रिक्तम्रतटीविमुक्तैः । मुक्ताकलैः स्फलितकुङ्कुमसन्निभासमिर्ममं [ही] ००० -- ०० -- ० --  
[१२५॥\*] . . . . . [१] . .
- 21 . . . . . सुता काञ्चना नाम ॥<sup>11</sup>[२६॥\*] तस्यामसौ नरपतिः प्रणतारिचकबूढामणि-  
प्रकरमास्वरपादपीठः । श्रीभीमदं विकटविकमलम्ब (म्ब) कीर्ति[मा\*] त्मानुरूप<sup>12</sup> ०० -- ०० -- ०  
--<sup>13</sup> [१२७॥\*] -- ० -- ००० -- ० -- ० --, -- ० -- ००० -- ० -- ० -- [१\*]
- 22 -- ० -- ००० -- ० -- ० --, -- ० [यज ?] कथयन्ति साय[कं] (कम्) ॥<sup>14</sup>[२८॥\*] कामः कल्पद्रुमा-  
णामनुदिनखननप्रक्रियारोह[वादिः] -- -- -- ० चिन्तावितर ००० -- ० -- ० -- [१\*]  
-- -- -- ० -- ०० ०००० -- ० -- ० --, -- -- ० -- ०००००० -- ० -- ०
- 23 --<sup>15</sup>[१२९॥\*] -- -- -- ० वेन्द्रस्खलितम ०० -- ० -- ० --, सम्प्राप्तानेकवत्यासुरन[व]-  
र [श] -- ० -- ० -- [१\*] -- -- ० -- ०००००० -- ० -- ० --, -- -- ० --  
००० ०००० -- ० -- ० -- [१३०॥\*]
- 24 . . . . . सुतावरसार . . . . .

<sup>1</sup> Metre: *Mundākrāntā*.

<sup>2</sup> Metre: *Sikharīṇī*.

<sup>3</sup> Metre of this and the following verse: *Vasantatilakā*.

<sup>4</sup> Sahni read गुणप्रसूत (ति) [ः], but the *anuvāra* of त् is placed by its side.

<sup>5</sup> Metre of this and the following two verses: *Āryā*.

<sup>6</sup> Read राजहन्सीव.

<sup>7</sup> Restore तस्यामसौ.

<sup>8</sup> Metre of this and the following verse: *Vasantatilakā*.

<sup>9</sup> Metre: *Āryā*.

<sup>10</sup> These four *akṣaras*, though omitted in R. B. Sahni's transcript, are quite clear in the lithograph.

<sup>11</sup> Metre: *Vasantatilakā*.

<sup>12</sup> Metre: *Ratbaddhatā*.

<sup>13</sup> Metre of this and the following verse: *Sṛagdhārā*.

## TRANSLATION

Om! Adoration to Rudra!<sup>1</sup> Adoration to the Buddha!

(Verse 1) May the eternal lustre of Saṅkara, who destroys fear from the three-fold cause,<sup>2</sup> protect (*you*)—(*the lustre*) which, being subtle and unique, flashes forth (*after*) cutting asunder the knot of the deep and extensive ignorance with the sword of knowledge, in respect of which the whole multitude of sense-organs is at variance, (*and*) which shines in the (*various*) forms of (*its*) superhuman power such as the manifest, delighting Puruṣa....!

(V. 2) May Saṅkara protect you for a long time!—(*Saṅkara*) who, seeing that Pārvatī had turned away her face in anger through jealousy owing to his salutation of *Sandhyā*,<sup>3</sup> was perplexed in (*finding out*) an excellent means of coaxing her befitting the occasion, (*and*) who that very moment had the joy of a forcible embrace (*given*) by her (*i.e.* Pārvatī) being frightened [by the lifting up of the mountain Kailāsa] by the two mighty arms of Rāvaṇa!

(V. 3) May Tārā, the mistress of the three worlds, increase your pleasures!—(*Tārā*), who bears her body (*which is*) manifestly beautiful and (*which is*) intent on (*following*) the precepts of the Buddha in this way, (*viz.*)—(*her*) form is full of piety, (*her*) mind has the feeling of mercy, (*her*) intellect is very pure, (*her*) eyes (*appear*) beautiful with (*their*) love of the virtue benevolence, (*and*) (*her*) hands (*are*) in a peaceful posture of . . . !

(V. 4) Glorious is the Buddha, the ascetic, whose intellect is bright on account of the absence of fondness for the varied desires and qualities, (*and*) who, having curbed the great joy of the damsels (*sent*) by Māra, was praised by the multitudes of Siddhas!

(V. 5) Who, seeing the highest bliss in obliging creatures, performed various deeds for the suppliants even at (*the cost of*) his life, which have been glorified in stories; (*and*) who, having assumed by his power of Yōga a great many incarnations in this world, was always wholly merciful by nature,—such is (*Buddha*) that foremost of sages!

(V. 6) That god (*Vishṇu*), the destroyer of demons, who is the prime cause of the destruction and maintenance of worlds and is (*their*) sole support, created Brahmā in the beginning. He, who is the repository of the skill and knowledge in the creation of the manifold objects in the three worlds, created speedily the seven Prajāpatis, Atri and others, by meditation.

(V. 7) Of them Atri, the foremost among the wise, practised the austerities known as *amūttara*<sup>4</sup> with unwinking eyes for three thousand divine years without cessation. Through his power was born from his noble eye a mass of light brightening the ten quarters.—So was born the moon, the store of nectar, whose light is praised by the (*whole*) world.

(V. 8) From that moon was born the wise one, who had manifestly the lustre of gold, the abode of the irreproachable lustre of glory, who is celebrated in all the three worlds by the name of Buddha. He obtained for (*his*) wife Ilā, the daughter of Manu.

(V. 9) From him also was born a son, the repository of austerities, whose glory

<sup>1</sup> *Ruddhāya*, which is clear in the stampage, is probably a mistake for *Rudrāya*; for Rudra or Śiva was probably the tutelary deity of this branch of the Kalachuris. Note that the first two verses are in honour of Śiva.

<sup>2</sup> *I. e.*, the fear of the *ādhībhaṭika*, *ādhidāivika* and *ādhyātmika* danger.

<sup>3</sup> *I. e.*, at the time of the morning or evening prayers. *Sandhyā* is taken by Pārvatī to be another woman, to whom Saṅkara is paying attention. Hence her jealousy.

<sup>4</sup> Sahni refers to *Harivamśa*, (Calcutta ed., 1839), *Adhyāya* 25, vv. 1314-15, where Atri's penance is called *amūttara*.



had a marvellous form in *(this)* world, and whose fame spread to the confines of the quarters; with whom, Purūravas, the beautiful-browed Urvaśī enjoyed pleasures here for a long time, rejecting the whole host of gods.

(V. 10) His son was Āyur; he begat Nakula; from him *(was born)* that Yayāti. He had five sons Yadu and others. The son of Yadu, named Sahasrāra, became a well-known king. From him again sprang Haihaya, whose extensive dynasty was revered by the three worlds.

(V. 11) In this family gladdened by princes of infinite virtues was born that venerable one who, having the most holy name of Kṛtavīrya, governed the earth with *(his)* merits surpassing those of Pṛithu.

(V. 12) The same path, which was formerly laid down by the self-existent (Brahmā) according to the old custom, was followed *(by all beings)*, while he, whose orders were venerated, was the lord *(of the earth)*. What more *(need be said)*? He knew of the advent of misconduct even in the minds of *(his)* subjects, appearing immediately *(before them)* with *(his)* missiles.<sup>1</sup>

(V. 13) In the dynasty of him of well-known prowess, *(adorned)* the Kālachuri family *(which is)* the crest-jewel of the three worlds, there was born *(the king)* Śaṅkaragana of well-known form, to whom Śiva being pleased instantly granted his own emblem *(i.e., the bull)*.

(V. 14) From him, whose fame *(spread)* up to the ocean which is the garment of the earth, was born Nannarāja, whose rising fortune, honoured by all, shone forth exceedingly owing to the absence of faults and who, like the sun *(whose rising splendour, adored by all, shines forth at the close of the night)* purifies the earth . . . . .

(V. 15) The damsels, that were his *(i.e., Nannarāja's)* forces, longingly looked at the faces of rivers<sup>2</sup> *(as they were being kissed)* by their lord *(the ocean)*,—*(the faces)* which had for their fresh ornamental mark, newly planted *tilaka* trees; which appeared more lovely with the play of eyebrows *(in the form of the dancing waves)*; *(and)* which had blue lotuses for their bright eyes and the petals of *(red)* lotuses *(growing in them)* for their reddish, tremulous and smiling lower lips. . . . .

(V. 16) The son of him *(i.e., Nannarāja)*, who, with the canopy of the creeping plant of his matchless dense fame, had covered the whole expanse of the confines of the quarters, was the illustrious Lakshmanarāja (I) who, having destroyed the armies of his enemies, was prowess *(itself)* in a visible form.

(V. 17) The lord . . . . . having entered with affection the fort . . . . . afterwards took his abode in the inaccessible place called Śaivya, situated among mountains, which was the all-in-all of the earth and the residence of Śibi, the son of Uśinara.

(V. 18) From him was born the lord of the circle of this earth *(named)* Śivarāja (I) resembling Śiva, who, possessing excellent fame, looked bright with his

<sup>1</sup> For the idea, compare *Raghavastaka*, Canto VI, verse 59.

<sup>2</sup> Śaṅkī took the faces described here to be those of the husbands, which their wives eagerly beheld. Hirananda Sastri, on the other hand, understood this verse to mean that the ocean saw with surprise the faces of his wives *(i.e., the rivers)* adorned by the women in Nannarāja's forms. Both these interpretations appear to be incorrect. No Sanskrit poet would describe men's faces in this manner. The poet does not also want to say that any damsels accompanied his soldiers and adorned the faces of rivers. The word for 'army' used here is *śakā*, which, being feminine in gender, suggests the metaphor in the present verse. The forces of Nannarāja looked eagerly at the beautiful scene near the mouths of rivers just as a damsel would look longingly at another lady's face being kissed by her lover! The poet's intention is of course to suggest that Nannarāja's conquests extended to the shores of the ocean.

valour resembling the radiance of Aurva; . . . . . who, a wise man, became known over the whole earth by his fame . . . . .

(V. 19) The son of that king was the lord of the earth, the illustrious Bhīmaṣa (I) of noble birth, the sole store of the multitude of excellences (*and for*) comparison, the sharp edge of whose sword was adept in the guileless destruction [of his enemies].

(V. 20) . . . . . there was the illustrious Lakshmaṇa (II), who had mastered the entire skill of bowmanship; to whom, on account of his excellences, resorted the title of Rājaputra which passed over hundreds of other princes.

(V. 21) His son was Śivarāja (II), who, like Śiva, was conversant with all matters . . . . . confusion in the cities of his enemies on the earth.

(V. 22) [From him] was born . . . . . the wish-fulfilling tree (*and*) the crest-jewel of kings whose fame was sung in the three worlds.

(V. 23) That prosperous king had a lawful wife named Bhūḍā, who, being resplendent and descended from noble families on both sides, won his heart, (*and*) who resembled a female swan, casting shade with both her extremely white wings and going to the Mānasa lake.

(V. 24) From her . . . . . [was born] Lakshmaṇarāja (III) in (this) world . . . . .

(V. 25) By whom the earth (*was strewn*) with pearls scattered from the large frontal globes of the enemies' elephants cleft by the hard strokes of (*his*) sword on the battle-fields and mixed with the dropping tears resembling saffron. . . . .

(V. 26) [He married] the daughter (*of* . . . . .) named Kāśhanā . . . . .

(V. 27) On her (*i.e.* Kāśhanā) that king, whose foot-stool was brightened by a multitude of the crest-jewels of a host of enemies bowing to him, begot the illustrious Bhīmaṣa (II) who, winning fame by his great prowess, became worthy of him. . . . .

(V. 28) . . . . . they describe (*his*) arrow . . . . .

(V. 29) [He was] . . . . . the desire of the wish-fulfilling trees, the Mēru mountain that is dug day by day. . . . .

(V. 30) . . . . . hundreds of the hoofs of the numerous galloping horses which reached [the place] . . . . .

#### NO. 74; PLATE LXII

#### KAHLA PLATES OF SODHADEVA : (VIKRAMA) YEAR 1135

THESE plates were discovered in 1889 by a cultivator in his field at Kahla<sup>1</sup> (long. 83° 23' E. lat. 26° 23' N.), a village in the *tappa* Athaisi of the *pargana* Dhuriāpār of the Gorakhpur District in Uttar Pradesh. They are now deposited in the Provincial Museum, Lucknow. The inscription on them has been edited before, without any translation or lithograph, by Dr. Kielhorn in the *Epigraphia Indica*, Vol. VII, pp. 85 ff. It is edited here from excellent ink impressions kindly furnished by Rai Bahadur Prayag Dayal, Curator of the Museum.

They are two copper-plates<sup>2</sup> inscribed on the inner side only, each measuring about 1' 3½" broad and 1' 1" high. Their ends are raised into a low rim for the protec-

<sup>1</sup> Kahla lies on the Gorakhpur—Azamgarh metalled road, about 28 m. from Gorakhpur.

<sup>2</sup> Kielhorn has stated that it is a single copper-plate inscribed on both sides, but this was evidently due to wrong information supplied to him.



tion of the writing. In the middle of the top of each plate there is a round hole, about .9" in diameter, for the ring which holds the plates together. This ring has a round seal, about .3" in diameter, containing in relief on a counter-sunk surface the figure of a couchant bull facing to the proper right. Below this is the legend *Srīmat-Sōḍhadēva* in Nāgarī letters, about .4" high; and below this again, an arrow pointing to the proper right. It may be noted that an arrow pointing in the same direction is also engraved at the end of the record on the second plate to the left of the donor's sign-manual. The first plate weighs 420, and the second, 452 *tolas*, while the ring with the circular seal weighs 137 *tolas*.

The record contains fifty-nine lines, of which thirty-one are inscribed on the first, and the remaining twenty-eight on the second plate. The inscription is well preserved, only a few *akṣaras* in the first six lines being slightly damaged by verdigris. The letters are, on the whole, carefully engraved. Their size is about .5". The characters are Nāgarī. The letters *kh*, *dh*, *bh* and *ś* present transitional forms; see, e.g., the forms of *kh* in *mākhala-*, l. 11 and *sākh=iva* ll. 18-19; of *dh* in *-dharā-* in l. 3 and *-bhā-dharā* l. 17; of *bh* in *-ākṣita-bhrit-*, l. 2 and *-kṣmābhritō*, l. 12; of *ś* in *-āśij-*, l. 3 and *-śira-* l. 5. *H* shows a fully developed tail in *graha-*, l. 1 and *ph* a vertical stroke at the top in *-haṣṭa-*, l. 13. In the form of the initial *i* the horizontal stroke at the top is joined to one of the dots below. In all these respects the characters of the present inscription will be seen to have later and more developed forms than the Kāśī stone inscription.<sup>1</sup> The sign of *avagraha* occurs only once in l. 47, and those for the fractions  $\frac{1}{2}$  and  $\frac{1}{4}$  in ll. 48-50. The language is Sanskrit. The first thirty-two lines, which contain the genealogical and eulogistic portions, are in verse. The total number of verses in this portion is 30, but none of them, except the last, is numbered. Then comes the formal part of the grant in prose in ll. 32-51, which is followed by ten benedictive and imprecatory verses, all of which are numbered. Lastly come the date, the name of the writer and the king's sign-manual.

In respect of orthography, it may be noted that the *v* is throughout used for *b*; the dental and palatal sibilants are confounded in many places, see, e.g. *-visada-*, l. 1 and *-ajastam-*, l. 16; *j* is used for *y* in *Kṛtaviṛjja-*, l. 3; *-Kārtaviṛjṣō*, l. 4 and *jātō* (for *yātō*), l. 23; *gh* takes the place of *h* in *Naghuṣṭhā*, l. 2 and *si[m]ghāsana-sthō*, l. 13; *m* is wrongly used for *anusvāra* in *kim=vā* l. 27, *samvat*, l. 57 etc., and *n* for the same in *-vans-*, l. 6, *-vinsati-*, l. 37, *-trinsat-*, l. 39 etc.

After the customary *svasti*, the record, without any invocatory stanza, begins at once an account of the pedigree of the Kalachuri king Sōḍhadēva who issued the present plates from his residence at Dhulīghaṭṭa. The royal genealogy is traced back to the moon. After describing his mythical and legendary descendants Budha, Purūravas, Nahusha, Haihaya and Kārtavīrya Arjuna, the record states that in the family of the last named prince was born a personage who established himself in Kālāñjara, from where he gradually overran Ayōmukha.<sup>2</sup> We are next told that this prince, who was an ornament of the Kalachuris, conquered his enemies and gave the kingdom to his younger brother Lakṣmaṇarāja, who in turn conquered Śvētapada. In the family of this prince was born the king Rājaputra who captured Vāhali (or, Bāhali), the lord of horses, defeated the kings of the east and lowered the fame of Kīrtiṇi and other kings. His son

<sup>1</sup> Above, No. 73.

<sup>2</sup> Kielhorn who read *Ayōmukha-Kṛtā-ākṛamapa-siddha-Kālāñjarā* took the expression to mean that the personage by conquering Ayōmukha and subduing the Kṛtās possessed himself of Kālāñjara. He could not, however, satisfactorily identify Ayōmukha and Kṛtā. *Kṛtākāñjara* is an ancient name of Vīḍarbha, but that country lies far away to the south of Kālāñjara. The correct reading here is, as shown below, *Arām-ākṛamapa*. For Ayōmukha, see below, p. 383.

was Śivarāja (I), who, again, had a son named Śaṅkaragana (I). The latter's son was Guṇāmbhōdhidēva (or Guṇasāgara I), who received some territory from Bhōjadēva and took away the fortune of the Gauda king. His first wife was Kāñchanadēvi who bore to him a son named Ullabha. The latter placed on the throne his half-brother Bhāmānadēva (I), (a son of Guṇasāgara I from another wife Madanadēvi), who, for regaining his kingdom, defeated an army of the king of Dhārā. From his queen Dēhātadēvi, Bhāmānadēva had a son named Śaṅkaragana (II) *alias* Mugdhatuṅga. Mugdhatuṅga had, from his queen Vidyā, a son named Guṇasāgara (II). The latter's son from his queen Rājavā was Śivarāja (II) also called Bhāmānadēva (II). His son from Sugalladēvi was Śaṅkaragana (III). The latter's son from Yaśōlākhya was Bhīma. We are next told that Bhīma, through adverse fate, lost his kingdom. Then Vyāsa, the son of Guṇasāgara<sup>1</sup> from the queen Lāvāṇyavatī, was placed on the throne of *his father* at the capital<sup>2</sup> Gōkulaghāṭṭa on Monday, the 8th tithi of the bright fortnight of the second (or *nija*) Jyēṣṭha in the year 1087 (expressed in words). His son and successor was Sōḍhadēva who is described as the life of (the country of) Sarayūpāra.

The object of the present inscription is to record that the *Paramabhāṭṭāraka*, *Mahārājādhirāja* and *Paramīśvara*, the illustrious Sōḍhadēva, a devout worshipper of Mahēśvara, who meditated on the feet of the *Paramabhāṭṭāraka*, *Mahārājādhirāja* and *Paramīśvara*, the illustrious *Maryādāsāgara*,<sup>3</sup> after bathing in the great river Gaṇḍakī on the occasion of the Uttarāyana-saṅkrānti on Sunday, the seventh tithi of the bright fortnight of Pausa in the year 1134 (expressed in words), granted twenty *śālas* of land in the fields of certain villages to fourteen Brāhmaṇas whose names, *gōtras*, *pravaras*, *śākhās* and places of residence are given in ll. 40-50. The *tāmrapaṭṭa* (copper-charter) was written by the *Adōṣanaibandhika* (Recorder of Orders) Janaka on Sunday, the 6th tithi of the dark half of Chaitra in the year 1135 (expressed in decimal figures only).

All the three dates mentioned in the present inscription are evidently of the Vikrama era. The first of them, which is the date of the accession of Sōḍhadēva's father Vyāsa, corresponds, for the *Kārttikādi* Vikrama year 1087 expired, to Monday, the 31st May 1031 A. C. In that year there was an intercalary Jyēṣṭha. It is, however, to be noted that the eighth tithi of the bright fortnight of the second (or *nija*) Jyēṣṭha commenced 9 h. 35 m.<sup>4</sup> after sunrise on Monday. Though the tithi was not civilly connected with that day, it must have been so cited because it was current at the time of the accession. The date of the present grant regularly corresponds to Sunday, the 24th December 1077 A. C. On that day the seventh tithi of the bright fortnight of Pausa ended 16 h. 20 m. after mean sunrise, while the Uttarāyana-saṅkrānti had taken place 7 h. 10 m. after mean sunrise.<sup>5</sup> It will be noticed that this date of Sōḍhadēva is 46 years later than the date of his father's accession. The last date mentioned here, when the grant was actually written, corresponds for the *Kārttikādi* Vikrama year 1134 expired, to Sunday, the 24th February 1079 A. C. On that day the sixth tithi of

<sup>1</sup> Kielhorn identified this Guṇasāgara with Guṇasāgara II, but it is more probable that Guṇasāgara was another name of Bhīma. See Introduction.

<sup>2</sup> I prefer to take *kaṭaka* here in the sense of 'a capital', not in that of 'a camp'. The *Mādirī* gives *rājādhi* (a capital) as one of the senses of *kaṭaka*. See *Kaṭako's* *śrī nitambō'drūr-dantīnām danta-maṇḍanā* | *Saṁskṛta-lavaṇī rājādhiṇī-valayayūr-apī* ||

<sup>3</sup> *Maryādāsāgara* was plainly another name of Vyāsa, the father of Sōḍhadēva.

<sup>4</sup> According to Kielhorn's calculations, the tithi commenced 9 h. 47 m. after mean sunrise.

<sup>5</sup> According to Kielhorn's calculations, the tithi ended 17 h. 21 m. and the *saṅkrānti* took place 3 h. 35 m. after mean sunrise on that day.

the dark fortnight of the *pūrṇimā* Chaitra was current at sunrise as required. It will thus be seen that the grant was reduced to writing as late as fourteen months after it was made.

The land measuring 20 *śūla*, which was granted by the present charter, was situated in (the sub-division of) *Tikarī* included in the district of *Gopālakā*. It formed part of the fields of (the villages) *Mahāśrīpāṭaka*, *Asathīpāṭaka*, *Thiulapāṭaka*, *Vapiṭpāṭaka*, *Dulapāṭaka* and *Chihīpāṭaka*. These villages were bounded on the east by *Amāḍha*, on the north by *Tikarī*, on the south by *Avadhachapa*, and on the west by *Chandullā*. The donors were fourteen *Brahmanas*, of whom two received three-quarters of a *śūla* each, and two others one *śūla* each; one got three *śūla* together with a dwelling place, and the rest one and a half *śūla* each. The names of the *Brahmanas*, their *gōtras*, *pravaras* and *śikṣā* can be seen from the subjoined translation. The following are named as the places of their residence or origin:—*Kapaughana*, *Kahalla*, *Kulāścha*, *Tikarī*, *Tāli*, *Nagara*, *Nikhatigrāma*, *Mahūāli*, *Mathurā*, *Sālikasasthāna* and *Mantigāna*.

As for the localities mentioned in this record, *Ayānukha*,<sup>1</sup> is probably identical with *A-ye-mu-k'a* mentioned by the Chinese traveller *Yuan Chwang*. *Cunningham* identified it with *Daundia-kherā* on the northern bank of the *Gaṅgā*,<sup>2</sup> but *Mr. V. Smith's* view that it corresponds to the *Partabgarh* and *Rae-Bareilly* Districts in *Uttar Pradesh*<sup>3</sup> appears to be more probable; for this territory has to be conquered before a king of *Kālaṅjara* could establish himself in the *Gonakpur* District. The identification of *Svāpāda* with the *Nasik* District in the *Bombay* State, proposed by *Mr. R.D. Banerji*, rests on a wrong reading<sup>4</sup> and has to be abandoned. A clue to its location is perhaps furnished by similarity of its name to *Svāpāṭha* (*Svāpāṭha*) which is mentioned in some records at *Sanchi*.<sup>5</sup> *Kielhorn* identified the river *Gaṇḍakī* in which the king had bathed before making the grant, with the *Gaṇḍak* or *Little Gaṇḍak* of *Uttar Pradesh*. He also pointed out that 'the river *Sarayā*, after which *Sōḍhadēva's* territory appears to have been called *Sarayāpāra*, most probably is the river *Gogra*, which in *Oudh* is known by the names *Deoha*, *Surjoo* or *Sarayu* as well as *Ghogra*'. He could not, however, identify with confidence any of the numerous places mentioned in the present grant. Some of these I have been able to identify with the help of large-scale maps. *Dhulīghaṭṭa*, where the king was residing at the time of making the grant, is probably *Dohrighāṭ* on the right bank of the *Ghogra*. It is not, of course, on the *Gaṇḍak* or even the *Little Gaṇḍak*, but in view of its proximity to *Kahlā*,<sup>6</sup> which is plainly identical with *Kahalla* mentioned in 1.45 of the present grant, the identification appears to be probable. It also raises the question if the river *Gaṇḍakī* mentioned here could not be the same as the *Ghogra*. *Tikarī* still retains its name and lies about a m. north of *Kahlā*. *Chandullā* is probably *Chandariā*, a m. to the west of *Tikarī*. *Mahāśrīpāṭaka*, *Asathīpāṭaka*, *Thiulapāṭaka* and *Vapiṭpāṭaka* seem to be identical with *Mehdiā*,

<sup>1</sup> *Kielhorn* took *Ayānukha* to be the name of a demon and of a mountain (*Ep. Ind.*, Vol. VII, p. 86, n. a).

<sup>2</sup> *Cunningham's Ancient Geography of India* (ed. by S. N. Mukherjee), pp. 443 and 706.

<sup>3</sup> *Watters, On Yuan Chwang*, Vol. II, Appendix, p. 538.

<sup>4</sup> What he read as *Svāpāda* in *Ep. Ind.*, Vol. XIX, p. 72 is really *Svāpāṭa* meaning 'the *Svātmāra* Jains'; see *Bhandarkar's List of Inscriptions of Northern India*, p. 291, n. 6.

<sup>5</sup> *M. J.*, Vol. I (Inscriptions No. 89 and 475).

<sup>6</sup> It is only 9 miles south by east of *Kahlā*. The *Little Gaṇḍak* flows about 35 miles and the *Gaṇḍak* about 50 miles east of *Kahlā*. Besides, as *Kielhorn* has admitted, no name like *Dhulīghaṭṭa* can be found on their banks.

Avasthi, Thatmali and Baonpār respectively, being situated within a couple of miles from Tikari. Of the places of residence or origin of the Brahman donors, Kahala is clearly Kahla where the plates were discovered. Kulāñcha, as stated elsewhere,<sup>1</sup> is mentioned in several records as the place of residence of Sāmavedi Brahmanas of the Śāṇḍilya *gāṇ* and has been identified by Rao Bahadur K.N. Dikshī with Kulāñcha in the Bogra District of North Bengal. Nīkhatigraha may be Nīkhatī, about a mile to the north-east of Tikari and Mahāñā, Mahāñā, seven miles west of Dhurūpār. Mathurā is of course too well-known to need identification. Śāṅkasaṁsthāna may be ancient Śāṅkāsya now represented by the village Saṅkisa, 40 miles north-west of Kanauj. The other places I am unable to locate.

### TEXT<sup>2</sup>

#### First Plate

- 1 सिद्धिः<sup>3</sup> [1\*] स्वस्ति [1\*] अमृतसोमः सौम्यद्युतिरमृतसूरचितनयः स्फुरच्चूडस्तस्य स्वरविज-  
यिनः संहृततमाः । वु(वु)धस्तस्माज्जातः कुमुदविस(स)दज्जा(जा)नसदनं ब्रह्मामस्ता(स्ता)-  
भावधिरधिकसौभाग्यवसतिः ॥<sup>4</sup>[१॥\*] तस्माज्जग-
- 2 तपतिरपत्यममृतमृतभूपालमौलिमणिचुम्बि(म्बि)तपादपयः । सप्त त्विषां विजयवेत्य(स्व) पुष्ट-  
रवाः<sup>5</sup> स यस्योर्व्वसी(सी) प्रियतमा पुरतो व(व)नूव ॥<sup>6</sup>[२॥\*] तज्जन्मा नव(हु)वः कृती  
निजपदभ्रंस(स)भ्रमाकृतमृषे<sup>7</sup>नोत्पत्त-
- 3 तपश्चयेन भगवानिन्द्रोप्यनि[द्व]ः<sup>8</sup> कृतः । तस्यासी(सी)ज्जितसप्तसागरधराधुवंः कुले हृदय-  
स्तद्वन्त्यः<sup>9</sup> कृतवीर्ज्जं(व्यं)भूमदमवत्ताता त्रयीवर्त्येनः ॥<sup>10</sup>[३॥\*] तस्माद्भूरभूमिरुत्तरम-  
हमापाल<sup>11</sup>चूडाम-
- 4 निष्ठायासंस्वलिता<sup>12</sup>धिपकृज्जराः श्रीकासंवीर्ज्जो(व्यो)र्ज्जुनः । येनामन्यतमाः कमापुपतयः  
किञ्चित्कलो<sup>13</sup>स्त्रीलया दोहृष्टज्वरिणः<sup>14</sup> परेण व(व)लिनामावा(वा)स्वमुल्लङ्घिताः ॥[४॥\*]  
ततः प्रभृति संतते
- 5 प्रणतराजराजीशि[र]श्चरच्चरणपंकजद्वितय<sup>15</sup>रेणुराशी(सी)त्कुले [1\*] अयोमुखजयक्रमा<sup>16</sup>क-  
मणसिद्धकालंजरः स्फुरत्परवर्धनीज्जरदरप्यदावानलः ॥<sup>17</sup>[५॥\*] कलचुरितिलकः स(स)-  
न्नृन्नि(न्नि)त्वा

<sup>1</sup> Above, p. 268.

<sup>2</sup> From ink impressions.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> Metre: *Sikharipā*.

<sup>5</sup> This *visarga* was added subsequently.

<sup>6</sup> Metre: *Vasantatilakā*.

<sup>7</sup> This *akshara* was at first cut as वि and subsequently altered to व.

<sup>8</sup> The sense requires some reading like -यनिद्वः कृतः.

<sup>9</sup> Read -स्तद्वन्त्यः.

<sup>10</sup> Metre of this and the next verse: *Sārdulavikrīḍita*.

<sup>11</sup> Read -महमापाल-

<sup>12</sup> Read संस्वलिता-

<sup>13</sup> There is no indication of this being altered to कजेस्त्रीलया as supposed by Kielhorn.

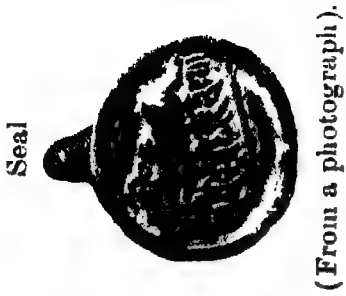
<sup>14</sup> These *aksharas* are quite clear in the impressions.

<sup>15</sup> An *anuvāsa* wrongly incised on the top of this *akshara* has been cancelled.

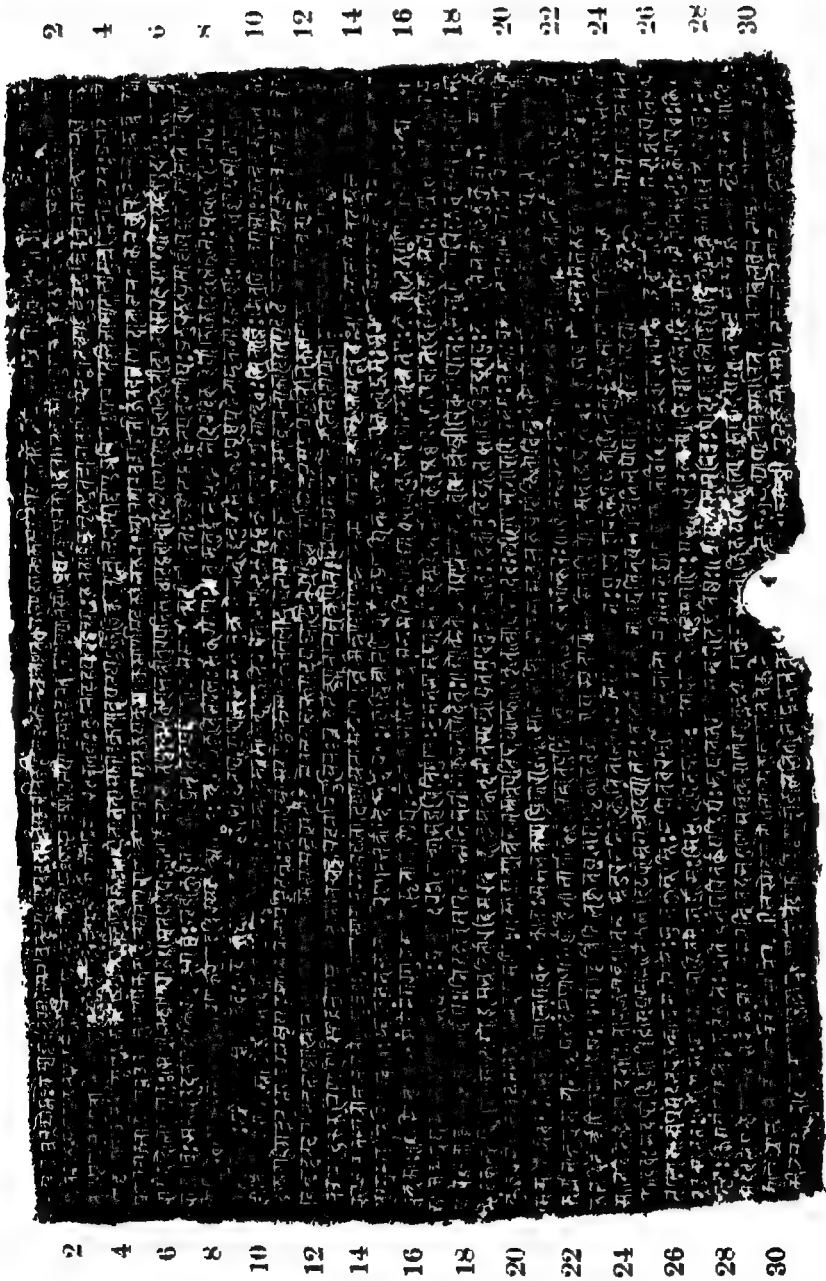
<sup>16</sup> Some letter, which was previously incised here, has been altered to वा, Kielhorn read कवाक्रम-

<sup>17</sup> Metre: *Prithu*.

KARLA PLATES OF SODHADEVA: (VIKRAMA) YEAR 1135



First Plate



32 34 36 38 40 42 44 46 48 50 52 54 56 58



6. राज्ञः कवी तन्मयाः । व श्रीमान्मरयः स्वे(स्वे)तयं व पुनश्चिन्तयन् ॥१६॥\* तन्मये<sup>१</sup>  
नित्य(स्व)भवां दुष्टा<sup>२</sup>पितृभवे व(व)प्रत्ययाहंति यो वयं प्राप्य<sup>३</sup>सितीकावसरकरणव्याप्त-  
योईवमर्गः । सदा श्री-
7. तन्मयाः व तन्मयावयववितरणावयवः तन्मयां दुष्टां किरीटिप्रभृतिनुपमसोरसि(सि)मापी-  
(सी)कलीनी ॥१७॥\* ततः पुनश्चिन्तयन्मरयिः प्रभुरनुप्रभावी व(व)भूनां समिति  
वितरावः-
8. निमि(वि)रिषः । सुखसन्नायवयवः व(व)स्वकस्याभूतिरसङ्ग[त्वा]नावः<sup>४</sup> शोभी प्रकृतिसरलः  
सं(सं)करणः ॥१८॥\* तत्सुगुह्यं धाम्नां निमिरधिक्रियां भोजयेकान्तभूमिः । प्रत्यावृत्त्य  
प्रसरः<sup>५</sup> प्रवि-
9. तन्मया(सा)ः श्रीगुणान्मोषिदेवः । वेनोद्धारैकवर्णद्विपट्टितवट्यात्संसक्तमुस्तासोपानोद्गुरा-  
सिप्रकटपुष्पवेनाहूता मोडकनीः ॥१९॥\* तस्य च व्यावर्ती प्राया मूर्त्ता
10. श्रीतिरिवावयः । नाम्ना श्रीकांवनदेवी<sup>६</sup> तन्मसीरिषः मुरविषः ॥२०॥\* तन्मयावस्यामि-  
न्यभूतिरसिन्तवीचक<sup>७</sup>हलकावयः श्रीमान्देवः सितान्ध्रः सितविततयसा(सा)ः कान्तमूढलमा[त्य]ः  
[१\*]
11. मृष्टे वस्त्रिजकस्व(स्वा)त्तलमुनदृशां वेसलार्थविष(व)म्बः<sup>८</sup> आसावस्त्रं च स(स)त्रोः स्तलति  
करतलार्थविनामर्षदुष्णा ॥२१॥\* वदुम्या व(व)हल्लोकावितमुदविमिष प्राप्य यं च  
वदन्तः वयञ्छेतुर्ग-  
[१\*]
12. हेन्नावृद्धवदनिमृतोप्यासते ज्ञेयभाजः । योसौ सामन्तसेवां विलिख्य[च]लप्यदपपाधितयीः  
सामन्तसिद्धरमुद्राप्रभृतिनिश्चय<sup>९</sup>कामभूतो वतवार्तः ॥२२॥\* आसुस्नेहाञ्च ये-
13. न प्रसरदुद्धकरिभेकिंसंष्टुपञ्चप्राज्यामिष्यातकङ्ग<sup>१०</sup>प्रहृतरिपुसि(सि)रःपूजितव्यातलेन [१\*]  
लूपतः<sup>११</sup> [सि]वासनस्वो<sup>१२</sup> निजविजयिपदोढारधाराकनीस हृत्पत्तेना<sup>१३</sup>अयधीहृद्-  
[१\*]
14. रमकलाधाम भामानदे[वः] ॥२३॥\* पुनः श्रीगुणसागरस्य मयनादेव्या(व्या) सतामग्री-  
र्धमिष्यायपञ्चस्य वेस्म(वस्म) वस(स)सां वमर्गम्यसामर्ण्यवः ॥(१) श्रीमानाभितवस्तलः कलि-  
कलाव-

<sup>1</sup> Metro: Arg.

**\* Read carefully.**

\* The ~~sketch~~ *ga* which was at first omitted is written below the line.

\* This word is quite clear in the impression. Kielhorn read ग्रा[ही]-.

\* Metric: Snapshots.

\* Read - सप्तमः.

\* Metres: Sächsisch.

\* The string is not cancelled here as thought by Kielhorn.

• **Metres: Spanghera.**

<sup>10</sup> The metre requires a reading like श्रीकांचनादेवी.

11 Metres: *Ascaris*.

<sup>12</sup> Kielhorn's reading रविशक्ती (वा) बका [य]— is not supported by the estampages and gives no good sense.

<sup>18</sup> Kleiborn, who read -[ʃʌfʃʌ]-, added the note, 'I take *shuts* to be used in the sense of a pin'. The *shuts* are clearly as transcribed here.

<sup>24</sup> Metre of this and the two following verses: Jngpikw.

<sup>20</sup> The word is clearly *ethere*, not *edys* as read by Kielhorn.

14 Kiehorn read "W" here, but the first *stroke* is clearly *like* as shown by the loop in its right limb.

<sup>29</sup> Originally **सपि**. The vowel *i* of **पि** has been cancelled. Read **सप**.

29. Read विद्वत्पुत्रः.

20 **Band - अष्टमस्कंध -**

15. सुखमुत्पन्नमिति स्वयम् स्वयम् (म) मत्पता १<sup>१</sup> वरिणतेर्धरां शितेदीर्घीः ॥१४॥\* य-  
स्मिन् (सिक्) म्तामतिरविनां प्रणमिनां प्रत्यक्षम् कल्पयन्ः सुरः<sup>१२</sup> वरिणरोरुहो रितवनीयपना-  
मिन् (मिन्) नी-
16. मन्त्रवाः ॥ (१) यस्मिन्सुखमुत्पन्नमिति मन्त्राहाहृतारिमिकः संग्रहोर्वचनम् (म) मन्त्रुसकिलं वि-  
द्याधरीयकुषां (यम्) ॥१५॥\* एतस्मात्तनवः कृती निजगुणं व्याप्तामिन्मन्त्रात्म-  
१७ [भास्व]त्सुभयसंस्तिरस्कृतवसि (सि) ष्वायः प्रभुर्भूवरः । कान्त्या स [म] विस्मिन् भुजेः सुमन-  
सामप्यास्पदं विस्मये स श्रीसं (सं) करपूज्यं एव मणवान् देहद्वि (दे) व्यापजः ॥१६॥\*  
श्रीजगन्माहीपादु-
18. परिकृताकृत इवापरो दीपः । निजकृतमण्डलचेस्म (स्म) नि स<sup>१०</sup> श्रीसं (सं) करमणो देवः ॥<sup>११</sup>  
॥१७॥\* ज्योत्स्नेयोद्युतपूज्यसागरविषोल्कस्मीरिव धीपतेः सौभाग्ये विरिजेव मन्मथरिपोः  
सा (सा) -
19. सेव कल्याणिने ॥<sup>१२</sup> सौभाग्योद्यमभूतिर्मा (मा) रवि<sup>१३</sup> सरत्कण्डोल्कसत्कन्दरी तस्य श्रीभुतमुद्युत-  
ज्जनुपतोः देवी<sup>१४</sup> सु विद्यामिवा ॥१८॥\* वारिप्रभुमुत्संततिलतां ज्योत्<sup>१५</sup> कुठारोपमो यज्ज-  
२० त्कुजरसंघतल्लुहृतमुज्ज् (म्) पालबूडामणिः ॥ (१) भाद्यत्प्राप्तसमस्तभूपतिषट्कोदे कृतान्तोपमो दे-  
वः श्रीगुणज्ञानरो गिरिस्मः तस्याः<sup>१६</sup> प्रसूतो गुणः ॥१९॥\* सौ (सौ) रे श्रीरिव रोहिणीव हि-  
२१ मयोर्धर्मो रीव यज्जनुपतः पीकोमीव स (स) तपतोः समभ [व] तस्य प्रिया राजवा । सा सेने  
शिवराजमात्मजमजप्रसवं शितौ निक्षु (क्षु) सं सौ (सौ) यो (यो) दार्यगुणात्मनं कलितया पूतं गिरा  
सत्तया ॥२०॥\*
- २२ स श्रीमाभूपशास (स) नाभूपयवं संग्राप्य सम्मर्षिनाभापी (पी) कल्पमहातर्जिजकुलाभ्योभाकरे  
भास्करः ॥ (१) किं च स्फ (स्फा) रतरप्रतापदहनज्ज्वालाकलीतारिता निष्प्राणं कथमप्यदुर्गं  
२३ जलविं तीर्त्वापि यस्य द्विषः ॥२१॥\* मुखां वृ (वृ) ति किल कृतयुगे यः पृथायेव जा (या) तो  
यस्नेतावायवसितारिणी रामभद्रे प्रसिद्धः । ज्येष्ठं पा [ण्डो]ः<sup>१७</sup> सुतमज [त] हापरे यः कली स  
श्रीभा-
- २४ माने विनिहृतपदे<sup>१८</sup> राजितो<sup>१९</sup> राजसम्भः (म्भः) ॥<sup>२०</sup> ॥२२॥\* तस्मात्सुनुरसूनिव सितितले यः

<sup>1</sup> This *daṇḍa* is redundant. Read -मन्त्रपतापरिणते-

<sup>2</sup> Metre of this and the following three verses: *Sardālanikṛīṭa*.

<sup>3</sup> Omit कल्प.

<sup>4</sup> Kielhorn's proposal to alter सुरः to सुरः is unnecessary as the word means 'the sun' here.

<sup>5</sup> The *mātrā* on *b* is not cancelled as supposed by Kielhorn.

<sup>6</sup> These *akṣaras* are quite clear in the impression. Kielhorn read संग (र) र-

<sup>7</sup> Originally गुणः-, altered to गुण-

<sup>8</sup> Read भास्वज्ज्वायव-

<sup>9</sup> Kielhorn read [सु]द्विषति-, but the first *akṣara* is clearly सु and the second probably य-

<sup>10</sup> The *anuvāsa* on स is cancelled.

<sup>11</sup> Metre: *Āryā*.

<sup>12</sup> Read कल्याणिने.

<sup>13</sup> This *akṣara* is clear in the impression. Kielhorn read दे (वि) सुर-

<sup>14</sup> Read नृपतेर्देवी.

<sup>15</sup> Metre of this and the following three verses: *Sardālanikṛīṭa*.

<sup>16</sup> Read ज्योत्.

<sup>17</sup> Read निरिसमस्तस्याः.

<sup>18</sup> The *mātrā* on *व* appears to be wrongly cancelled.

<sup>19</sup> Read विनिहृतपदे.

<sup>20</sup> Read राजते. The change does not appear to have been made in the original.

<sup>21</sup> Metre: *Mandākrāntā*.





- वर्णराशिः (शिः) अनेस्व (स्व) ८ ॥ ३० ॥ ११ ॥ स्वति । पुनिमापुल्लमासात् १ परममहा-  
रकमहाराजा-
- 33 विराजपरमेस्व (स्व) रजीमयदासावरदेवपाकानुष्वातपरममहाराजकाशिरा[ज]परमेस्व-  
(स्व) रपरममाहेस्व (स्व) रजीमत्तोदवेमकाशः कल्याणिनः । महाराजौ ।
- 34 महाराजपुत्र । महासायिकविग्रहिक । महामहंतक । महामरीहार । महासेनपति । महा-  
अक्षपटलिक<sup>१</sup> । महासायनिक । महावेष्टि । महासायनिक । महामाण्यकुलिक<sup>२</sup> । ली(ली)-  
लिक । गौलिक (लि)क ।
- 35 वट्टपति ।<sup>३</sup> तरफतिविषयदानिक । कुष्टसायक । सण्डवाल । व(व)लाभीरप्रभुतीन् समस्त-  
राजपुत्रवान् भट्ट । नाकुलिक । महत्तमप्रभुसाम् जननवादीव<sup>४</sup> । मानयति । लो(लो)कयति ।  
समासापय-
- 36 न्ति च । यथा । विदितमस्तु भवतां (ताम्) । गुणकल्पविषयप्रतिष (व)ट्टीकरिकामां पूर्वं व-  
न्ताह<sup>५</sup> । उत्तरे टीकरि । इक्षिणे अक्षय्यन । पश्चिमे कन्दुलिजा । अथ चतुराश्याध्यन्तरे  
महिषारिपाटक । असभीपाट-
- 37 क । बिडलपाटक । बबिजापाटक । बुमारिपाटक । चिडडाडाटेम्माजेनेव देवकुटीकाष्ठपरिमित-  
विन्सति<sup>६</sup> नालुकपरिमाणा भूमिः ॥ अन्वेनापि भूमिमात्रं २० भूमिरिव सज्जस्वका । सा-
- 38 [म्भ]<sup>७</sup>मधूका सि(स)वनवाटिका सगर्तापरा । सलोहलवणाकरा । समोप्रचारतुणपूस्तिचतुःसीमा-  
पर्यन्ता । समस्तभागभोगकराचप्रत्तावायसमेता । अकिञ्चिद्व्या[हा] । अचलचट्टमनेडा (सा)  
परिहृतसम्बपीडा । आचन्नापकंक्षित्युदयिसमकालं चतुस्त्रिंशस्तम्भसर<sup>८</sup> विकैकावस (वा)स (वा)-  
तसम्भस्तरे<sup>९</sup> पीषमासि सु(शु)कलसप्तमा रविदिने । [ज]योत्तरावधसंज्ञन्ती महानदीमण्डपकां वि-
- 39 धिवत् स्नात्वा आचम्भ इष्टदेवतापूजासमनन्तरं सधर्मसिलोयकसामिना मातापित्रोरात्मनश्च  
पुण्ययतो (शो)भिवृद्धये परलोकधेयोर्ब<sup>१०</sup> च । महुजालीकीयपण्डितनीम्भो (म्भो)पुत्रका-
- 40 स्व (स्व)पञ्चोत्रप्रवरवाजसनेयसा (सा)क्षिपण्डितच्छांली (ली) । माधुरदीक्षितरामपुत्रधौमनो-  
त्रप्रवरव (व)ह्वृचसा (सा)क्षिदीक्षितनीतम । हस्तिप्राचीयदीक्षितवीधरपुत्रपारास (सा)-  
र<sup>११</sup>पञ्चोत्रप्रवरमा-
- 41 ध्यंदिनसा (सा)क्षिअग्निहोत्रिमास्कर । निखलीप्राचीयदीक्षितवेवेस्व (स्व)रपुत्रकुसि (सि)कमो-  
त्रप्रवरमाध्यंदिनसा (सा)क्षिअग्निहोत् (त्रि)वाह्यट । माधुरवा (वा)ह्वयदेवचरपुत्रधौमनो-  
त्रप्रवरव (व)ह्वृच-
- 42 सा (सा)क्षिदेविमाह्वे । तालीकीयपण्डितगदाधरपुत्रसावर्णमोत्रपञ्चप्रवरमाध्यंदिनसा (सा)-

<sup>1</sup> Metre: *Anushtupb.*

<sup>2</sup> This and the following signs of punctuation in ll. 32-35 are superfluous.

<sup>3</sup> Read महाअक्षपटलिक-

<sup>4</sup> Kielhorn read पाञ्चाकुलिक. The second *akshara* is similar to the third one in कुलाञ्जय in l. 44, below, which also Kielhorn read as न्ना, but the reading of which is now perfectly certain. See पूर् कुलाञ्जयकरोन्मुनीनः in L20 of No. 31 (p. 271, above).

<sup>5</sup> This *dehla* seems to have been struck out.

<sup>6</sup> There is a superfluous *dehla* between पत्ता and दीव, which may have been cancelled.

<sup>7</sup> Kielhorn read this word as वनाह, but the subscript letter of the second *akshara* is clearly *z*.

The marks of punctuation from here up to -स्वति: in l. 47 are superfluous.

<sup>8</sup> Read विसति-

<sup>9</sup> Read सात्र-

<sup>10</sup> Read चतुस्त्रिंशस्तम्भसर-

<sup>11</sup> Read -सवस्तरे.

<sup>12</sup> There is no indication of this being changed to परासर.



- स्वयं वराहपुत्रः ॥८॥ व(व)हुनिर्गन्तुः वराह राजा विष्णुपतिः ॥९॥  
 १६ यस्य यस्य वराहपुत्रस्तस्य तस्य तदा कर्तुं (जय) ॥९॥ इति कलचुराणां (जय)लोकां विज-  
 यन्तुः (जय)पुत्रः ॥१०॥ सप्तर्षिः ॥११॥ सप्तर्षिः ॥१२॥ सप्तर्षिः ॥१३॥ सप्तर्षिः ॥१४॥  
 १७ वराहपुत्रो विजयोः ॥१५॥ सप्तर्षिः ॥१६॥ सप्तर्षिः ॥१७॥ सप्तर्षिः ॥१८॥ सप्तर्षिः ॥१९॥  
 १८ सप्तर्षिः ॥२०॥ सप्तर्षिः ॥२१॥ सप्तर्षिः ॥२२॥ सप्तर्षिः ॥२३॥ सप्तर्षिः ॥२४॥  
 १९ स्वहस्तोऽयं महाराजा विराट्पुत्रोऽयं ॥

Seal

वीरलोचनेन ।

### TRANSLATION

Success! Hail!

(Verse 1) There was (*born*) the moon, the son of Atri, the source of nectar, and the crest-jewel of the conqueror of the god of love, who, being possessed of gentle lustre, dispels darkness. From him was born Budha possessed of greater fortune, who, being a repository of knowledge as stainless as night-lotuses, has attained the (*highest*) limit of eulogy in the midst of a host of planets.

(V. 2) His offspring was Purūṣas, the lord of the world, the repository of lustre (*and*) the abode of humility, whose lotus-like feet were kissed by the crest-jewels of numerous kings, (*and*) who had (*always*) in front of him his beloved Uryāṣi.

(V. 3) The wise Nahusha was born from him,<sup>1</sup> who, having practised a lot of penance, deprived the god Indra of his sleep, making him falsely apprehensive of losing his position.<sup>2</sup> In his race was (*born*) Hāṁsya, who bore the yoke of the earth (*surrounded by*) the seven oceans which he had conquered. His descendant was the king Kṛitavīrya, the guardian of the path (*i.e.*, religion) laid down by the three Vēdas.

(V. 4) From that lord was (*born*) the illustrious Arjuna, the son of Kṛitavīrya, the dust of whose lotus-like feet was mingled with the lustre of the crest-jewels of the princes who were constantly bowing to them; who, being the foremost among the mighty, successively overthrew with the slightest effort, ever since his childhood, peerless princes who had the fever of arms.<sup>3</sup>

(V. 5) In the family descended from him there was born one, the dust of the pair of whose lotus-like feet fell on the heads of rows of kings bowing to him; who occupied Kālāṁjara in order to overrun gradually and conquer Ayōmukha; and who was wild fire to the old forest which was the active army of the enemy.

(V. 6) He, the ornament of the Kalachuris, having subdued his adversaries, made over the kingdom to his younger brother. He, the illustrious Lakṣmīpārājya, in turn conquered (*the country of*) Śvētapada.

<sup>1</sup> Read कलचुराणां वीरलोचनः.

<sup>2</sup> Metre: *Paśupitāgā*.

<sup>3</sup> Read सप्तर्षिः.

<sup>4</sup> Read वराहपुत्रोऽयं.

<sup>5</sup> According to the Purāṇas, Nahusha was a grandson, not a son, of Purūṣas, being the son of Āyu; see, e.g., *Agnipurāṇa*, ch. 274, v. 16.

<sup>6</sup> Nahusha himself actually lost the position of Indra, but this verse being in praise of him, the expression *nija-pada-etc.*, is to be taken with *Indra*. See above p. 386, n. 8.

<sup>7</sup> *I.e.*, who were proud of their valour.

(V. 7) In his family there was (*born*) thereafter that wise Śaṅkapaṇa, the supporter of the world, who imprisoned Vāhali, the lord of horses; the pride of whose arms was made manifest when he allowed no respite to the king of the East; (*and*) who, (*though*) he gave security from fear to frightened persons and lowered the mass of fame of Kirtti (*king*) and other kings, showed no pride.

(V. 8) From him was (*born*) the king Śivastīja, who resembled Śibi, and destroying the enemies in battle, was sought after by both the kings.<sup>1</sup> From him was born the son, the king Śaṅkapaṇa (I), who enjoyed peace, was straightforward by nature and often kind to those who sought his help.

(V. 9) His son was the illustrious Guṇāmbhādhiḍḍva (I) of well-known and abundant fame, the acceptacle of prowess (*and*) the treasure of superior intelligence, who obtained (*new*) territory from Bhūjadēva; who dragged the fortunes of the Gaṇḍa (*king*) along the well-known and wide path of his sword which, being unbroken, formed a staircase with the pearls sticking to it as it struck arrays of mighty and vehement elephants.

(V. 10) His elder wife was named the illustrious Kāśhanadēvi, (*who was to him*) as Lakṣmī is to Viṣṇu, and was as it were his fame incarnate.

(V. 11) By him was (*begotten*) on her the illustrious king of blameless lustre named Ullabha, who, (*like*) the white-rayed (*moon*), overran the earth spreading his white fame, and was the barbed arrow in the hearts of multitudes of enemies' wives; at the sight of whom the tie of the girdles of (*ladies*), who had tremulous deer-like eyes suddenly became loose, missiles dropped through fear from the hands of the enemies and greed for wealth disappeared from (*the minds*) of suppliants.

(V. 12) His<sup>2</sup> country became (*happy*) like the world of Brahmā. Having reached him, the princes, (*who were*) running away through fear, obtained security as mountains flying away from the great Indra did when they reached the ocean. He, to whose lotus-like feet, moving amidst circles of hands folded in service by fondatories, resorted the goddess of fortune, granted security impartially to the princes of both the parties by (*royal charters marked with*) vermilion seals and such other means.

(V. 13) He,<sup>3</sup> who worshipped the surface of the earth with the heads of his enemies which he cut off with his famous sword in numerous battles which were dreadful with the clash of marching arrays of huge elephants, placed on the throne, through fraternal affection, Bhāmānadēva (I), who was skilful in forcibly wresting away the goddess of victory from the forces of the king of Dhīrā, which were rejoicing at (*the prospect of*) regaining their victorious position.

(V. 14) He, the son of the illustrious Guṇastīgata (I) from Madanādēvi, was the foremost among the good, the edge of the path of righteousness, the abode of glory (*and*) the ocean of the water of piety. Being possessed of fortune, he was kind to those who sought shelter with him, was the chief resort (*of fine arts*) in the midst of aversion to them due to the Kali age, (*and*) the abode of stability which reached the highest limit (*as he was*) the firm-minded lord of the earth.

(V. 15) He was a wish-fulfilling jewel to the needy, a new *Aśoka* tree to the suppliants, the sun to the lotuses which were the learned men, and the moon to the lotus-plants which were the faces of the enemies' young wives. During his reign, tears flowed incessantly through jealousy from the eyes of the wives of the Vidyādharas owing to his contact with the goddess of fortune whom he snatched away from his enemies, the mighty aquatic

<sup>1</sup> I.e., kings hostile to each other.

<sup>2</sup> In the original this is a relative clause, qualifying Ullabha mentioned in v. 11.

<sup>3</sup> This and also v. 13 are relative clauses in the original.



animals, in the course of his fight with Viṣuki.<sup>1</sup>

(V. 16) His son, the wise prince (*and*) the lord of the earth, who by his brilliant white fame (*spreading*) on the surface of the earth which was pervaded by his excellences, surpassed the lustre of the moon,—the noble one who by his splendour and merits became an object of wonder even to gods,—was the illustrious Śaṅkaragapa<sup>2</sup> (II), the son of Dēhappadēvi.

(V. 17) That illustrious king Śaṅkaragapa (II) was born from the illustrious Bhāmāna, as from a raised lamp is lighted another, in the house of the kingdom won by him.

(V. 18) Of that illustrious king Mugdhataṅga<sup>3</sup> there was a queen named Vidyā, as moonlight is of the full moon rising from the ocean,<sup>4</sup> as Lakshmi is of Viṣṇu, as Pārvatī, in respect of good fortune, is of Śiva, as a branch is of the *kalpa* tree,—being the *kandall* plant shining with its bulbous roots which spread about through great prosperity springing from good fortune.

(V. 19) From her was born the king, the illustrious Gupasāgara (II), the crest-jewel of princes, who resembled a mountain (*in firmness*); who was like an axe in cutting the creeper of incessant suffering (*resting*) on the tree of poverty; who was fire to the cotton-wool which was the roaring herd of elephants; who was like the god of death in destroying the host of all the neighbouring arrogant princes.

(V. 20) His beloved (*wife*) was Rājavā as Lakshmi is of Viṣṇu, as Rōhini is of the moon, as Gaurī is of Śiva, and as Paulōmī is of Indra. She obtained a son named Śivarāja (II) who resembled Brahmā and was well-known on the earth, being the abode of the merits, (*viz.*) valour and generosity, and being sanctified by truthful and charming speech.

(V. 21) He, having obtained the royal position by the order of the king, became the great *kalpa* tree to all suppliants and the sun to the cluster of lotuses which was his family. Moreover, his enemies, who were oppressed by the rows of flames from the fire of his great prowess, did not, somehow, feel cool even after crossing the ocean.

(V. 22) The title of king, which primarily applied to Prithu in the Kṛita age, which became well-known in (*the case of*) Rāmabhadra whose enemies were destroyed in the Trēta (*age*), which resorted to the eldest son of Pāṇdu in the Dvāpara (*age*), shines,<sup>5</sup> having obtained a footing in the illustrious Bhāmāna (II).

(V. 23) From him afterwards was born of Sūgalladēvi a son (*named*) Śaṅkaragapa (III), who, gladdening a multitude of elders by his specially pious conduct and being the foremost among virtuous persons, took care of (*all*) creatures as of his (*own*) life. The king was (*like*) Śaṅkara, capable of destroying (*his*) arrogant foes, and was the *kalpa* tree to the suppliants.

(V. 24) Then there shone, on the throne of his father, Bhīma, the son of the queen Yaśōlākhya, (*who was*) like Bhīma, the son of Kuntī, being the abode of political wisdom, humility and fortune, (*and*) who smiling had his beautiful person bathed (*at the time of his coronation*) with the auspicious waters (*poured*) from jars as also with tears of good persons due to excessive joy.

<sup>1</sup> The significance of this description is not clear to me.

<sup>2</sup> *Lit.*, he who has *gapa* preceded by *śrī-śaṅkara*, i. e., who is named *śrī-Śaṅkaragapa*.

<sup>3</sup> *Mugdhataṅga* thus appears to be another name of Śaṅkaragapa (II).

<sup>4</sup> If the meaning is as given above, the correct compound would be *śaṅka-śaṅka-pāra-vāṇa*.

<sup>5</sup> The present tense is wrongly used for the past as the present inscription does not belong to the reign of Bhāmāna II.

(V. 25) When he lost his kingdom through (*adharma*) fate, there was born the illustrious Vyāsa to the queen Lāvāṅgyavati from the king, the illustrious Guṇasāgara (III)<sup>1</sup> as Vyāsa was born from the sage Parāśara; with whom even in his childhood, others did not attain resemblance in the multitude of excellences such as charity (*and*) compassion.

(V. 26) Who being established on his throne is extolled<sup>2</sup> by the people who, day after day, are conjecturing as follows:—Is he Bali? Or is he the son of the sun? Or is he Rāghava or Nriṅga? Or is he Yayāti?

(V. 27) The illustrious one shines, having been installed on the throne of his father at the capital Gōkulaḡhaṭṭa, on the day of the moon on the eighth day (*tithi*) in the fortnight, very bright like plaster, in the second Jyēṣṭha in a century of years multiplied by ten together with eighty-seven (*i.e., in the year one thousand and eighty-seven*).

(V. 28) His son, the illustrious Sōḡhadēva, who became king through the religious merit of the people and has surpassed the deeds of Kārtavīrya by his merits, has now whitened the surface of the three worlds with his fame which is stainless like the peaks of the snowy mountain and is spread around by truthfulness, charity, discrimination, pride, political wisdom and activity.

(V. 29) (*His*) fame has speedily resorted to the seven oceans as if through fear of (*being oppressed by*) the heat of his mighty prowess; the goddess of fortune, on the other hand, has sought shelter with the feet of the illustrious Sōḡhadēva through cold due to her living in the midst of the ocean.

(V. 30) The illustrious Sōḡhadēva, the very life of the country on the other side of the Sarayū, is a brave and pious king, the foremost among learned people.

(Line 32) Hail! From (*the camp*) fixed at Dhūliḡhaṭṭa—the *Paramabhaṭṭāraka*, *Mahārājādhirāja* and *Paramīśvara*, the illustrious Sōḡhadēva, a devout worshipper of Mahāśvara, who meditates on the feet of the *Paramabhaṭṭāraka*, *Mahārājādhirāja* and *Paramīśvara*, the illustrious Maryādāsāgaradēva, (*being*) prosperous, honours, informs and commands all royal officials such as the *Mahārājāṭṭi*, the *Mahārājapatra*, the *Mahāsāndhivigrahaika*, the *Mahāmahanika*,<sup>3</sup> the *Mahāpratikāra*, the *Mahāsānāpati*, the *Mahākṣhapatalika*,<sup>4</sup> the *Mahāsādhaniika*,<sup>5</sup> the *Mahāśrīṅghin*,<sup>6</sup> the *Mahādēvika*,<sup>7</sup> the *Mahāpāṅśakakulika*,<sup>8</sup> the *Saulkeika*,<sup>9</sup> the *Gaulmika*,<sup>10</sup> the *Ghaṭṭapati*,<sup>11</sup> the *Tarapati*,<sup>12</sup> the *Vishayadēvika*,<sup>13</sup> the *Dauḡtasādhaka*,<sup>14</sup> the *Khaṇḡavāla*, the *Balādhirā*<sup>15</sup> and others and the people of the country

<sup>1</sup> See above p. 384, n. 1.

<sup>2</sup> Here and in the following verses also the verb is required to be in the past tense as the present inscription belongs to the reign of Vyāsa's successor.

<sup>3</sup> Elsewhere this official title appears in the form *Mahāmahanika*; see L. 1 of No. 47, above.

<sup>4</sup> The Chief Officer in the Department of Records.

<sup>5</sup> As *śādhana* means an army, this may be a military officer lower in rank than the *Mahāsānāpati*.

<sup>6</sup> The Chief Banker.

<sup>7</sup> The Head of the Department of Charity.

<sup>8</sup> This may perhaps be the Head of the Department of Panchāyats.

<sup>9</sup> The Customs Officer.

<sup>10</sup> The Chief of a troop' (Monier-Williams).

<sup>11</sup> The Officer in charge of lending auctions.

<sup>12</sup> The Officer in charge of furies.

<sup>13</sup> Perhaps *Vishayadēvika* is the correct form of the title. This officer probably collected the revenue (*śādhana*) of the district.

<sup>14</sup> The Mentor of criminals.

<sup>15</sup> I have not come across the name of these two officials elsewhere.

headed by the *Bhatts*, the *Māhāśāh*<sup>1</sup> and the *Mahasthānas* :—

(L. 36) "Be it known to you! The land measuring twenty *nālikas*<sup>2</sup>, in figures also so *nālikas* of land, by the rod of the temple, in the fields situated in (the villages) Mahāśāpāka, Aśvāpāka, Thilapāka, Vapīpāka, Dukripāka (and) Chhāṇḍāpāka within the four boundaries, (viz.,) Antāḍha on the east, Tīkari on the north, Avadachapa on the south (and) Chhandāḥā on the west, in (the sub-division of) Tīkari included in the *vishaya* of Gupakala,—this land together with soil and water, together with mango and *madhūka* trees, together with woods and gardens, together with pits and barren lands, together with iron and salt mines, limited by the four boundaries marked by pasture-lands full of grass, together with all shares, enjoyment, taxes and royal cesses, not subject to (the payment of) any dues, not to be entered by *chāpas* and *bhāpas*, free from all annoyance, and lasting as long as the sun, the moon, the earth and the ocean will endure,—has been granted by us taking *kusa*, sesamum and water in hand, after bathing duly in the great river Gaṇḍakī, sipping water and worshipping the favourite deity on (the occasion of) the Uttarāyana-sankrānti, today Sunday, the seventh (*tithi*) of the bright fortnight of the month Pausa in the year eleven hundred increased by thirty-four years for increasing the religious merit and fame of (Our) mother and father and Ourselves, after dividing it (*i.e.*, the land) with the *pāṭikā*<sup>3</sup> and recording as a grant to the fourteen Brāhmaṇas with their *gōtras* and *pravaras* as specified (below, viz.,)—the Paṇḍita Chhāṇḍāḥī of the Vājasaneyā *śākhā* and Kāśyapa *gōtra* with three *pravaras*, the son of the Paṇḍita Nimbō of Mahuāli; the Dīkṣita Gautama of the Bahvricha (Rigveda) *śākhā*, (and) the Dhaumra *gōtra* with three *pravaras*, the son of the Dīkṣita Rāma of Mathurā; the Agnikōtin Bhāskara of the Mādhyandina *śākhā* (and) Patāśeta *gōtra* with three *pravaras*, the son of the Dīkṣita Śrīdhara of Hastigirī; the Agnikōtin Vāhmaṇa of the Mādhyandina *śākhā* (and) Kuṣika *gōtra* with three *pravaras*, the son of the Dīkṣita Dēvēśvara of Nikhatigrāma; the Dēvādīn Mālīhē of the Bahvricha *śākhā* (and) Dhaumra *gōtra* with three *pravaras*, the son of the Brāhmaṇa Dēvadhara of Mathurā; the Paṇḍita Dēndū of the Chhandōga *śākhā* (and) Sāvarta *gōtra* with five *pravaras*, the son of the Paṇḍita Gadādhara of Tālī; the Brāhmaṇa Mādha of the Bahvricha *śākhā* (and) Kātyāyana *gōtra* with three *pravaras*, the son of Brīhaspati of Sāṅkasaasthāna; the Paṇḍita Jālū of the Chhandōga *śākhā* (and) the illustrious Saṇḍīya *gōtra* with three *pravaras*, the son of Mahānanda of Kulāṇḍīcha; the Paṇḍita Bhāskara of the Chhandōga *śākhā* (and) Kauṇḍīya *gōtra* with three *pravaras*, the son of the Paṇḍita Māhila of Nagara; the Paṇḍita Sidhū of the Bahvricha *śākhā* (and) Rāhula *gōtra* with three *pravaras*, the son of the Paṇḍita Bhōgū of the Kāṭaughanagrāma; the Bhāṭṭa Sivādāsa of the Bahvricha *śākhā* (and) Bhāradvāja *gōtra* with three *pravaras*, the son of the Bhāṭṭa Sūndara of Kahalla; Tihuyasīha of the Bahvricha *śākhā* (and) Bhāradvāja *gōtra* with three *pravaras*, the son of the Bhāṭṭa Jākhū of Kahalla; Gōvindāyichcha of the Bahvricha *śākhā* (and) Bhāradvāja *gōtra* with three *pravaras*, the son of the Bhāṭṭa Jākhū of Kahalla; (and) the Brāhmaṇa Saṅkaradēva of the Yajus *śākhā* (and) Krishnātrēya *gōtra* with five *pravaras*, the son of Bhāskara of Tīkari. This should be consented to by all of you. And the people residing in these (villages), submitting to them by listening to their commands and paying all shares, enjoyment, taxes (and) dues in gold (*coins*) should live happily.

<sup>1</sup> The lexicons give *mahasti* in the sense of 'an edict addressed to Śāstra'. So this may be a village officer corresponding to the Police Patel in the Bombay State.

<sup>2</sup> As Kielhorn has shown, *nālika* or *nālī* is apparently derived from the Sanskrit *nālī*, a measure of distance equal to 400 (or according to others, 100 or 120) cubits.

<sup>3</sup> *Pāṭikā* corresponds to the *Pattikā* (a share of land) used in several places in No. 34, above.



(L. 48) In this division, the *Paṇḍita* Chhāścāka gets land (*measuring*) *śāla* 1½; the *Bṛāhmaṇa* Gaṇama, land (*measuring*) *śāla* 1½; similarly *Bhāskara*, *śāla* 1½; *Mālā*, land (*measuring*) *śāla* 1½; *Dīpa*, *śāla* 1½; *Māṭha*, *śāla* 1½; the second *Bhāskara*, *śāla* 1½; *Sidhā*, *śāla* 1½; *Sivādīpa*, *śāla* 1½; *Vālmāṭha*, *śāla* 1; *Jālā*, *śāla* 1; *Tinryanaśāka*, *śāla* 1; *Gōvin-dāyichcha*, *śāla* 1; *Saṅkaradēva*, land (*measuring*) *śāla* 5, together with a habitation—in all *Bṛāhmaṇas* 14 (*and*) *śāla* of land 20.

(L. 50) This gift should be preserved by all the descendants of our family".

(On this point) there are the (*following*) verses about duty—

(Here follow ten benedictive and imprecatory verses.)

(L. 17) On Sunday, the sixth (tithi) of the dark fortnight of Chaitra in the year 1135, this copper-charter has been written by the *Adiśaṅkhaśāka*, the illustrious Janaka \* \* \* May there be bliss and great prosperity!

(L. 59) This is the sign-manual of the *Mahārājādhirāja*, the illustrious Sōḍhadēva.

Seal

Of the illustrious Sōḍhadēva.

## INSCRIPTIONS OF THE KALACHURIS OF RATANPUR

No. 75; PLATE LXIII

RATNAPUR PLATE OF PRITHVIDĒVA I: (KALACHURI) YEAR 821

**T**HIS copper-plate was discovered somewhere in the Raipur District in the Chhattisgarh Division of Madhya Pradesh in 1945. It was sent to the Government Epigraphist for India by the Hon. Secretary, Mahākāntā Historical Society, Raipur. I edit the inscription here from an excellent impression which I owe to the kindness of the Government Epigraphist.

This is the last plate of its set which originally probably consisted of two plates. The first plate is not forthcoming now. Such plates are usually connected by one or two rings, but the present plate does not contain any holes for such rings. A small triangular piece has been broken away from the upper right corner, but the *akṣaras* so lost can be supplied from the corresponding portion of the Amōdā plates.<sup>1</sup> In other respects the plate is in a state of good preservation. It measures 10.7" broad and 6.5" high and weighs 40 tolas.

The characters are Nāgarī. The average size of the letters is .4" except in the last line where it is reduced to .2". The record has been very carelessly written or incised, and contains several mistakes of omission and commission, pointed out in the notes to the text. As regards individual letters attention may be drawn to the following peculiarities:—The left portion of *kh* does not show a tail, see *-sākhinī*, l. 10; *ṣ* is without a dot, see *-bhṛṅga*, l. 15; *dh* does not generally show a horn on the left, see, e.g., *-vudha*, l. 1, but in *Gadādhara*, l. 13 it has a slanting stroke at the top.

The language is Sanskrit. The earlier portion of the record which contained a description of the ancestors of the reigning king has been lost, but judging from the extant text, it was probably identical with the initial portion of the Amōdā plates of the same king, Prithvidēva I. The record on the present plate is partly in prose and partly in verse. The verses are not numbered. As regards orthography, *v* is throughout written for *b*, see *-lavdha*, l. 4; the dental *s* is used for the palatal *ś* in *Kauśika*, l. 9 and *vice versa* in *-sahatṛaika*, l. 5; finally, *n* is used for the *anusvāra* in *śhāvinsati*, l. 5.

The inscription refers itself to the reign of Prithvidēva of the Kalachuri Dynasty. He is described in lines 4-6 as *Mahāmaṇḍalīśvara*, the sole lord of twenty-one thousand (villages) and the ruler of the entire Kōśala country. He was a devout worshipper of Mahēśvara and believed that he had obtained his kingdom by the grace of the god Vaṅkēśvara. This description, which is identical with that in lines 23-25 of the Amōdā plates, plainly shows that this Prithvidēva is the first Kalachuri king of that name who ruled in South Kōśala in the second half of the eleventh century A. C.

The object of the inscription is to record the grant, by Prithvidēva (I), of the village Asaṁthā in the Aparā (maṇḍala)<sup>2</sup> on the occasion of the Uttarāyana-saṅkrānti. The donee was the Brāhmaṇa Jōgūka of the Kauśika *gātra*, a student of the Chhandōga or Sāmaveda, who had emigrated from Śrāvastī. The plates were granted at Ratnapura, which was evidently the royal capital, on Sunday, the eighth tithi of the dark fortnight of Māgha in the year 821 (expressed in numerical figures only) of an unspecified era.

<sup>1</sup> No. 76, below.

<sup>2</sup> See p. 400, n. 7, below.

The inscription names Trivikrama, Vikrama and Arjuna, who are mentioned in the next grant also, probably as witnesses of the gift. The charter was written by the owner of the village Garbha whose name has been omitted here owing to the exigencies of the metre, but who was probably Albana mentioned in the next grant in the same capacity and as owner of the same village. The engraver was Hāsala.

The date of the present grant must plainly be referred to the Kalachuri era. It regularly corresponds, for the current year 821, to Sunday, the 18th January 1069 A.C. The eighth *tithi* of the dark fortnight of the *amānta* Māgha in that year ended at 20 h. 50 m. on that day. The Uttarāyana or Makara saṅkrānti had already taken place at 23 h. on the 23rd December 1068.<sup>1</sup> This date is noteworthy, because firstly, it is one of the few dates of the Kalachuri era recorded in a current year and secondly, it is the only date of that era from Chhattisgarh which is cited according to the *amānta* scheme. The Amōḍā plates, granted only ten years later by this very king, Prithvideva I, have their date recorded in a *pāṇimānta* month. The present date in an *amānta* month is all the more surprising, because the prevailing custom in Chhattisgarh even before the advent of the Kalachuris was to cite dates according to the *pāṇimānta* scheme.<sup>2</sup> It shows, again, that the Kalachuri year must have commenced on some day before Māgha va. di. 8.

Of the geographical names mentioned in the present grant, Aparā-maṇḍala, if that is the correct reading of the name, seems to have comprised the territory round Bilaspur as shown by the Amōḍā plates of the same king, but I have not been able to find any place-name corresponding to Asaṁṭhā from the maps available to me. Śrāvastī from where the donee had emigrated, may be Sahet Mahet in the Gonda District of Uttar Pradesh. Ratnapura is modern Ratanpur, 16 miles north of Bilaspur.

### TEXT<sup>3</sup>

#### Second Plate<sup>4</sup>

- 1 सकल<sup>5</sup>च(ध)व(र)भीभूषणमागः(मणिः)<sup>6</sup> समुत्पन्नः श्रीमान्बु(बु)भजनमनोमहा(म्हो)जल-  
रणिः।<sup>7</sup> प्रतापाग्नो(ग्नो) [यस्य<sup>8</sup>]
- 2 ज्वलति सततोत्पल्लवद्वयै[म्हो]कीनं सामात्यैर्जनुषदितपु(ता)मैरिव<sup>9</sup> परैः॥ [१॥<sup>10</sup>] वस्त्रिभ्यः[ही<sup>11</sup>]-
- 3 भवति नीतिविचार<sup>12</sup>सारे वातोऽप्यवर्त्मनि पदे न करोति कोप्यः। धर्मोऽप्यनिष्ठितमती<sup>13</sup> [व]
- 4 न देवतोपि लोकेषु(बु) नूनमुपचातकलोदयोस्ति<sup>14</sup>॥ [२॥<sup>15</sup>] अनेन श्रीमहाकुस्वर<sup>16</sup>वरलब्ध-  
(अ)प्र-

<sup>1</sup> According to the *pāṇimānta* scheme the *tithi* ended at 1 h. 45 m. on Saturday, the 20th December 1068 A.C. Besides, the Uttarāyana-saṅkrānti occurred *after* this day, not before as required. If the year is applied as expired, the *tithi* in the *pāṇimānta* Māgha falls on Thursday (the 7th January 1070 A.C.) and in the *amānta* Māgha on Saturday, the 6th February, 1070 A. C. In all these cases the date will have to be regarded as irregular.

<sup>2</sup> See, e. g., the date of the Lodhia Plates of Mahāśivagupta-Bīlācūna, (to be published in *Ep. Ind.*)

<sup>3</sup> From an ink impression supplied by the Government Epigraphist for India.

<sup>4</sup> The first plate is not forthcoming.

<sup>5</sup> The first six *akṣaras* of this verse, which must have occurred at the end of the first plate, must have been वसः पुण्यैवः. See v. 13 of the Amōḍā plates of this king (No. 76, below).

<sup>6</sup> This *deśa* is superfluous.

<sup>7</sup> The reading of the Amōḍā plates is वसुधैव(व)वैरिव.

<sup>8</sup> Metre: *Sikharit*

<sup>9</sup> Originally विचार, corrected into विचार.

<sup>10</sup> Read विचारवती.

<sup>11</sup> Metre: *Vasantīlaka*.

<sup>12</sup> Read श्रीमहाकुस्वर-

- १ सावेन<sup>१</sup> एकविंशतिहज्जनैकवाच<sup>२</sup> सप्तमकोतमविंशतिना कलचुरिकलो[३]त<sup>३</sup>—  
 ६ परममाहेश्वरेणावि<sup>४</sup>समस्तराजावलीमिराजमावजन्त(हा)मंडलेस्व(स्व)रेण स्वा[त्पा] वा[म]<sup>५</sup>—  
 कलमिप्त(ष्ट)—  
 ७ दानेस्व(स्व)रं संपूज्य धातापित्रोरात्मजस्य सुख्यपदो(को)निबुद्धये उग्रराजकाली<sup>६</sup> विजय<sup>७</sup>  
 व(व)रकार—  
 ८ विजयं प्र[क्ष]ा[त्]स्व कृत(स)तिलसमन्वितवारिपुलकवापुर्न्य [म]रुरे<sup>८</sup> असीताम्र[म]<sup>९</sup> प्रा(का)—  
 ह्यगजोयु—  
 ९ काय महवेसुताय भद्रना[म]रुजने भावस्ति<sup>१०</sup>विनिर्जिताय कौसि(शि)कयोसाय मि<sup>११</sup>प्रवर<sup>१२</sup>—  
 १० य छन्दोगसा(सा)सिने हस्तैकसासनतया<sup>१३</sup> प्रदत्तस्तवेतरसासने<sup>१४</sup> मावध(व)<sup>१५</sup>प्रविश—  
 करा<sup>१६</sup>वितिलयी—  
 ११ [ल]<sup>१७</sup>यवनाम्ब(म्ब)राणि सावदनेनैतत्पुनरीनादिमिस्वाविच्छिन्नमुपया वतुःसीमाविशु(वु)द<sup>१८</sup>  
 भोक्तव्यम(व्यः)  
 १२ ॥ निविक्रमो वीरवरो जितारामा सौ(सौ)यदिभुक्तो विक्रमराजनामा । तयार्जुनो धर्ममतिरस  
 सू(वु)र  
 १३ एभिः प्रकृतो(साः) बलु सत्यवाचः<sup>१९</sup> ॥३॥<sup>२०</sup> अयासदो<sup>२१</sup> विशहराजनाया कदाचः केस(स)—  
 वविप्रमुस्यः ।  
 १४ प्रभोक्त्र चित्त(त्तं) सुदृढं विदित्व(त्वा) एते वतुः(वुः) सत्यप(व)वांसि सम्यक(क) ॥४॥<sup>२२</sup>  
 व(व)हुभिर्जसुषा तु(वु)क्ता राजभिः समरादि—  
 १५ निः । यस्य यस्य वदा भूमिस्तस्य [तस्य\*] तदा कलम्<sup>२३</sup> ॥५॥<sup>२४</sup> मर्मवदः सुकविकाम्यसरोज—  
 भृङ्गस्तामे<sup>२५</sup> वकार  
 १६ रचनां पदवर्णवाक्यैः । यो हासकः<sup>२६</sup> सकलसि(शि)ला(हा)निधिः स्व(तु)वु(वु)द्विस्तकीर्ण—  
 [वा\*]न्तद्वारपक्षि सोस्मिन् ॥२०॥<sup>२७</sup>  
 १७ संवत् ८२१ माघवदि ८ रवी रत्नपुरे [१\*]

<sup>१</sup> The Amōḍā plates read —प्रसादीकविच्छिन्ना—.

<sup>२</sup> Read एकविंशतिहज्जनैकवाच—.

<sup>३</sup> Read —वधोऽग्र—.

<sup>४</sup> Read परममाहेश्वरेणावि—.

<sup>५</sup> Read —संजगती.

<sup>६</sup> Read विजय.

<sup>७</sup> The Amōḍā plates also have अपरवर्णवत् which is probably a mistake for अपरवर्णवत्—. The Amōḍā plates dated K. 900 (No. 91, below) mention अपरवर्णवत् or Central Division.

<sup>८</sup> Read वावल्ली—.

<sup>९</sup> Read मिप्रवर.

<sup>१०</sup> Read —सासनतया—as in No. 76, l. 30.

<sup>११</sup> Read —वेतन्मन्त्रनेवायं वाचः.

<sup>१२</sup> Read —विवाकर—.

<sup>१३</sup> This *akṣara* is superfluous. The Amōḍā plates read पावोवि in place of वरी.

<sup>१४</sup> Read विबुद्धी.

<sup>१५</sup> Metre of this and the next verse: *Uṇṇāḍī*.

<sup>१६</sup> These two *akṣaras* are indistinct in the Amōḍā plates also. Read अयावल्ली.

<sup>१७</sup> Metre: *Anuṣṭubh*.

<sup>१८</sup> Read —स्तव—.

<sup>१९</sup> The first *akṣara* of this name can also be read as अ, but the reading हासकः appears clear in v. 22 of the Amōḍā plates (No. 76, below).

<sup>२०</sup> There are two *akṣaras* less in the fourth quarter of this verse. Read वरवीर्णवत्पु अपरवर्णवत्पु सोस्मिन्. Metre: *Vasantilakṣ*.

## RAIPUR PLATE OF PRITHVIDEVA I: (KALACHURI) YEAR 821

[illegible]

## TRANSLATION

(Verse 1) [Then was born the illustrious Prithvidēva (I)], the ornamental jewel of the whole earth and the sun to the lotuses which are the minds of the wise. While the fire of his valour was blazing forth, (*his*) enemies together with (*their*) ministers, whose hearts were constantly oppressed by it, disappeared (*from view*) as if because their bodies were made of lac!

(V. 2) While he who is strong in political insight is protecting the earth, even wind does not take to the wrong path, who else (*then would dare to do so*)? As his thoughts are fixed on the path of piety, there is, indeed, no outbreak of even the slightest divine calamity.<sup>1</sup>

(Line 4) This *Mahāmaṇḍalīśvara*, who shines in the midst of all kings (*by his excellences*) such as birth in the Kalachuri family and fervent devotion to Mahēśvara, who is the lord of the entire Kōśala country and the sole ruler of twenty-one thousand (*villages*) (*and*) who has obtained the divine grace by a (*special*) boon of the god Vaṣkēśvara, having bathed and worshipped the chosen (*deity*) Yāgēśvara, has given as a grant by (*pouring*) water on the (*donee's*) hand, after washing the lotus-like feet of the Brāhmaṇa and filling the hollow of his hand with water mixed with *kusa* and sesamum, on the occasion of the Utrāyana-sankrānti, the village Asaūthā in the Aparā (*maṇḍala*) to the Brāhmaṇa Jōgūka, the son of Mahanē and grandson of Bhadrabhāṇala, who has emigrated from Śrāvastī, belongs to the Kauśika *gōtra*, has three *pravaras*, and is a student of the *Chhandōga* (*i.e.*, *Sāmavēda*) for the increase of religious merit and fame of (*his*) mother and father and of himself.

(L. 10) Therefore this (*Brāhmaṇa*), his sons, sons' sons and others should enjoy, without any interruption, (*this village*) by this charter as long as the moon, the sun, the earth, rivers, wind and sky would endure.

(Verse 3) The self-controlled great hero Trivikrama, Vikramarāja who is marvellous in valour, and the pious-minded and brave Arjuna—these have, indeed, pledged (*their*) true word.

(V. 4) Then this (*minister*) named Vighararāja, Gadādhara (*and*) the chief Brāhmaṇa Kēśava<sup>2</sup>—these, having known the determined mind of the lord, duly pledged (*their*) true word.

(V. 5) The owner of the village Garbha, the bee on the lotus which is the poem of a good poet, wrote on the copper (*plates*) (*this*) composition in words, letters and sentences. That intelligent Hāsala, who is a repository of all mechanical arts, inscribed (*it*) in excellent lines of letters on this (*set of plates*).

(Line 17) (In) the year 821, (*in the month*) Māgha (*and*) the dark (*fortnight*), on the (*lunar*) day 8, on Sunday,—at Ratnapura.

## No. 76; PLATE LXIV

## AMODA PLATES OF PRITHVIDEVA I: (KALACHURI) YEAR 831

THESE copper-plates were found while digging for the foundation of a temple in May 1924 at Amōdā, a village 10 miles south-east of Jānjgir, the headquarters of a

<sup>1</sup> The divine calamities are of five kinds: fire, a flood, an epidemic, famine and death. See Kāmandaka's *Nitisāra*, ch. xxi, v. 20.

<sup>2</sup> The minister Vighararāja is named in the next inscription also. Kēśava is himself the donee of the grant recorded in it.

*tahsil* of the same name in the Bilaspur District of Madhya Pradesh. They have been edited before, with a lithograph but without any translation, by Rai Bahadur Hiralal in the *Epigraphia Indica*, Vol. XIX, pp. 75 ff. The record is edited here from the original plates and their ink-impressions kindly furnished by Mr. K. Natarajan, Superintendent, Government Press, Nagpur.

They are a set of two plates, each of which measures 11" broad, 8" high and .1" thick. Their rims are raised for the protection of the writing. They are inscribed on one side only, and contain at the top a round hole, .3" in diameter, for the ring which must have originally held them together. But neither the ring nor the seal which it may have carried has been discovered. The surface of both the plates has been corroded here and there, which has resulted in the loss of a few letters; otherwise the writing is in a state of fair preservation. The average size of the letters is .3" except in the last five lines on the second plate where, for want of sufficient space, it has been reduced to .2". The weight of the plates is 107 *tolas*.

The characters are Nāgarī. The left portion of the initial *a* and *ā* shows a curve, see *ashtādaś*-, 1.8 and *ādāya*, 1.7; the initial *i* has two different forms in *iti*, 1.11 and *isa*-, in 1.40; the palatal *ś* shows transitional forms; see *-Tripur-īśa*, 1.9, and *śrīmad*-, 1.28. Its modern form as the first member of the conjunct *śr* occurs in *śrāśṭhī*, 1.34; the left portion of *kh* shows a tail in some places, see, e.g., *khalu*, 1.34, its older form being noticed in *Nōmal-ākhyā* 1.16; *dh* also shows a fully developed left limb in *-dharmmaḥ*, 1.35, but it has elsewhere its old form; see, e.g., *dhīrō* 1.13; *ṇ* is still without a dot; see *-Vāṇkēśvar*-, 1.28.

The language is Sanskrit. Except for the opening *ōṃ namō Vrahmaṇē* and some portion of the formal part of the grant, the record is metrically composed throughout. There are twenty-two verses in all, of which the first and the third occur in the earlier records of the main branch of the Kalachuri dynasty, e.g., the Banaras plates of Karna, while the last six, which, as usual, are benedictive and imprecatory, are found in several other grants. The present inscription was very carelessly composed and written or incised. There are several mistakes due to omission or incorrect writing of words which make the task of interpretation very difficult, especially in the formal part of the grant. As regards orthography, the sign of *v* is everywhere employed to denote *b*; see, e.g., *-Vrahmaṇē*, 1.2, *-vibhyat*-, 1.4; the *anusvāra* is wrongly changed to *n* before *s* and *h*; see *tad-vansa*-, 1.5, *-sinhāḥ*, 1.8; while the palatal *ś* and dental *s* have been confused in many places; see *-Śākambharī*, 1.7 and *śatya-vāchaḥ*, 1.34.

The plates were granted by Prithvīdēva (I) of the Kalachuri Dynasty of Ratanpur. After the customary obeisance to Brahman, the record mentions after the sun and Manu, Kārtavīrya who imprisoned Rāvaṇa. His descendants were known as Haihayas. In their family was born Kōkkala<sup>1</sup>, the founder of the family of the Chēdi kings. He is said to have despoiled the kings of Karnaṭa, Vāṅga, Gurjara, Kōṅkaṇa and Śākambharī, the Turushkas and the descendants of Raghu of their treasure, horses and elephants, and erected a pillar of victory. He had eighteen sons of whom the eldest became the lord of Tripurī. He made his brothers the lords of *maṇḍalas* by his side. In the family of a younger brother of these was born Kalīṅgarāja. His son was Kamalarāja, who vanquished the king of Utkalā and gave his fortune to his lord

<sup>1</sup> The name appears elsewhere as *Kōkalla*. The form used here is probably due to the exigencies of the metre.



**Gāṅgēyadēva.** His son was Ratnārāja, who married Nōnnalā,<sup>1</sup> the daughter of Vajuvārman, the lord of the Kōmō-Maṇḍala. Their son was Prithvidēva (I), the donor of the present grant. He is described here as the sole lord of twenty-one thousand (villages), the extremely mighty ruler of the entire Kōsala country, the *Mahāmaṇḍalīśvara* who had acquired the *pañcamaḥāśabda* and was a devout worshipper of Mahēśvara.

The object of the present inscription is to record the donation of the village *Vasāhā* in the *Apara-maṇḍala*<sup>2</sup> on the occasion of the construction of a *chatushkikā*, or a hall resting on four pillars, of the temple of *Vaṅkēśvara* in *Tumamāpa*. The donee was the Brāhmaṇa *Kēśava*<sup>3</sup> of the *Āṅgīrasa gōtra* with the three *pravara*s *Utathya*, *Gautama* and *Vasishṭha*.<sup>4</sup> He was the son of *Chānda*,<sup>5</sup> the grandson of the *Upādhyāya* *Thirācha* (*Schirāditya*) and the great-grandson of *Yaśōdēva*. He had emigrated from *Hastiyāmaṭhī*. The grant was made on Sunday, the seventh *tithi* of the dark fortnight of *Phālguna* of the year 831 (expressed in numerical figures only) of (the era of) the lord of *Chēdi* (*Chēdīśa*). The witnesses of the gift were three persons, probably officials, viz., *Trivikramarāja*, *Vikrama* and *Arjuna*. The *Śrīshūlin* *Yaśa*, the Mayor of *Ratnapura*, and the rich *Dhōdhāka* also made a gift of land, apparently to the same Brāhmaṇa. The charter was written by *Alhaṇa*, the owner of a village named *Garbha*. It was incised by the sculptor *Hāsala*.

The date of the present grant must evidently be referred to the Kalachuri era. R.B. Hiralal explained *Chēdīśa* used in connection with it as signifying Chhattisgarh.<sup>6</sup> The latter name, which apparently means (the country of) thirty-six forts, is according to him a corruption of *Chēdīśa-gaḍha*, 'the forts or districts of the lord of Chēdi'. But the derivation is fanciful. Kōsala, or Dakṣiṇa-Kōsala, not Chēdi, was the ancient name of Chhattisgarh. As Pargiter has shown,<sup>7</sup> Chēdi was the name of the country along the southern bank of the *Yamunā*. Southwards it probably extended to the *Vindhyas*. Besides, *chhattīśa* is derived from the Sanskrit *śat-trimśat* and not from *Chēdīśa*. The reason why the era is specified here as belonging to the lord of Chēdi is that it was introduced for the first time in Chhattisgarh by a subordinate branch of the Kalachuri dynasty. The latter owed allegiance to the main house of *Tripurī* which ruled over the Chēdi country. The kings of *Sarabhapura* and those of the *Sōmavamsī* dynasty, who were ruling in Chhattisgarh before the Kalachuris, used only regnal years in dating their records. In the 11th century A.C. to which the present record belongs, the era was used in India only by the Kalachuris who were then ruling over the Chēdi country. As it was not previously current in Chhattisgarh, it had to be specified as above to prevent confusion.

The date of the present grant regularly corresponds, for the current Kalachuri year 831, to Sunday, the 27th January 1079 A.C. The seventh *tithi* of the dark fortnight of the *pūrṇimānta* *Phālguna* ended 7 h. 30 m. after mean sunrise on that day. In 1080 A.C., the *tithi* fell on a Thursday and in 1081 A.C., on a Wednesday, neither of which years would, therefore, be suitable. This is one of the few dates of the Kalachuri era citing a current year.

<sup>1</sup> This name also appears in a different form elsewhere. See, e.g., line 13 of No. 77, below, where it appears as *Nōnnalā*.

<sup>2</sup> See below p. 406, n. 12.

<sup>3</sup> He is called a sage in l. 27. He is mentioned as a witness in the preceding grant (No. 75, l. 13).

<sup>4</sup> The *pravara* *Vasishṭha* is not generally associated with *Gautama*. The *pravara*s should, therefore, be *Āṅgīrasa*, *Autathya* and *Gautama*; see the *Gōtraṇṇamānibandhakadambe*, p. 39.

<sup>5</sup> Hiralal read the name as *Chāṇḍa*; see below, p. 406, n. 8.

<sup>6</sup> *Ep. Ind.*, Vol. XIX, p. 76.

<sup>7</sup> *J. A. S. B.*, Vol. LXIV, Part I, p. 253.

Of the geographical names occurring in the present grant, *Karṇāṭa Vādga*, *Gurjara* and *Kōṅkaṇa* are too well-known to need identification. *Sākambhari*, the capital of the *Chāhamānas*, was the name of the city near the *Sāmbhar* lake. *Tripurī* and *Ratnapura* have already been identified. *Tummāṇa*, which was the first capital of the Kalachuris in *Chhattisgarh*, has been satisfactorily identified with *Tumān*, 45 m. north of *Ratanpur*.<sup>1</sup> The present grant shows that *Tummāṇa* continued to receive royal attention even after the capital was shifted to *Ratanpur*. *Kōmō-maṇḍala* appears to be the ancient name of the country surrounding the village *Kōmō* in the *Pēḍrā Zamindari*, 25 miles north by west of *Ratanpur*. *Vasahā*, the donated village, is clearly *Basahā*, about 12 miles north by east from *Bilaspur*. The name of the *maṇḍala*, in which it was situated, cannot be read with certainty. *Rai Bahadur Hiralal* read it is *Yayapara-maṇḍala* and identified it with the territory round *Jaijaipur*, in the *Jājgir tahsil*, 10 miles from *Amōḍā*. It is however, not unlikely that the intended reading was *Apara-maṇḍala*<sup>2</sup> or the Western Division which may have included the territory round *Basahā*. *Hastiyāmaṭhī*, from which the donee had emigrated, is probably identical with *Hāthmuḍī* in the *Mungeli tahsil* of the *Bilaspur District*, about 45 miles west of *Bilaspur*.

TEXT<sup>3</sup>

## First Plate

- 1 सिद्धिः<sup>4</sup> ॥ ओं नमो ब्र(ह्म)ह्मणे ॥ निर्गुणं व्यापकं नित्यं क्षि ।<sup>5</sup> । बं परमकारणं(बम्) ।  
भावघ्राह्यं परं ज्योतिस्तस्मै स—
- 2 दत्त(दत्त)ह्मणे नमः<sup>6</sup> ॥ [१॥\*] यदेतदग्रेसरमम्ब(म्ब)रस्य ज्यो । । तिः स पूषा पुरुषः पुराणः ।  
अथास्य पुत्रो मनु—
- 3 रादिराजस्तदन्वयेभूद्भुवि कार्त्तवीर्यः ॥<sup>7</sup>[२॥\*] देवः श्रीकार्त्तवीर्यः क्षितिपतिरमबद्भुवनं भूत—  
चाय्या हे—
- 4 लो[त्तिक्ष]प्ताद्विबि(बि)भ्यस्तुहिनगिरिसुता[रुले\*]<sup>8</sup>सन्तोषितेशाम् । दोर्दण्डाक(का)ण्डसेतुप्रति—  
गमितम्—
- 5 हावारिरेवाप्रवाहव्याधूत[अ]क्षपूजागुरुजनितरुषं<sup>9</sup>रावणं यो बबन्ध<sup>10</sup> ॥<sup>11</sup>[३॥\*]तद्वन्त<sup>12</sup>प्रभवा  
भूषा ब(ब)—
- 6 भूवर्भुवि हेहयाः । तेषां वन्त<sup>13</sup> स चैद्यादिक्षि[ती]सः(क्षः) कोककलोमवत् ॥<sup>14</sup>[४॥\*] कार्ण्यं(र्ण्यं)—  
टवङ्गपतिगूर्जरको—

<sup>1</sup> *Ind. Ant.*, Vol. LIII, pp. 267 ff.

<sup>2</sup> See below, p. 406, n. 12.

<sup>3</sup> From the original plates and ink impressions.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> The *danḍas* in this and the next line are superfluous. They were intended to mark the place of the hole for the ring, which was subsequently made at the bottom of the plate.

<sup>6</sup> Metre: *Anuṣṭubh*.

<sup>7</sup> Metre: *Upajāti*.

<sup>8</sup> The *akṣaras* in the bracket is completely damaged.

<sup>9</sup> It would be better to read —जनितगुरुषं.

<sup>10</sup> Read बबन्ध.

<sup>11</sup> Metre: *Sragdharā*.

<sup>12</sup> Read तद्वन्त—.

<sup>13</sup> Read वन्ते.

<sup>14</sup> Metre: *Anuṣṭubh*.

## AMODA PLATES OF PRITHVIDEVA I: (KALACHURI) YEAR 831

i.

2 2  
4 4  
6 6  
8 8  
10 10  
12 12  
14 14  
16 16  
18 18  
20 20

ii.

22 22  
24 24  
26 26  
28 28  
30 30  
32 32  
34 34  
36 36  
38 38  
40 40

- 7 कृष्णेशसाकंमरी<sup>1</sup>पतितुरु[कर]पुत्रबानाम(म्)। आदाय कोस(श)हरिदन्त(न्ति)चयं हठेन स्तंभो  
भय—
- 8 स्य विहितो भुवि येन राज्ञा ॥<sup>2</sup>[५॥\*] अष्टादशारिकरिक्तुंभविमङ्गसिन्हाः<sup>3</sup> पुत्रा व(व)भूवुरति—  
सी(श्री)र्य—
- 9 पराक्ष तस्य । तत्रायजो नृपवरस्त्रिपुरीक्ष आसीत्पास्वै(स्वै) च मण्डलपतीन्स चकार व(व)न्धू—  
न् ॥[६॥\*] तेषा—
- 10 मनुजस्य<sup>4</sup> कलिङ्गराजः प्रतापवह्निक्षपितारिराजः । जातोन्वये द्विष्टरिपुप्रवीरप्रियान—
- 11 नाम्भोरुहपाण्येन्नुः ॥<sup>5</sup>[७॥\*] तस्मादपि प्रततनिर्मलकीर्तिकान्तो जातः पु(सु)तः क[म\*]ल—  
राज इति
- 12 प्रसिद्धः । यस्य प्रतापतरणाबुद्धित(ते) रजन्यां जातानि पङ्कजव[ना]नि विकासभांजि ॥<sup>6</sup>[८॥\*]  
क्षीणो(रो)—
- 13 दपु(मु)त्कलनूपं परिमध्य क्षीरो गा[ङ्गे]यदेवविभवे स<sup>7</sup>मदाच्छ्रियं यः । उक्त्वैःक्षि[वः]प्र००—००<sup>8</sup>
- 14 रत्नवानसन्तोषितासुरसुरः स हि मन्दराभः ॥[९॥\*] महीभर्तृविभूषाय(यै)<sup>9</sup> पयोधिरिव [कौ]—  
स्तु—
- 15 भं(भम्) । जितसूर<sup>10</sup>प्रतापं हि रत्नराजमसूत सः<sup>11</sup>॥[१०॥\*]दृष्टविद्विष्टसामन्तध्वान्तध्वंसन—  
भास्करः ।
- 16 यस्य प्रतापतप्येव सै(शै)त्यायाजिं(जिं) भिता द्विषः ॥[११॥\*] नोमलास्या प्रिया तस्य  
सू(शू)रस्येव हि
- 17 सू(शू)रता । कोमोमण्डलनाथस्य सुता या वज्रवर्मणः ॥[१२॥\*] ततः[\*] पृथ्वीदेवः सकल—  
वरणी—
- 18 भूषणमणिः समुत्पन्नः श्रीम(मा)न्वु(न्वु)वजनमनोमोजतरणिः । प्रतापान्नौ यस्य ज्व—
- 19 लति सततोत्प्लाहृदयैर्ज्वलितं सामात्यैर्जतुकृत<sup>12</sup>स(श)रीरैरिव परैः ॥<sup>13</sup>[१३॥\*] यस्मिन्मही—
- 20 [म\*]वति नीतिविचारस(सा)रे वातोप्यवर्त्मनि पदं न करोति कोन्यः । धम्मं(र्म्म)ध्वनि ष्ठि—  
तमसौ<sup>14</sup> च न<sup>15</sup>

<sup>1</sup> Read —शाकंमरी—.

<sup>2</sup> Metre of this and the following verse: *Vasantatilakā*.

<sup>3</sup> Read —सिन्हाः—.

<sup>4</sup> The vowel in नू is lengthened for the sake of the metre. Some later grants of this branch read तेषामनुजस्य ।

<sup>5</sup> Metre: *Upajāti*.

<sup>6</sup> Metre of this and the following verse: *Vasantatilakā*.

<sup>7</sup> This *akṣaras* is clearly *m*.

<sup>8</sup> The five *akṣaras* at the end of this line are not certain. I suggest the reading उक्त्वैःअवःप्रचित—  
वाक्च—.

<sup>9</sup> In the corresponding verse, the Ratanpur stone inscription of Jājalladēva (No. 77 below) reads —विभूषायै—.

<sup>10</sup> As सूर means the sun here, the change to शूर proposed by Hiralal is not necessary.

<sup>11</sup> Metre of this and the following two verses: *Anuṣṭubh*.

<sup>12</sup> Hiralal reads जटुकृत—, but the second *akṣara* is clearly सु. The Raipur plate (above, No. 75, l. 2) reads जटुकृतिसामैरिव परैः ।

<sup>13</sup> Metre: *Sikharipī*.

<sup>14</sup> Read स्थितमसौ.

<sup>15</sup> These two *akṣaras* at the end of l. 20 and the first three *akṣaras* in the beginning of l. 21 are superfluous.

## Second Plate

- 21 दैवतो च न दैवतोपि लोकेषु (षु) नूनमुपघातलबोदयोस्ति ॥<sup>1</sup>[१४॥\*] अनेन समस्तप्रति—  
 22 पत्तिसमूहसु (मु)पेतषा (स)व्वालिक्कारविमूषितेन सं (शां)स्युग्मध्वनिपूरितजगज्जय [त्व]र<sup>2</sup>—  
 23 रवत्रासितारातिचक्रेण समधिगताशेषपंचमहाशब्दे (ब्दे)न श्रीमद्वक्त्रेस्व (स्व)रलब्ध (ब्ध)प्रसा—  
 24 दैकविन्सतिशहस्रैकनाथ<sup>3</sup>म[हा]प्रचण्डसकलकोसलाधिपतिना परममाहेस्व (स्व)रेण कल—  
 25 चुरिवन्सोद्भवे<sup>4</sup>स्यादिसमस्तराजावलीविराजमानमहामण्डलेश्वरण हस्तियामठिनि—  
 26 र्गताय ।<sup>5</sup> आङ्गिरसगोत्राय ।<sup>6</sup> उतिथ्य<sup>7</sup>शौतमवसिष्ठे [ति]त्रिप्रवराय<sup>8</sup> व (ब)हुभिर्वसुधा (शा)स्त्रिने  
 यसोदे—  
 27 वप्रणवे (त्रे) उपाध्यायधिराइचनत्रे चा[न्द]<sup>9</sup>सुताय । रिसिकेसवा[य]<sup>10</sup> च (फा)ल्गुनकृष्णसप्त—  
 म्यां रविदि—  
 28 ने तुमाणके<sup>10</sup> देवश्रीवक्त्रेस्व (स्व)रचतु[ष्कि]काप्रति[ष्ठा]यां श्रीमद्वक्त्रेस्व<sup>11</sup> प्रभाविलग्न (ग्नौ)  
 दौ (दौ) पादौ प्रसा—  
 29 त्य कुसा (शा)क्षतहिरण्यसमन्वितवारिचुलुकमापूर्यं यपरमंडले<sup>12</sup> वसहाग्रामश्चतुःसीमा—  
 30 विसु (शु)द्धो मा[ता]पित्रोरात्मनश्च पुण्ययसो (शो)भिवृद्धये [ह]स्तोदकसा (शा)सनतया [प्र]—  
 दत्तस्तदयं  
 31 चन्द्रदिवाक[र]क्षितिपाथोधिपवनाम्ब (म्ब)राणि यावत् म (अ)विच्छिन्नभुक्त्या का (भा)गवा—  
 (भो)गकरम (हि)रण (ण्य)क्व<sup>13</sup>—  
 32 रसवतीदंड<sup>14</sup>[प्र\*]भृत्यभ्यंतरसिद्धया अजे (ने)नैतत्पुत्रपौत्रादिभिश्च भोक्तव्यः ॥ त्रिपूर्वको विक्र—  
 33 मराजधेयः सौ (शौ)यद्भुतो विक्रमराजनामा । तथार्जुनो वीरवरो जितारिरेभिः प्रद—  
 34 आः (ताः) सलु श (स)त्यवाचः ॥<sup>15</sup>[१५॥] अ[धा] ७—<sup>16</sup> विग्रहराजमन्त्री श्रेष्ठी यसो (शो)  
 रत्नपुरप्रधानः । बोधा—  
 35 क आद्य<sup>17</sup> द्विजकेस[वाय] ददौ धरां सि (सं)श्रितसत्यधर्मः<sup>18</sup> ॥ [१६॥\*] व (ब)हुभिर्वसुधा रु (मु)—  
 क्ता राज—

<sup>1</sup> Metre: *Vasantatilakā*.

<sup>2</sup> These two *aksharas* are uncertain. Perhaps रवर is intended. Hiratal suggests जगज्जयेस्वर which also does not appear satisfactory.

<sup>3</sup> Read —दैकविशतिसहस्रनाथैकनाथ—.

<sup>4</sup> Read —वधोद्भवे—.

<sup>5</sup> This *danḍa* is superfluous.

<sup>6</sup> Hiratal reads उचि (च)प्य but the second *akshara* is probably ति. Read उत्तप्यगीतम—: The third *pravara* of this *gotra* is generally अङ्गिरस्.

<sup>7</sup> Read त्रिप्रवराय.

<sup>8</sup> Hiratal read चाट्ट, but the superscript letter of the second *akshara* does not look f.

<sup>9</sup> The name occurs in v. 16 as केशव. Read ऋषिकेशवाय.

<sup>10</sup> This place-name occurs elsewhere as तुम्माण. See No. 77, l. 7.

<sup>11</sup> Read श्रीमद्वक्त्रेस्वरस्य.

<sup>12</sup> Hiratal read —मापूर्ययपरमंडल—: The second *akshara* is, however, पू; see पूषा in l. 24. The intended reading is probably —मापूर्यं यपरमंडले.

<sup>13</sup> This *akshara* appears to be superfluous.

<sup>14</sup> Read —दंड—.

<sup>15</sup> Metre of this and the next verse: *Upajāti*.

<sup>16</sup> Restore अवाप्यसी.

<sup>17</sup> Perhaps आद्यो is meant here.

<sup>18</sup> Read ददुर्धरां संश्रितसत्यधर्माः ॥

- 36 निः सगरादिभिः । यस्य [यस्य] यदा भूमिस्तस्य [तस्य\*] तदा फलम् ॥<sup>1</sup>[१७॥\*] भूमि यः  
प्रतिगृह्णा(ह्ना)ति य—  
37 एष भूमिं प्रयच्छति । उमी तौ [पुण्यकर्म्म]णौ नियतं स्त(स्व)र्गगामिनौ ॥[१८॥\*] संख<sup>2</sup>  
मद्रासन(नं) छत्रं वर(रा)स्वा(स्वा) वरवारणाः [१\*]  
38 भूमिदानस्य चिन्हा(ह्ना)नि फलमेत[त्पु]रन्दर ॥[१९॥\*] [ह]रते हारयते यो<sup>3</sup> मन्दबु(बु)द्धि-  
स्तमोवृतः । स प(प)द्मो वारुणैः वासै(शै)स्तिर्यग्यो—  
39 नि च गच्छति ॥[२०॥\*] न विषं विषमित्याहुर्वं(र्ष)हास्वं विषमुह्य(च्य)ते । विषमेकाकिनं  
हन्ति स्व(व)हास्वं पुत्रपौत्रिकं(त्रकम्) ॥[२१॥\*] गर्भेस्व(स्व)रः<sup>4</sup> सुक—  
40 विरह्ण इ(ई)शभक्तस्तात्रे<sup>5</sup> चको(को)रनयनं<sup>6</sup> लिखितं<sup>7</sup> सुवाक्यैः ॥ यो हासलः सकलसि(शि)-  
ल्पनिधिः सुबु(बु)द्धिस्तीर्णवा—  
41 न्त भु(बु)भर्पन्ति सव(द)क्षरं च ॥<sup>8</sup>[२२॥\*] च ॥ य ॥ य ॥ चेदीस(श)स्य सं ८३१ [१\*]

## TRANSLATION

Success! Ōm! Adoration to Brahman<sup>1</sup>

(Verse 1) Adoration to that reality, Brahman, which is attributeless, all-pervasive, eternal and auspicious, the ultimate cause (of the universe) and supreme light conceivable by the mind.

(V. 2) The foremost luminary of the firmament is the sun, the Primeval Being. Then was born from him his son Manu, the first of kings. In his family there was born Kārtāvīrya on the earth.

(V. 3) There was the king, the divine and illustrious Kārtavīrya, an ornament of the earth, who threw into bondage Rāvaṇa, who had propitiated Śiva with the embrace of the daughter of the Himālaya (i.e., Pārvatī) who was terrified as he (i.e., Rāvaṇa) lifted up the mountain (Kailāsa) with ease and who (i.e., Rāvaṇa) was greatly enraged when his offerings to the three-eyed (Śiva) were washed away by the stream of the greatly flooded Rēvā which was turned back by the suddenly placed dam of his mighty arms.

(V. 4) The kings born in his family became (known as) Haihayas on the earth. In their family was born that (famous) Kōṅkalā, the first king of the Chāldiyas.<sup>9</sup>

(V. 5) By that king was erected on the earth a pillar of victory after forcibly dispossessing the kings of Karṇāṭa and Vaṅga, the lord of the Gurjara, the ruler of Kōṅkana, the lord of Śākambharī, the Turushka and the descendant of Raghu,<sup>10</sup> of their treasure, horses and elephants.

(V. 6) He had eighteen, very valiant sons, who destroyed their enemies as lions break open the frontal globes of elephants; the eldest of them, an excellent prince, became the lord of Tripurī and he made his brothers the lords of *mandalas* by his side.

<sup>1</sup> Metre of verses 17—21: *Anuṣṭubh*.

<sup>2</sup> Read संखो.

<sup>3</sup> This *pāda* is lacking in one *akṣara*. Read यस्य.

<sup>4</sup> Hiralal reads गर्भेस्व(स्व)रः but the second *akṣara* appears clearly to be र्भे. In line 15 of the Raipur plate (No. 75, above) also, the reading is *Garbh-śvara*.

<sup>5</sup> Read —स्तात्रे. Hiralal suggested चकोरनयनो, but a Sanskrit poet would not use such an epithet with a male person, much less in his own case.

<sup>6</sup> लिखितं is ungrammatical for लिखितवान्.

<sup>7</sup> Hiralal read योद्धासकः, but the second *akṣara* is undoubtedly ह्य.

<sup>8</sup> Metre: *Vasantatilakā*.

<sup>9</sup> I. e., the people of the Chēdi country.

<sup>10</sup> Probably the contemporary prince of the Gurjara-Pratihāra dynasty.

(V. 7) In the family of a younger brother of these was born **Kaliṅgarāja** who exterminated the hostile kings with the fire of (*his*) valour, and who was to the faces of the wives of the great warriors of (*his*) hated enemies even as the full moon is to the day-lotuses.<sup>1</sup>

(V. 8) From him also was born a son, who became famous by the name of **Kamalarāja**, and appeared lovely with his far-spreading spotless glory. When the sun of his valour rose, the assemblages of lotuses bloomed even at night.

(V. 9) The firm-minded (*prince*), having vanquished the lord of **Utkala**, gave (*his*) wealth to his lord **Gāṅgēyadēva**, and (*thus*) resembled the Mandara mountain which, churning the milk-ocean, gave Lakshmi to the god<sup>2</sup> worshipped by (*Bhishma*), the son of **Gāṅgā**, and pleased gods and demons by bestowing on them precious things like **Uchchaiṣravas** [and wine].<sup>3</sup>

(V. 10) He begat **Ratnarāja (I)**, who surpassed the lustre of the sun, to become an ornament to (*other*) princes even as the ocean produced the **Kaustubha** to adorn (*Vishṇu*) who supports the earth.

(V. 11) (*He*) destroyed the proud and hostile neighbouring princes as the sun dispels darkness. As if because of the heat of his valour, his enemies took shelter in the sea for coolness.

(V. 12) (*His wife*) named **Nōnnalā** was dear to him as valour is to a brave person. She was the daughter of **Vajuvvarman**, the lord of the **Kōmō-maṇḍala**.

(For a translation of vv. 13 and 14, see that of vv. 1 and 2, above, p. 401.)

(Line 21) This **Mahāmaṇḍalēśvara (Pṛithvidēva I)**,—who shines in the midst of all kings by (*his excellences*) such as birth in the **Kalachuri** family; who is adorned with all decorations together with the entire multitude of honours; who frightens the hostile army with the noise caused by his haste in conquering the world which is filled with the sound of his two conches, who has acquired the *pañchamahāśabda*; who has become the great and mighty lord of the entire **Kōsala (country)** and the sole ruler of twenty-one thousand (*villages*) by the grace of **Vaṅkēśvara** attained by him, and who is a devout worshipper of **Mahēśvara**,—has given as a grant by (*pouring*) water on (*the donee's*) hand, after washing both the resplendent feet of the holy **Vaṅkēśvara** and filling the hollow of his hand with water mixed with *kusa*, whole rice-grains and gold, on (*the occasion of*) the dedication of a hall resting on four pillars of (*the temple of*) the god, the holy **Vaṅkēśvara**, in **Tumāpaka**, on Sunday, the seventh *tithi* of the dark fortnight of **Phālguna**, the village **Vasahā** in the **Apara-maṇḍala**<sup>4</sup> with its four boundaries well-determined, to the sage **Kēśava**, the great-grandson of **Yasōdēva**, grandson of the **Upādhyāya** **Thirāṭcha** and son of **Chānda**, who belongs to the **Āṅgīrasa gōtra**, has the three *pravara*s **Utathya**, **Gautama** and **Vasishṭha**,<sup>5</sup> and is (*a student*) of the **Bahvṛicha śākhā (i.e., Rīgvēda)** for the increase of religious merit and fame of (*his*) mother and father and of himself.

<sup>1</sup> I. e., he made them pale by destroying the warriors.

<sup>2</sup> I. e., to Vishṇu.

<sup>3</sup> The reading of the third quarter of this stanza is uncertain as some letters are damaged by verdigris. The translation given above follows the emendations suggested in the notes to the transcribed text. The expression *uchchaiṣ etc.* probably contained a double meaning, but it is not possible to conjecture it in the absence of a definite reading. The first word *uchchaiṣravas* means of course (1) the celestial horse of that name, and (2) great glory.

<sup>4</sup> See above, p. 406, n. 12.

<sup>5</sup> See above, p. 406, n. 6.



(L. 30) Therefore this (*Brāhmaṇa*), his sons, sons' sons and other (*lineal*) descendants should enjoy, without any interference, this (*village*) together with shares, enjoyments, taxes, (*due in*) gold coins, fines for (*illegal*) distillation *etc.* as a self-contained village as long as the moon, the sun, the earth, the ocean, wind and the sky will endure.

(Verse 15) Vikramarāja (*whose name is*) preceded by *tri* (*i.e.*, Trivikramarāja), Vikramarāja who is marvellous in valour and Arjuna, the best of warriors, who has vanquished his enemies—these have, indeed pledged (*their*) true word.

(V. 16) Then the minister Vighnarāja,<sup>1</sup> the banker Yaśa and the rich Dhōdhāka, observing the law of truth, gave land to the Brāhmaṇa Kēśava.

(*Here follow five benedictive and imprecatory verses.*)

(V. 22) The good poet Alhaṇa, the owner of (*the village*) Garbha,<sup>2</sup> who is a devotee of Śa, wrote on the copper (*plates*) excellent sentences in (*letters resembling*) the eyes of a Chakōra. The clever Hāsala, the repository of all mechanical arts, inscribed them in splendid lines and excellent letters.

The year 831 of the lord of Chēdi.

No. 77; PLATE LXVA

RATANPUR STONE INSCRIPTION OF JAJALLADEVA I : (KALACHURI) YEAR 866

THIS inscription is incised on the beautifully polished surface of a red sand-stone which was found at Ratanpur, 16 miles north of Bilaspur, the headquarters of the Bilaspur District in Madhya Pradesh. It is now deposited in the Central Museum, Nagpur. The record was edited, with a translation and a lithograph, by Dr. Kielhorn in the *Epigraphia Indica*, Vol. I, pp. 33 ff. It is edited here from the original stone and the lithograph accompanying Dr. Kielhorn's article.

'The inscription consists of 31 lines. The writing originally covered a space of about 2' 2½" broad by 2' 2" high. At present, a small portion of the upper proper left corner and a large portion of the lower right corner of the stone are broken away, so that from 4 to 9 *aksharas* are missing at the end of the first five lines and from 2 to about 25 *aksharas* at the beginning of the last thirteen lines.' Small portions of the stone have also been broken away at the upper right and lower left corners, which has resulted in the loss or mutilation of about a dozen *aksharas*. Further, some *aksharas* which were clearly legible in Dr. Kielhorn's time, have since been broken away from the proper right edge of the stone.<sup>3</sup> I have, however, succeeded in reading a few *aksharas* from their traces on the stone<sup>4</sup> which Dr. Kielhorn found illegible from the impression supplied to him.

The characters are Nāgarī. The size of the letters is about .5". The *prishthamātrās* are used in some places. The sign of *avagraha* occurs in ll. 12, 18, 24 and 29. The language is Sanskrit, and except for the introductory obeisance to Śiva and the date at the end, the inscription is metrically composed throughout. There are 34 verses, all of which are numbered. In respect of orthography it may be noted that the dental *s* is used for the palatal *ś* in many places; see, *e.g.*, *sapharī-*, l. 1, *sirasi*, l. 2, =*vamśē*, l. 4, and *vice versa* in

<sup>1</sup> This minister is mentioned in the next inscription also. See below, No. 77, l. 27; see also No. 75, l. 13.

<sup>2</sup> See No. 75, l. 15. This village is probably mentioned in l. 30 of the next inscription (No. 77) also.

<sup>3</sup> *Viz.*, *ni* and *prī* at the beginning of ll. 17 and 18 respectively.

<sup>4</sup> See the beginning of l. 29, which contains a reference to Karṇa, the illustrious Emperor of the Kalachuri dynasty of Tripurī.



a few cases, see *-tamiśra-*, l. 9, *śitaś*, l. 19, *-śarasah*, l. 26; the rules of *sandhi* are neglected in *samabhavat śrī-*, l. 3, *mitravat śrīyā*, l. 20, etc.; on the other hand, the *sandhis* made in two places (vv. 3 and 20) do not suit the metre. The consonant following *r* is occasionally doubled, see, e.g., *svarnadī-*, l. 1, *-varddhayāmāsa*, l. 8, *prasarpita-*, l. 16; *mura* is used for *mra* in l. 10 and *b* is denoted by the sign for *v* except in *abdhi-*, l. 18.

The inscription refers itself to the reign of Jājalladēva (I) of the Kalachuri Dynasty of Ratanpur. His genealogy is traced from the moon, the mythical ancestor of the family. The first historical personage named after the legendary Kārtavīrya and his sons, the Haihayas, is Kōkalla, the lord of Chēdi. He had eighteen sons, of whom the eldest became the lord of Tripurī. He made his brothers lords of *maṇḍalas*. The family of one of these younger brothers produced in course of time Kalīngarāja, who leaving the ancestral country,<sup>1</sup> conquered Dakṣhiṇa Kōsala by his arms. He resided at Tummāṇa as the place was previously the capital of his ancestors. From him was born Kamalarāja who had a son named Ratnarāja (I). The latter adorned Tummāṇa with several temples such as those of the gods Vaṅkēśvara and Ratnēśvara, orchards and palatial buildings. He also founded Ratnapura and adorned it with many temples. The inscription then mentions the *Śrīśṭhīn Yaśa*<sup>2</sup>, the Mayor of Ratnapura, who, as already seen, has also been named in the Amōḍā plates of Prithvidēva I. Ratnadēva (I) married Nōnallā the daughter of Vajjūka, the lord of the Kōmō-maṇḍala. She bore to him a son name Prithvidēva (I) who succeeded him. He constructed several temples such as that of Prithvīśvara at Tummāṇa and excavated a large tank at Ratnapura. He married Rājallā from whom he had a son named Jājalladēva (I). The latter's friendship was sought by the lord of Chēdi. He was also honoured with presents of wealth by the kings of Kānyakubja and Jējābhukti. He defeated Sōmēśvara and imprisoned him together with his ministers and wives, but afterwards released them as desired by his mother. The kings of Kōsala, Andhra, Khimiḍī, Vairāgara, Laṅjikā, Bhāṇāra, Talahāri, Daṇḍakapura, Nandāvalī and Kukkuṭa paid annual tributes or presents to him.

Jājalladēva I seems to have founded a town named Jājallapura, where he constructed a monastery for ascetics, raised a garden, planted a grove of mango trees and excavated a tank. The object of the inscription is evidently to record the king's donation of the villages Sirulī, Arjunakōṇasaraṇa and some others, whose names are lost, to the deity installed in a temple, apparently at Jājallapura, and of a group of *pāṭala* trees to the monastery.

The inscription mentions Rudraśiva, a Śaiva ascetic who was Jājalladēva's spiritual preceptor. He was conversant with the logical systems of Dīnāga and others as well as with Śaiva and other *siddhāntas*. Vighraharāja, the king's minister for peace and war, is next mentioned, but in what connection it is not clear.<sup>3</sup> The name of the poet who composed

<sup>1</sup> Kielhorn, who in his text separated *yān=āyān* from *trita-saurya* in l. 7, thought that *Tritasaurya* was the ancestral country, from which Kalīngarāja proceeded to conquer Dakṣhiṇa Kōsala. Hiralal, following Kielhorn's reading, suggested that *Tritasaurya* was derived from *Trītsu*, the well-known Vedic tribe and that *Tritasauryas* were the enemies of the Kalachuris. (*Ind. Ant.*, Vol. LXIII, pp. 269 ff.) Both these interpretations appear to be wrong. While it is possible to take *Tritasaurya* as the name of a country in l. 7, such a construction is impossible in l. 4 where also a similar expression seems to have originally occurred, but is now damaged. Besides, no such country is known from any other Kalachuri record. I, therefore, prefer to make the *pada-chchēda* as *yāna a-yāntrita-sau(san)rya-kōśa* in both the passages. See my article in the *Kann. Festchrift*, pp. 290 ff.

<sup>2</sup> Kielhorn took *yaśa* in v. 12 in the sense of 'fame'. But the word occurs also in v. 16 of the Amōḍā plates of Prithvidēva I (No. 76, above), and is there clearly the name of a *śrīśṭhīn* (banker).

<sup>3</sup> His name occurs also in the Raipur and Amōḍā plates of Prithvidēva I (Nos. 75 and 76, above).

the *prafasti* is lost, but he was in some way related to a personage of the Kāyastha caste who belonged to a Gauḍa family and was a minister of the king Karna. This Karna is clearly the well-known Kalachuri Emperor Karna. His Kāyastha minister is probably identical with the one who put up the Rewa stone inscription. The writer of the present *prafasti* may, therefore, have been his son or some near relative. If the next verse also refers to him he seems to have owned the village Garbha<sup>1</sup>. The *prafasti* was written by a person who seems to have belonged to the Vāstavya family. His name which is partly mutilated ended in *-dhara*<sup>2</sup>.

The inscription is dated, in the last line, in the year 866 (expressed in decimal figures only) on Sunday, the 9th *tithi* of the bright fortnight of Mārgaśīrṣha. This date must, of course, be referred to the Kalachuri era and regularly corresponds, for the *expired* Kalachuri year 866, to Sunday, the 8th November 1114 A.C. On that day the 9th *tithi* of the bright fortnight of Mārgaśīrṣha ended 20 h. after mean sunrise.<sup>3</sup>

As for the geographical names in the present record, Tummāṇa, as already shown, is identical with Tumān, 26 m. north-east of Ratanpur. Kōmō-maṇḍala has already been identified. Kānyakubja is, of course, the well-known city of Kānanj, for a long time the imperial capital of North India, and Jējābhukti is Jajjhauti, the capital of the Chandēllas. Andhra is the country between the Gōdāvari and the Kṛishṇā. Khimiḍī is probably identical with the Zamindari named Kimiḍī in the Ganjām District. It is mentioned with Kōsala (modern Chhattisgarh) in the Dīrghāsī stone inscription.<sup>4</sup> Vairāgara is, as shown by R. B. Hiralal, identical with Vayirāgarām mentioned in the Chōla records and is plainly identical with the modern Vairāgarh in the Chanda District, 80 m. north-east of Chanda. Lañjikā is clearly Lānji and Bhāpāra Bhandara, the chief town of the Bhandara District of Madhya Pradesh. Talahāri is the name of the territory round Mallār as appears from the description in a record found at Mallār (No. 97, below). Daṇḍakapura may be the capital of Daṇḍabhukti which evidently comprised some portions of the Midnapur and Balasore Districts. The place may be identical with Dantan in South Midnapur District as suggested by Mr. R. D. Banerji.<sup>5</sup> Nandāvalī and Kukkuṭa cannot be identified. Jājallapura, which was evidently founded by Jājalladēva, may be identical with Jānjgir (Jājallanagara), the headquarters of a *tahsil* of the same name in the Bilaspur District. Sirulī, which was donated to the temple in Jājallapura, is probably represented by Sirli, 8 m. south-west of Jānjgir. Arjunakōpasarāṇa may be Arjuni, 14 m. west of Jānjgir. Two other place-names Garbha and Haladī are mentioned in l. 30 of the present record. Of these, the former is also mentioned in the Raipur and Amōdā plates of Prithvidēva I and may be identical with Gōbrā in the Jānjgir *tahsil*, while the latter is perhaps Haldi in the Bilaspur *tahsil*, 35 m. south-west of Jānjgir.

#### TEXT<sup>6</sup>

- 1 [ओ नमः शिवाय ॥\*] ? [शशि]शकलकला [किं] - ७ - नामूतांमःप्लवव (ब) हलितनीरस्व[संदी-  
वीर]वृत्तिः । किमु व (ब) त स (श) फरीति स्वःत्रि[ता] - ७ - , ७ ७ ७

<sup>1</sup> The writer of the Raipur and Amōdā plates of Prithvidēva I also was the owner of the same village. See above, No. 75, l. 15 and No. 76, l. 39.

<sup>2</sup> He may have been Kīrtidhara, who wrote the Sarkhō plates of Ratnadēva II.

<sup>3</sup> According to Kielhorn's calculation, it ended 19 h. 54 m. after mean sunrise on that day.

<sup>4</sup> *Ep. Ind.*, Vol. IV, pp. 314-18.

<sup>5</sup> *M. A. S. B.*, Vol. V, No. 3, pp. 71 and 89; see also *Ep. Ind.*, Vol. XXII, pp. 153-54.

<sup>6</sup> From the original stone and the lithograph facing p. 34 in *Ep. Ind.*, Vol. I.

<sup>7</sup> These *aksharas* are completely broken away, but can be easily supplied from other Kalachuri records.

- 2 सि(शि)रसि यस्य स्वात् स ईशः शिवाय<sup>1</sup> ॥१॥ एतद्यत्परमं विहंतु तिमिरं त्रैलोक्यमेतच्छ्रुति व्योति-  
स्तत्पुरुष<sup>2</sup> सुधाकर इति प्राहुस्तमन्त ७-1- - - - ७७-७
- 3 जो न चरमः साम्राज्यसूत्रं यतः क्षात्रस्यादि तदन्वये समभवत् श्रीकार्त्तवीर्यः<sup>3</sup> क्षितौ<sup>4</sup> ॥२॥ तद्वस्यो  
हैहय<sup>5</sup> आसीद्यतो जायन्त हैहयाः । ७७७७७७- - - - ७
- 4 त्यसेनप्रिया सती<sup>6</sup> ॥३॥ तेषां हैहयभूभुजां स[म]भवद्वंसे(शे) स चेदीश्वरः श्रीकोकल इति स्मर-  
प्र[ति]कृतिर्विस्व(श्च)प्रमोदो यतः । येनायंनित[सौ(शौ)र्य] - ७७७७- - 7
- 5 मेन मातुं यशः स्वीयं प्रेषित[मु]च्चकैः कियदिति व(व)ह्याडमन्तःक्षिति<sup>8</sup> ॥४॥ अष्टावशास्य रिपु-  
कुंभिविमंगसिंहाः पुत्रा व(व)भूषुरभिर्वाहित[वं] ७- - 9
- 6 । तेषामयाग्रजसुतस्त्रिपुरीश आसीत् शेषांश्च मंडलपतीन्स चकार वं(वं)धून्<sup>10</sup> ॥५॥ प्रापसेषु कलि-  
गराजमसमं वंशः क्रमादानुजः पुत्रं स(श)शुकलत्रनेत्रसलिलस्फी-
- 7 तप्रतापद्रुमः<sup>11</sup> । येनायंनितसौ(शौ)र्य<sup>12</sup>कोस(श)मकृशीकर्तुं विहायान्वयलोणीं दक्षिणकोशलौ  
जनपदो वा(वा)हुद्वयेनाज्जितः<sup>13</sup> ॥६॥ राजधानी स तुमाणः पूर्वजैः कृत इत्य-
- 8 तः । तत्रस्थोऽरिभयं कुर्वन्वर्द्धयामास स श्रियम्<sup>14</sup> ॥७॥ जातस्ततः प्रततनिर्मलकीर्तिकान्तः शी-  
तांशुवत्कमलराज इतीह सिंघोः । नृणां मनः कुमुदपंडमधिभि-
- 9 सो(शौ)भं यस्मादभूदरिजनांघतमिभ्र(स)नाशः<sup>15</sup> ॥८॥ महीभर्तुंविभूषार्थं पयोधिरिव कौस्तुभम् ।  
जितशूरप्रतापं हि रत्नराजमसूत सः<sup>16</sup> ॥९॥ श्रीविकेशसुरालयप्रभृतयो [र]-
- 10 [त्ने]श्वराद्यास्तथा यत्रोद्यानमसंख्यपुष्पसुफलं चारुचमाम्भ्रं<sup>17</sup> वनम् । रत्नेशेन [स]खीवसधनिचित-  
श्चास्मिन्मया भूषितस्तुमाणः समकारि लोचनसुखः संवीक्ष्यमा-
- 11 [णो] जनैः<sup>18</sup> ॥१०॥ एतद्यद्विपुलं धनेश्वरपुरप्रस्थं महेशान्वितं नानावर्णविचित्ररत्ननिचितं रत्ना-  
लयामं यतः । नानादेवकुलैश्च भूषितमिति स्वर्णमिमालक्ष्यते श्रीम-
- 12 ब्रलपुरं दिशि श्रुतयशो रत्नेश्वरो यद्वषात् ॥११॥ व्यधापयन्मां भुवि रत्नराजः श्रेष्ठी यशश्चे-  
दधितिष्ठति स्म । वक्तीत्यदो रत्नपुरं समन्तान्मतोऽनयोर्मातु य[श]-
- 13 स्त्रिलोकम्<sup>19</sup> ॥१२॥ कोमोमंडलभूमस्तुर्व्वज्जुकस्य [सु](श्रु)ता सुता । नोनल्ला रत्नराजेन परि-  
णीता नृपक्षिया<sup>20</sup> ॥१३॥ तस्यामजनि पृथ्वीशं धर्मशौर्यगुणान्वितम्<sup>21</sup> । स्वर्गिन्वे

<sup>1</sup> Metre: *Mālinī*.

<sup>2</sup> Kielhorn proposed to change this into -स्तत्पुरुषः, but the emendation is unnecessary. Nor is it made in the original as he supposed.

<sup>3</sup> Read समभवच्छ्रीकार्त्तवीर्य-.

<sup>4</sup> Metre: *Sārdūlavikrīḍita*.

<sup>5</sup> The *visarga* dropped by *sandhi* is required to be restored to suit the metre.

<sup>6</sup> Metre: *Anuṣṭubh*.

<sup>7</sup> The *akṣaras* broken away can be conjecturally supplied as कोशबलिनाया-.

<sup>8</sup> Metre: *Sārdūlavikrīḍita*.

<sup>9</sup> Restore -शकोशा-.

<sup>10</sup> Metre: *Vasantatilakā*.

<sup>11</sup> There is what appears like a faint *anusvāra* on त् and म्. The *visarga* after म् does not seem to have been cancelled. Read -स्फीतं प्रतापद्रुमम्.

<sup>12</sup> Kielhorn read येनायं नितसौर्य- as in v. 4 above, understanding नितसौर्य as the name of a country.

<sup>13</sup> Metre: *Sārdūlavikrīḍita*.

<sup>14</sup> Metre: *Anuṣṭubh*.

<sup>15</sup> Metre: *Vasantatilakā*.

<sup>16</sup> Metre: *Anuṣṭubh*.

<sup>17</sup> Read -मात्रं.

<sup>18</sup> Metre of this and the following verse: *Sārdūlavikrīḍita*.

<sup>19</sup> Metre: *Upajāti*.

<sup>20</sup> Metre: *Anuṣṭubh*.

<sup>21</sup> Read पृथ्वीशो धर्मशौर्यगुणान्वितः. The corrections have not been made in the original.

**SCALE: ONE-FOURTH.**

सिद्धिप्राप्तये नमः







(V. 5) He had eighteen sons who destroyed his enemies as lions slay elephants (and) who augmented [the treasury of their family]. The eldest of them afterwards became the lord of Tripurī. He made the remaining brothers the lords of *maṇḍalas*.

(V. 6) The race of one of these younger brothers obtained, in the course of time, the matchless son, **Kaliṅgarāja**, a tree of prowess grown large by the water of the eyes of the wives of his enemies; who, in order to augment his unimpeded prowess and treasure,<sup>1</sup> left his ancestral country and acquired by his two arms the country of Southern **Kōśala**.

(V. 7) Since **Tummāṇa** had been made a capital by his ancestors, he, residing there and destroying his enemies, increased his fortune.

(V. 8) As the moon (*was produced*) from the ocean, so was born here from him **Kamalarāja**, lovely by his wide-spread spotless fame; who destroyed hostile people and augmented the splendour and beauty of men's minds even as the moon dispels blinding darkness and makes the night-lotuses look more lovely.

(V. 9) As the ocean (*produced*) the **Kaustubha** for the decoration of the supporter of the earth<sup>2</sup> (*Vishṇu*), so he begat **Ratnarāja (I)**, who surpassed the radiance of the sun to be an ornament of kings.

(V. 10) **Tummāṇa**, with its temples of the holy **Vaṅkēśa** and other (*gods*) and also (*those of*) **Ratnēśvara** and others, with a garden containing innumerable flowers and good fruits and a beautiful high mango-grove and crowded with mansions and decorated with charming beauty, was made, by **Ratnēśa**, delightful to the eyes, when viewed by the people.

(V. 11) This extensive and glorious **Ratnapura** which **Ratnēśvara** established has its fame known in (*every*) quarter; with a great lord residing (*in it*), it resembles the city of **Kubēra** (*occupied by Mahēśa, i.e., Śiva*); being decked with many-coloured wonderful jewels, it looks like the ocean, and decorated as it is with many temples, it appears like heaven (*graced by many families of gods*).

(V. 12) On all sides this **Ratnapura** says: "Since **Ratnarāja** ordered me to be established on the earth, and since the banker **Yasa**<sup>3</sup> has been in charge of me, may the fame of these two spread in the three worlds on account of me!"

(V. 13) **Nōnallā**, the famous daughter of **Vajjūka**, the ruler of the **Kōmō-maṇḍala** was married by **Ratnarāja** together with royal fortune.

(V. 14) From her was born **Prithvīśa (I)**, endowed with the qualities of righteousness and valour. He led to heaven his relatives by (*his*) righteousness and his enemies by (*his*) valour in fighting.

(V. 15) When **Ratnarāja**, who by his valour and other (*qualities*) vanquished his enemies, had gone to heaven for work in heaven, his son **Prithvidēva (I)**, the royal hero, became king after him. He was a guardian of the world with his hundreds of excellent qualities, the foremost of which were his lordly nature, munificence and valour. The frightened princes bowed to him since he was (*verily*) a god on the earth.<sup>4</sup>

(V. 16) With **Prithvidēva (I)** ruling over it, the earth became heaven itself. This marvel was clearly manifest since (*the earth*) was everywhere occupied by heroes, spread

<sup>1</sup> Here again, Kielhorn, taking *Tritasaurya-kōśa (śa)m* as separate from *yāna ayam*, translated, 'who in order not to impoverish the treasury of Tritasaurya etc.' But the intended reading is clearly *yāna a-yantritā-saṁ(śa)rya-kōśa(śa)m* etc.

<sup>2</sup> There is a play on the word *mahābhārṭi*.

<sup>3</sup> Kielhorn, not knowing that *Yasa* is a proper name here, translated: 'if the foreman of the guild acquired fame.' But see above, p. 403.

<sup>4</sup> *Prithvidēva*, the king's name, literally means 'a god on the earth'.



over with abundant fortune, and covered with a hundred sacrifices; since it had a splendid great lord and was (*in consequence*) firm; since the wise men living on it caused joy to all people; since it had extensive mansions and was matchless (*even as heaven is resorted to by valiant men, looks splendid, is chosen by Indra, has the Sun, Mahēśa and Achyuta, and (also) Budha who delights the world, and is inhabited by the moon, the abode of nectar who moves about, in it*<sup>1</sup>).

(V. 17) For religious merit and fame, (*the temples of*) Pṛithvidēvēśvara and others were erected at Tummāṇa and a tank resembling the ocean was excavated by him at Ratnapura.

(V. 18) He married Rājallā, who by her loveliness looked resplendent like the moon, who was steadfast in her love like Lakshmi (*who loves Achyuta, i.e., Vishnu*), and who by her happy wifehood resembled Pārvati.

(V. 19) As Indra (*begat*) Jayanta on Sachi, and the ocean the moon in the beauty of heaven, even so Pṛithvidēva (I) begat the famous Jājalla (I) on her.

(V. 20) What a wonder! His fame, shining like the lustre of the cool-rayed (*moon*), rendered in every direction a hundred women red<sup>2</sup> and the world white, while it made the enemies black (*with shame*). The illustrious Jājalladēva, who rises up as a hero day by day, was, on account of the abundance of his prowess, induced to become his (*intimate*) friend by the lord of Chēdi forming an alliance of princes.<sup>3</sup>

(V. 21) As he was valiant, he was, on account of his prowess, honoured like a friend with (*presents of*) fortune by the king of Kānyakubja and the ruler of Jējābhuktika.

(V. 22) He who is possessed of all the seven kinds<sup>4</sup> of fortune; (*by whom*) was seized in battle Sōmēśvara . . . . was burnt by him after slaying (*his*) immense army; and by whom was captured and then released at his mother's words, the group of (*his*) ministers and wives;—say, have you seen or heard of (*another*) such prince on earth?

(V. 23) To whom the princely rulers of these *maṇḍalas*, viz., [Dakṣi]ṇa-Kōśala, Andhra, Khimiḍi, Vairāgara, Lañjikā, Bhāṇāra, Talahāri, Daṇḍakapura, Nandāvali (*and*) Kukkuṭa—some out of friendship, some in order to please, gave him . . . . fixed year after year.

(V. 24) While he is shining, the sole umbrella held over his head, while causing coolness to (*his*) people, strange (*to say*), may well oppress the hearts of his enemies!

(V. 25) "Nobility, valour, serenity . . . are in him."—Thus has the Earth proclaimed with her uplifted excellent arms in the form of the temples of gods extremely white like his fame!

(V. 26) "Is this that god of love possessed of a lovely<sup>5</sup> form who has not been seen by the eye of the three-eyed (Siva)? Is it [*the god of*] Vaikuṇṭha (*i.e., Vishnu*) [joined] by Sṛī (*the goddess of fortune*)? Is this the sun on account of his radiance, (*or*) the moon by his mighty splendour, (*or*) the bestower of wealth (Kubēra) dear to suppliants?"—The people, thus reflecting, came to know him as Jājalladēva after a long time.

<sup>1</sup> There is a play on several words, in consequence of which the several adjectives of *lōka-sthiti* can also be construed with *svarga*.

<sup>2</sup> There is a play on the word *rakta* which means also 'fallen in love'.

<sup>3</sup> Following Kielhorn, I take *aima* as an adjective derived from *ima* 'a lord', 'a king' etc.

<sup>4</sup> These are probably identical with the seven constituents of royalty (*rājy-dhargas*).

<sup>5</sup> See above, p. 413, n. 17.

(V. 27) That famous Jājallapura....a monastery for ascetics; a mango grove with a garden; a beautiful lake equal to the lake of heaven, which the illustrious Jājalladēva caused to be made. May that be lovely like (*his*) fame . . . .

(V. 28) His religious preceptor was the holy Rudraśiva who knew . . . . the authoritative works of Dīñnāga and others and knew the established doctrines of his own and others' (*systems*).

(V. 29) His minister for peace and war also was Vighraharāja . . . . .

(V. 30) To the god the king Jājalla gave the excellent village of Sirulī (*and*) to the monastery a groups of *pāṭalā* (*trees*) as a perpetual gift.

(V. 31) Arjunakōṇasaṇa . . . . .

(V. 32) The *Kāyastha*, the illustrious . . . born in the Gauḍa family, the foremost of those whose counsel vies with (*that*) of the preceptor of gods, [who was the councillor] of the illustrious Karna, whose excellent intellect is unrivalled in (*the grasp of*) the essence of śāstras . . . . (*His son?*) composed this matchless eulogy on Jājalladēva.

(V. 33) The lord of the village Garbha has brought his spotless merits into the eulogy....of the excellent Haladī [*village?*].....

(V. 34) . . . . . the learned [Kīrti]dhara, the younger brother of [him who was] born in the Vāstavya (*family*) wrote (*this*) eulogy which has reached all directions.

(*In*) the year 866, (*the month*) Mārga[śīrṣha] (*and*) the bright (*fortnight*), on the (*lunar*) day 9, on Sunday. Jāja . . . .

Nos. 78-81; PLATE LXVB<sup>1</sup>

#### PALI STONE INSCRIPTIONS OF JAJALLADEVA I

THESE inscriptions were discovered in 1904 by Dr. D. R. Bhandarkar who published his transcripts of them in the *Progress Report of the Archaeological Survey of Western India* for 1903-4, p. 52. They are edited here from inked estampages taken under my direction.

The inscriptions which are four in number<sup>2</sup> are incised on a wall, a door-way and a pilaster of the *maṇḍapa* of an exquisitely carved Śiva temple at Pāli, 12 miles to the north-east of Ratanpur in the Bilaspur District of the Chhattisgarh Division in Madhya Pradesh.

The characters of all the inscriptions are of the Nāgarī alphabet. The form of the palatal *f* which closely resembles that in the Ratanpur stone inscription of Jājalladēva I<sup>3</sup> (dated K. 866) indicates that the inscriptions belong to the beginning of the 12th century A.C. The size of the letters in the first three inscriptions is about 1.4" and that in the fourth one is .5". The language is Sanskrit. Each inscription consists of a single line in prose. Except in the fourth inscription, even that line is not free from gross mistakes of grammar and orthography.

The object of the inscriptions is to record an unspecified *kīrti* (meritorious work) of Jājalladēva. This Jājalladēva must, of course, be referred to the Kalachuri Dynasty of Ratanpur. There are two kings of this name known from inscriptions, of whom

<sup>1</sup> This plate is of No. 78.

<sup>2</sup> Bhandarkar mentions five inscriptions of Jājalladēva, but the fifth one, which according to his description was on a stone lying outside the temple cannot now be traced. It was, however, identical in wording with those edited here.

<sup>3</sup> Above, No. 77.

the first was ruling in K. 866 (1114-5 A. C.) and the second in K. 919 (1167-68 A.C.).<sup>1</sup> The palaeography of the inscriptions leaves no doubt that they must be referred to the reign of Jājalladēva I.<sup>2</sup>

What was this work of Jājalladēva I, which is recorded in so many places? It could not have been the construction of the *sanctum* of the temple; for there is an inscription in three parts incised over three recesses in the architrave of the door-way of the *garbhagriha*, which records the construction of the structure by Vikramāditya, the son of the *Mahāmaṇḍalīśvara* Malladēva. As the names Malladēva and Vikramāditya occur in the dynastic lists of Bāṇa kings, Dr. Bhandarkar made the ingenious suggestion that this Vikramāditya may have been one of the Bāṇa kings.<sup>3</sup> He could not definitely identify him at the time; because no such Vikramāditya, the son of Malladēva, was then known. From the Udayēndiram plates which had been published by Dr. Kielhorn,<sup>4</sup> two Vikramādityas of the Bāṇa dynasty were known, but neither of them was a son of Malladēva. About the chronology of the Bāṇa kings also, there was considerable doubt. Dr. Kielhorn at first referred the second Vikramāditya mentioned in the Udayēndiram plates to the middle of the 12th century A.C.,<sup>5</sup> but later on he identified his friend Krishṇarāja mentioned in the Udayēndiram plates with Kṛishṇa II of the Rāshtrakūta dynasty and thus referred Vikramāditya II of the Udayēndiram plates to the end of the 9th century A.C.<sup>6</sup> The discovery of the Guḍimallam plates<sup>7</sup> has placed the genealogy of the Early Bāṇa kings on a sound basis. As Dr. Hultzsch has shown, there were three Vikramādityas<sup>8</sup> in the Bāṇa dynasty, of whom the first, called also *Jayamēru*, was the son of Malladēva. He is identical with Bāṇa-Vidyādhara mentioned in the Udayēndiram plates. As his son Vijayāditya-Prabhumēru was ruling in Saka 820<sup>9</sup> we can place Vikramāditya (I) in the last quarter of the 9th century A.C. The Pāli inscription shows that he was ruling in Dakṣhiṇa Kōsala or Chhattisgarh before the advent of the Kalachuris.<sup>10</sup>

Jājalladēva I was not thus the builder of the *sanctum*. He did not also probably erect the *maṇḍapa* of the temple, but may have repaired it. As Mr. Cousens has already noticed,<sup>11</sup> the *maṇḍapa* has been partly rebuilt, the additional walls across the corners to support the roof making it look as if it were originally octagonal in shape. And it is noteworthy that it is on one of these walls, the rebuilt door-way and an additional pilaster inserted to support a broken beam<sup>12</sup> that the following inscriptions are engraved. As a period of more than two hundred years separates the Bāṇa king Vikramāditya I from Jājalladēva I, it is not unlikely that the temple had fallen into disrepair during the time of the latter. Jājalladēva I seems, therefore, to have only repaired the *maṇḍapa* of the temple where the inscriptions are found.

<sup>1</sup> Below, Nos. 97—99.

<sup>2</sup> In the Amōdā plates of Jājalladēva II, the palatal *ś* has the left limb fully developed as in modern Nāgarī.

<sup>3</sup> P. R. A. S. W. C. for 1903-4, p. 52.

<sup>4</sup> Ep. Ind., Vol. III, pp. 74 ff.

<sup>5</sup> Ibid., Vol. III, p. 75.

<sup>6</sup> Ibid., Vol. VIII, Appendix II, p. 21.

<sup>7</sup> Ibid., Vol. XVII, pp. 1 ff.

<sup>8</sup> The last one of these is identical with the second Vikramāditya mentioned in the Udayēndiram plates.

<sup>9</sup> Ep. Ind., Vol. XI, p. 227; see also *ibid.*, Vol. XVII, p. 3.

<sup>10</sup> For a detailed discussion of this question, see my article 'An Ancient Dynasty of Mahākōsala' in P. I. H. C. (1939), pp. 319 ff.

<sup>11</sup> P. R. A. S. W. I. for 1903-4, p. 28.

<sup>12</sup> For a photograph of these pilasters, see the plate facing p. 323 in P. I. H. C. (1939).

No. 78

On a wall of the *mandapa*, south-east corner.श्रीमः ज्जाजल्लदेवकीर्तीरीमः<sup>1</sup> ।

No. 79

On the same wall of the *mandapa*, in the same corner.श्रीमः ज्जाजल्लदेव[की]<sup>1</sup> [1\*]

No. 80

On a stone built into the re-built door-way on the north of the *mandapa*.[धी\*]मः ज्जाजल्लदेवकीर्तीरीमः<sup>1</sup> [1\*]

*Translation*—These are the *kirtis*<sup>2</sup> (meritorious works) of the illustrious Jājalladēva (I).

No. 81

On a pilaster inserted to support a broken beam on the south side of the shrine door-way.

सिद्धिः<sup>3</sup> [1\*] [श्रीमज्जाजल्लदेव<sup>4</sup>]वस्य कीर्तिरियम् ॥

*Translation*—Success! This is the *kīrti* (meritorious work) of the illustrious Jājalladēva (I).

No. 82 ; PLATE LXVI

SHEORINARAYAN PLATES OF RATNADEVA II : (KALACHURI) YEAR 878

THESE plates were found in the possession of Pandit Ramchandra Trivedi, the head priest of the main temple at Shēorinārāyan, a well-known place of pilgrimage on the left bank of the Mahānadi, 38 miles south-east of Bilaspur in the Jānjgir *tahsil* of the Bilaspur District in Madhya Pradesh. They were first brought to notice by Pandit Lochan Prasad Pandeya of Balpur, who has edited them with lithographs, but without a translation, in the *Indian Historical Quarterly*, Vol. IV, pp. 31-34. I edit the record here from the original plates which were kindly procured for me by the Curator of the Central Museum, Nagpur.

They are a set of two copper-plates held together by a ring .3" thick, the central portion of which is flattened into a round seal, 2.4" in diameter. The ring was not cut when the plates reached me. The seal contains the legend *Mahārāṇaka-śrīmad-Ratnadēvaḥ*, inscribed in two lines. Each plate measures 9.5" broad, 5.9" high and .1" thick and is inscribed on one side only. There are twenty-six lines in all, thirteen being inscribed on each plate. The letters are deeply engraved, but not well-formed. Their size is .25."

The characters are Nāgarī. The letters *a*, *ṇ*, *bh*, *ś* and *ṣ* show transitional forms; see, e.g., *a* in *api*, 1.23 and *āsīt*-, 1.6; *ṇ* in *-pūrṇa-pāṇiḥ*, 1.19; *bh* in *=bhūbhṛitām*-, 1.4 and *bhuvah*,

<sup>1</sup> Read श्रीमज्जाजल्लदेवकीर्तय इमाः ।

<sup>2</sup> As the repairs were done in several places, the plural number of *kīrti* has been used.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> The *akṣaras* in the bracket are partly damaged.

<sup>5</sup> The *akṣara* ॥, which was at first omitted, is written below the line.

1.7; *ś* in *śasinō*-, ll.3-4 and *yaśo-ti*-, ll.17-18; *ś* in *-śūmr*-, l.9 and *-śaśīśka*-, l.6. The sign of *avagraha* occurs in ll.4 and 20. The language is Sanskrit. Except for *ōm namō Vrahmaṇē* in the beginning and the date at the end, the record is in verse throughout. In respect of orthography it may be noted that the consonant following *r* is doubled in a few places, e.g., in *Kārttavīryō*-, l.4; the dental *s* is used for the palatal *ś* in *śari*-, l.3; *=Dasāsyam*, l.6, *Parāśara*-, l.15 etc.; the dental *n* is employed for the lingual *ṇ* in *ṇanya*-, ll.17 and 21 and *pratigrihṇāti*, l.20, and *mra* written for *mra* in *tāvraṇ*, l.22.

The inscription refers itself to the reign of Ratnadēva II of the Kalachuri Dynasty of Ratanpur. The object of it is to record the grant, by Ratnadēva II, of the village *Tipēri*, situated in the *viśaya* of *Anarghavallī*, on the occasion of a lunar eclipse. The donee was *Nārāyaṇaśarman*, the son of *Tribhuvanapāla* and son's son of *Silāditya*, who was a student of the *Sāmaveda* and belonged to the *Parāśara gōtra* with the three *pravaras*, *Vasistha*, *Sakti* and *Parāśara*.

The genealogy of Ratnadēva II down to his father *Jājalladēva* (I) is given here as in the latter's Ratanpur stone inscription.<sup>1</sup> It may, however, be noted that the relation of *Kaliṅgarāja* to a younger son of *Kōkalla* I, who is called here 'the lord of *Vaṅkō-Tummāṇa*' is not explicitly stated in the present record, but from the manner in which his name is introduced he seems to be referred to as his son. *Jājalladēva*'s victory over a king named *Bala* is alluded to by means of a *double entendre* in verse 8. This *Bala* is clearly *Bhujabala*, the lord of *Suvarṇapura*, whose defeat by *Jājalladēva* I is explicitly mentioned in the *Kharōd* stone inscription<sup>2</sup> of K.933.

The inscription is dated in the year 878 (expressed by decimal figures only) on the 5th *tithi* of the bright fortnight of *Bhādra* (i.e., *Bhādrapada*), on Sunday. According to the epoch of 247-48 A.C. this date regularly corresponds, for the expired Kalachuri year 878, to Sunday, the 14th August 1127 A.C. On that day the aforementioned *tithi* ended 8 h. 50 m. after mean sunrise. The date of the present inscription, like that of the *Rewa* stone inscription of *Malayasiṃha*,<sup>3</sup> clearly shows that with the epoch of 247-48 A.C., the Kalachuri year could not have commenced on *Bhādrapada śu. di. 1* as was once supposed by Dr. Kielhorn.<sup>4</sup>

As stated before, the grant recorded in the present inscription was made on the occasion of a lunar eclipse. The nearest lunar eclipse which occurred before the aforementioned date is the one which took place on the full-moon day of *Jyēṣṭha*, the corresponding Christian date being the 27th May 1127 A.C.<sup>5</sup> The grant was, therefore, reduced to writing more than two months after it was made.

Of the place-names mentioned in this record, *Tripurī* has already been identified. *Vaṅkō-Tummāṇa* is identical with *Tumān* in the *Bilaspur District* as shown before. The place was so called on account of the well-known shrine of the god *Vaṅkēśvara* which is mentioned in other records also. *Anarghavallī* probably corresponds to the modern *Jānjgir tahsil*, though no place of that name can now be traced in it. *Tipēri*, the donated village, also cannot now be identified.

<sup>1</sup> Above, No. 77.

<sup>2</sup> Below, No. 100, l.6.

<sup>3</sup> Above, No. 67.

<sup>4</sup> *Ind. Ant.*, Vol. XVII, p. 215.

<sup>5</sup> It is not necessary to identify the lunar eclipse with that which occurred as far back as the 10th January 1126 A. C. as is done by *Hiralal*. (See his *Inscriptions in C. P. and Berar*, second ed. p. 128). It is also not necessary to suppose with him that 'a lunar eclipse was of greater importance to a scion of the lunar dynasty than a solar one'.

TEXT<sup>1</sup>

## First Plate

- 1 सिद्धिः<sup>2</sup> [1\*] नो नमो ब्र(ब्र)ह्मणे ॥ यत्कारणं परममाद्यवसानहीनमव्यक्तनित्यं—  
 2 महवा(दा)दिवचोभिषेयम्(म्) । यस्मात् किञ्चिदपरं व्यतिरिक्त(क्त) मस्ति स्वा(स)द्व(द्व)—  
 3 ह्मणे न्य(न)म उदारतराय स[स्मै]<sup>4</sup> ॥१॥\* आसीत्त्रिलोकीतिलको हंहयः शसि(शि)—  
 4 मोन्वये । नृपतिर्भूतामाद्यः कर्त्तव्योऽस्य वंशजः<sup>5</sup> ॥२॥\* यः क्रीडया स्व—  
 5 भुजसेतुनिरुद्धरेवावात्प्रवाहितहराचर्चनबुद्धरोषम् । कैलासतोल—  
 6 नमयार्त्तभवानि<sup>6</sup>गात्रसंश्लेषतोषितशिवं सि(जि)तबान्धसा(शा)स्यम्<sup>7</sup> ॥३॥\* आसीत्स्यान्वये  
 7 भूपः कोकलो<sup>8</sup> भूषणं भुवः । तस्यासनमधुर्वारः सुनवोष्टाद[सो<sup>9</sup>](शो)द्धताः<sup>10</sup> ॥४॥\* भू—  
 8 स्वा त्रिपुर्व्यामिषिषो ज्येष्ठस्तेषां स्वविक्रमात् । सर्वान्मांडलिकानन्यांश्चक्रे भ्रात—  
 9 न्कनीयसः ॥५॥\* त्रिपुरीशानुजस्यासीद्वंकोतुंमाणभूमजः । कलिगराजस्तसू(त्सु)नुरासी—  
 10 एकमलराइनृपः ॥६॥\* रत्नराजोऽस्य तनयः पुष्पीदेवमजीजनत् । जाजल्लदेवस्तस्या—  
 11 सीत्पुत्रो विक्रमभूषणः ॥७॥\* जिष्णोरमुष्य ब(ब)लवृत्रशि(वि)धातकारिणो निकृत्तपक्षस्य  
 12 समस्तभूताम् । जाजल्लदेवस्य जयन्तविग्रहः श्रीरत्नदेवस्तनयोस्ति भूपतिः<sup>11</sup> ॥८॥\*  
 13 तीव्रप्रतापपरितप्तसमस्तभूमृदुभ्रान्ताखिलक्षितिपरान्तसदैकचक्रः । यस्ने(स्ते)ज—

## Second Plate

- 14 सा पिहितराजसमस्तदीप्तिः सूरः स्फुटं समुचितो भवदस्तवृत्रः<sup>12</sup> ॥९॥\*  
 15 परास(श)रसगोत्राय नृपतिः सामवेदिने । वसिष्ठस(श)न्तितपुत्रैः  
 16 ख्यातत्रिःश्रवणाय<sup>13</sup> सः<sup>14</sup> ॥१०॥\* सि(क्षी)लादित्यस्य पोत्राय दहं(ह)कृणावीतवेदिनः ॥ (1)  
 17 विद्वत्त्रिभुवनपालपुत्रायो<sup>15</sup>द्गात्रवेदिने ॥११॥\* मातापित्रोरात्मनश्च पुन्य(प्य)य—  
 18 शोतिवृद्धये<sup>16</sup> [1\*] मि(नि)र्णतिसर्व्वसीमानं सर्व्वदायसमन्वितं(तम्) ॥ [१२॥\*] अनर्षवल्ली—  
 19 विषये तिणेरिग्रामं सदर्माक्षतपूर्णपाणिः । सोमग्रहे पर्व्वणि र—  
 20 त्नदेवस्तोयेन नारायणस(श)र्मणेश्चात्<sup>17</sup> ॥१३॥\* भूमि यः प्रतिगृह्णा(ह्ना)ति यश्च  
 21 भूमिं प्रयच्छति । उभौ तौ पुन्य(प्य)कर्म्मणो नियतौ स्वर्गमाप्तिनौ<sup>18</sup> ॥१४॥\* सु—

<sup>1</sup> From the original plates.<sup>2</sup> Expressed by a symbol.<sup>3</sup> The *prishthamātrā* of *dh* is not joined to the horizontal stroke at the top.<sup>4</sup> Metre: *Vasantatilakā*.<sup>5</sup> Metre: *Anurūpā*.<sup>6</sup> The final vowel of this word is shortened for the sake of the metre.<sup>7</sup> Metre: *Vasantatilakā*.<sup>8</sup> This name appears generally as कोकल in other records, which would suit the metre in this verse also.<sup>9</sup> There is a superfluous vertical stroke added to this *akṣara*.<sup>10</sup> Metre of verses 4-7: *Anurūpā*.<sup>11</sup> The metre is a combination of *Vakṣastha* and *Indravantī*. The first *pāda* is irregular.<sup>12</sup> Metre: *Vasantatilakā*.<sup>13</sup> Read —त्रिश्रवण.<sup>14</sup> Metre of this and the next two verses: *Anurūpā*. The sixth syllable in the third *pāda* of verse 11 is irregularly light.<sup>15</sup> Read पुन्यपुन्यनिवृद्धये—.<sup>16</sup> The expression generally used is वशीनिवृद्धये. The metre is irregular. Read वशीपुन्यनिवृद्धये.<sup>17</sup> Metre: *Upajāti*.<sup>18</sup> Metre of this and all the following verses: *Anurūpā*.



- 22 वण्णं रजतं ताव्रं(म्रं) मणिमुक्तावसु(सू)नि च । सव्वनितान्महाप्राज्ञो ददाति व—  
 23 सुवां ददत् ॥[१५॥\*] अपि पापकृतं प्राप्य प्रतिगृही(ह्वी)त भूमिदं(दम्) । महीं [द]वत्पप<sup>2</sup>वि—  
 24 श्री स्यात्पुन्या(प्या) हि जगती यतः ॥[१६॥\*] उद्दंष्ट्रबल्लभ(च्छ)नगरास्वा(स्वा) वरवारणाः ।  
 मू—  
 25 मिदानस्य विन्हा(विह्वा)नि फलं स्वर्गः पुरंदरः(र) ॥[१७॥\*] स्वदत्तां परदत्तां वा यो हरेत् वसुं—  
 26 वराम् । षष्टि वर्षसहस्राणि विष्ठायां जायते कुमिः ॥[१८॥\*] संवत्(त्) ८७८ भाद्र सु दि ५  
 रवौ ॥

Seal

- 1 अ(म)हाराणक—  
 2 श्रीमद्रत्नदेवः [1\*]

### TRANSLATION

Success ! Ōm ! Adoration to Brahman !

(Verse 1) Obeisance to that most noble Brahman which is existence, which is the highest cause, without beginning or end, which is designated as the unmanifest, eternal and great, and independently of which, nothing exists.

(V. 2) In the race of the moon there was the king Haihaya, the foremost of rulers and an ornament of the three worlds. His descendant was Kārtavīrya;—

(V. 3) He who defeated the ten-faced (Rāvaṇa), who had pleased Śiva by making Bhavānī embrace his body (*when she was*) terrified by his lifting up of the Kailāsa (*mountain*), and whose rage was increased by the washing away of his offerings to Śiva on account of the flooding waters of the Rēvā, sportively checked by the dam of his arms.<sup>3</sup>

(V. 4) In his race was the king Kōkālā<sup>3</sup>, an ornament of the earth. He had eighteen proud sons, irresistible in battle.

(V. 5) The eldest of them, having become the lord of Tripurī, made, by his prowess, all his younger brothers the lords of *maṇḍalas*.

(V. 6) A younger brother of the lord of Tripurī, who was the king of Vaṅkō-Tummāṇa, had Kaliṅgarāja (*as his son?*<sup>4</sup>) and his son was the king Kamalarāja.

(V. 7) His son Ratnaraja (I) begat Pṛithvidēva (I). His son, who was adorned with valour, was Jājalladēva (I).

(V. 8) Of this victorious Jājalladēva (I), who destroyed Bala<sup>5</sup> even as Indra killed Vṛitra, (*and*) who exterminated the allies of all kings as Indra clipped the wings of all mountains, there is the son, the illustrious Ratnadēva (II), a king who in form resembles Jayanta, (*the son of Indra*).

(V. 9) He,—who by his excessive prowess has oppressed all kings, whose sovereignty has extended to the farthest ends of the earth, who by his radiance has completely eclipsed the lustre of (*other*) kings and destroyed Vṛitra,<sup>6</sup>—has become manifestly and fit-

<sup>1</sup> This *akṣara* is redundant.

<sup>2</sup> See above, p. 246, n. 2.

<sup>3</sup> Elsewhere the name appears as Kōkalla.

<sup>4</sup> In Nos. 76 and 77 above, Kaliṅgarāja is said to have been born *in the family* of a younger son of Kōkalla.

<sup>5</sup> I. e., Bhujabala, the lord of Suvarṇapura; see above p. 420. The words *jishṇu*, *pakṣa* and *bhābhrit* have each a *double entendre*.

<sup>6</sup> Vṛitra is, in the *Rigveda*, the name of Indra's enemy who is also called Vala. As we have seen, the poet has used *Vala* (or *Bala*) in l. 11 to signify Jājalladēva's enemy Bhujabala, the king of Suvarṇapura. Vṛitra in the present verse is, by *double entendre*, probably intended to signify the same king. For another



## SHEORINARAYAN PLATES OF RATNADEVA II: (KALACHURI) YEAR 878

Seal

ॐ नमो भगवते वासुदेवाय ॥

[illegible]

114  
 116  
 118  
 120  
 122  
 124  
 126

tingly the sun who by his intense heat scorches all mountains, whose one-wheeled chariot roams to the farthest end of the earth, and who by his radiance completely eclipses the lustre of the moon and dispels darkness.<sup>1</sup>

(Vv. 10-13) The king Ratnadēva (II), whose hand was full of whole rice-grains and *kasa*, gave, with (*a pouring out of*) water, on the holy occasion of a lunar eclipse, for the increase of the religious merit and fame of (*his*) mother and father and of himself, the village Tipēri (*situated*) in the district of Anarghavalli, the boundaries of which are well-marked, together with all taxes, to Nārāyaṇasārman of the Parāśara *gōtra* with the three *pravaras*, Vasishṭha, Sakti and his son (*i.e.* Parāśara), who belongs to the Sāmavēda and is conversant with the work of the Udgātṛi (*priest*) and who is the son of the learned Tribhuvanapāla, and the son's son of Śilāditya, who has studied and mastered the six Vēdāṅgas.

(Here follow five benedictive and imprecatory verses).

(Line 26) (In) the year 878, (*the month*) Bhādra[*pada*] (*and*) the bright (*fortnight*), on the (*lunar*) day 5, on Sunday.

Seal

The Mahārāṇaka, the illustrious Ratnadēva.

No. 83; PLATE LXVII

#### SARKHO PLATES OF RATNADEVA II : (KALACHURI) YEAR 880

THESE plates were found in 1916 in a tank called Gadhis in Sarkho,<sup>2</sup> a village 4 miles north of Jānjgir in the Bilaspur District of the Chhattisgarh Division in Madhya Pradesh. Pandit Lochan Prasad Pandeya, Honorary Secretary of the then Chhattisgarh Gaurava Prachāraka Maṇḍali (now Mahākōśal Historical Society), came to know of them in 1925 and took immediate steps to acquire them for his Society. They are now in the possession of that Society at Bilaspur. The record was first published by Mr. Pandeya in the Hindi Monthly *Mādhuri* of Lucknow (Vol. V, pp. 317-22) and was subsequently edited with a lithograph by me in the *Epigraphia Indica*, Vol. XXII, pp. 159 ff. It is edited here from the original plates and their ink-impressions kindly supplied by the Government Epigraphist for India.

The inscription is on two substantial copper-plates, measuring 13.5" broad and 8.6" high. They are 1" in thickness. The first plate weighs 174 *tolas* and the second 181½ *tolas*. There is a hole, .6" in diameter, at the centre of the top of each plate for the ring which must have originally held them together. But no ring or seal is forthcoming now. The edges of the plates are raised into rims for the protection of the letters. There are 36 lines in all, 18 being inscribed on the inner side of each plate. The letters on the first plate were not deeply engraved and have been somewhat damaged by rust. There are also depressions here and there on its inscribed surface. There is, however, no uncertainty in the reading anywhere.

The characters are Nāgarī. The letters are beautifully written and carefully engraved. Their average size is .25". The form of the initial *i* is made up of two curves with a

instance of a human enemy being referred to as a demon, see the Thāpā plates of Aparājita-dēva, dated Śaka 1049 (*J. B. B. R. A. S.*, Vol. XXI, pp. 505 ff.) which speak of Chhittuka, the enemy of Aparājita, as an Asura. This Chhittuka was the Kaṇḍamba king Jayakēsari II, as shown by K.B. Pathak.

<sup>1</sup> The name appears as *Sirko* in the Degree Map 64 J.

<sup>2</sup> Indra is described in the *Rigveda*, as releasing the sun after slaying Vṛitra. So Vṛitra may be said to be the enemy of the sun also. He represents darkness.

looped or hooked end, turned in opposite directions and placed one below the other;<sup>1</sup> see, e.g., *iti* in ll. 9 and 16 and *iha* in l. 20. *Prishthamātrās* are generally used to denote medial diphthongs. The sign of *v* is generally used to denote *b* except in the forms *babhātur-* and *-babhāva*, ll. 7 and 21 and the conjunct *bdha* of *-labdhā-* in l. 17. The language is Sanskrit. Except for *ōṃ namō Vrahmaṇi* in the beginning, the record is metrically composed throughout. There are 35 verses, all of which are numbered. Of these, verses 1-3, 5-7 and 9, which bring the royal genealogy down to Prithvidēva I, occur in the earlier Amōdā plates of Prithvidēva I. Some of the benedictive and imprecatory verses, again, are common to the two records. In respect of orthography we may notice that the dental *s* and the palatal *ś* are confused, see, e.g., *sahasrēṇa* for *śahasrēṇa*, l. 33, and that *y* is used for *j* in *Vāyapēya*, l. 33 and possibly in *Yāmuavat*=<sup>2</sup>, l. 18, and and *vice versa* in *jātē*, l. 23.

The inscription refers itself to the reign of Ratnadēva II of the Kalachuri Dynasty of Ratanpur. The object of it is to record the royal grant of the village Chīñchātalāi situated in the *maṇḍala* of Anarghavallī to a Brāhmaṇa named Padmanābha, on the occasion of a lunar eclipse. The record was written on the plates by Kīrtidhara,<sup>3</sup> the owner of the village Jaṇḍēra in the same *maṇḍala* of Anarghavallī.

The genealogy of Ratnadēva II down to his grand-father Prithvidēva I is given here as in the latter's Amōdā plates, most of the verses descriptive of the kings being identical in both the records.<sup>4</sup> The inscription then mentions Jājalladēva I, the son of Prithvidēva I and Rājalladēvi and his son and successor Ratnadēva II, who made the present grant. The description of these princes also is merely conventional.

The pedigree of the donee Padmanābha begins in v. 11. His great-grandfather Mahasōṇa, a Brāhmaṇa of the Vatsa *gōtra* and five *pravaras*,<sup>5</sup> hailed from Sōṇabhadra in Madhyadēśa (Middle Country). He had mastered all the Vēdas and Āgamas as well as the six Sāstras. He observed a fast unto death for fifty days at the holy place (*tīrtha*) Jāmbavat.<sup>6</sup> His son was Sōmeśvara, who had a son named Kulachandra. The latter's son was Padmanābha. He was proficient in astrology and knew two *Siddhāntas*.<sup>7</sup> In the presence of all astronomers in the assembly of Ratnadēva II, Padmanābha asserted that there would be a total lunar eclipse when three quarters of the night had passed and the moon was in the asterism Rōhiṇī on Thursday, the *paurṇimā* (fifteenth *tithi* of the bright fortnight) of Kārttika in the expired year 880. When the eclipse occurred at the predicted time, the king became pleased and donated the aforementioned village Chīñchātalāi to Padmanābha.

The foregoing particulars of the occasion on which the present grant was made clearly show that the other astronomers of Ratnadēva's court were using older methods of astronomical calculations. Their predictions of eclipses were not accurate and did not therefore come true. Padmanābha appears to have discovered the mistakes in their methods and making the necessary *bīja-saṃskāras*, correctly calculated the time of the particular lunar

<sup>1</sup> The same form of *i* occurs in *iṣa-* in line 40 of the Amōdā plates of Prithvidēva I, No. 76, above, p. 407.

<sup>2</sup> See below, text, p. 427, n. 1.

<sup>3</sup> He may be identical with the writer of the Ratanpur stone inscription of Jājalladēva. See above, p. 411, n. 2.

<sup>4</sup> The verses descriptive of Kōkkala and Ratnarāja I are different. Those which occur here are repeated in the later records of the dynasty.

<sup>5</sup> These are not specified here. In the Amōdā plates of Jājalladēva II (below, No. 99, l. 21), they are mentioned as *Vatsa*, *Bhārgava*, *Chyavana*, *Āpnavāna* and *Aurva*.

<sup>6</sup> See below, text p. 427, n. 1.

<sup>7</sup> These were probably the *Sūrya-siddhānta* and the *Brahmagupta-siddhānta*.

eclipse.<sup>1</sup> The date of the present grant must evidently be referred to the Kalachuri era. In 1128 A.C. (corresponding to the expired Kalachuri year 880) the Kārttika-paurṇimā ended at 50½ *ghaṭikās* (20 h. 10 m.) after mean sunrise on the 8th November. As stated in the present inscription, the week-day was Thursday and the *nakṣatra* Rōhini which began at 13 h. 30 m. after mean sunrise. There was also a lunar eclipse on that day. According to Dr. K. L. Daftari of Nagpur, who has kindly calculated for me the time of the eclipse, the moon was totally eclipsed between 48 *ghaṭikās*, 42 *palas* and 52 *ghaṭikās*, 54 *palas* after mean sunrise at Ratanpur. Three quarters of the night were over at Ratanpur at 52 *ghaṭikās* and 34 *palas* when, as stated above, the moon was totally eclipsed. The date and the time of the eclipse can thus be completely verified.

As for the localities named here, Chichāṭalāi, the donated village, is probably Chichōlā (long. 82° 39' E., lat. 22° 10' N.) on the left bank of the Hasdo in the Jānjgir *tahsil* of the Bilaspur District. It is only 8 miles north by east of Sarkho. Jandēra, the village owned by the writer Kirtidhara is probably identical with Jendrā (long. 82°, 21' E. and lat. 21°, 44' N.) on the left bank of the Sonāth river, about 4 miles outside the south-west limit of the Jānjgir *tahsil*. The *maṇḍala* of Anarghavallī in which both Chichāṭalāi and Jandēra were situated, is roughly represented by the present Jānjgir *tahsil*. Sōṇabhadra from which the donee hailed was situated in Madhyadēśa. It is probably identical with Śravaṇabhadra, to which two Brāhmaṇa donees of the Gaonri plates<sup>2</sup> of Vākpati-Muñja dated V. S. 1058 belonged. It is noteworthy that like the donee of the present grant, both of them belonged to the Vatsa *gōtra* and had five *pravaras*. Śravaṇabhadra is also mentioned in the Tilakwādā plates of Bhōja and as the family of Surāditya mentioned in those plates is said to have come from Kanaui, Rao Bahadur K. N. Dikshit has conjectured<sup>3</sup> that Śravaṇabhadra was situated somewhere near Kanaui. Jāmbavat, where the great-grandfather of Padmanābha fasted himself to death, was a *tīrtha*. It is perhaps identical with the Jambutīrtha mentioned in the *Padmapurāṇa*,<sup>4</sup> where there was a Śiva-liṅga called *Jāmbavantēśvara* which is said to have been established by the lord of bears Jāmbavant, who helped śrī-Rāmachandra. From the context it appears to have been somewhere in the vicinity of the river Svabhramatī (modern Sābarmatī).

#### TEXT<sup>5</sup>

- 1 सिद्धिः<sup>6</sup> [1\*] ओं नमो ब्र(ह्म)ह्मणे ॥ निर्गुणं व्यापकं नित्यं शिवं परमकारणम् । भावग्राह्यं परं ज्योतिस्तस्मै सद्ब्रह्मणे<sup>7</sup> नमः<sup>8</sup> ॥१॥
- 2 यदेतद्वेसरमम्ब(म्ब)रस्य ज्योतिः स पूषा पुरुषः पुराणः । अथास्य पुत्रो मनुरादिराजस्तदन्वयेभू-  
द्भुवि कार्त्त-

<sup>1</sup> K.L. Daftari conjectures that Padmanābha may have used for his calculation, the *Rājampigāṇikā* a *karapa* work ascribed to king Bhōja of Dhārā in which the *bhāsantīkāras* seem to have been fixed after actual observation of planets. This work, though composed in Śaka 964 (1042 A.C.), i.e., 86 years before the date of the present plates, may not have been known to the other astronomers of Ratnadēva's court. Padmanābha could, therefore, score an easy victory over them. Cf. Sh. B. Dikshit's *History of Indian Astronomy* (Marāṭhī), second ed., p. 238.

<sup>2</sup> *Ep. Ind.*, Vol. XXIII, p. 103.

<sup>3</sup> *Uttarakhaṇḍa, adhyāya* 150.

<sup>4</sup> From the original plates.

<sup>5</sup> Expressed by a symbol.

<sup>6</sup> Read सद्ब्रह्मणे.

<sup>7</sup> Metre: *Anuṣṭubh*.

- 3 वीर्यः<sup>1</sup> ॥२॥ देवः श्रीकार्तवीर्यः क्षितिपतिरभवद्भूषणं भूतधाप्या हेलोक्षित्वावि(वि)म्यकुहि-  
निरिसुतास्ले(स्ले)-
- 4 वसन्तोषितेस(श)म् । दोर्द्धाकाण्वसेतुप्रतिगमितमहावारिरेवाप्रवाहव्याधूतत्र्यक्षपूजागुरुजनितस्य<sup>2</sup>  
रावणं यो
- 5 ववंच<sup>3</sup> ॥३॥ तद्वंसप्रभवा<sup>4</sup> नरेन्द्रपतयः स्माता क्षितौ हैहयास्तोषामन्वयभूषणं रिपुमनोविन्यस्ततापा-  
नलः । धर्म-
- 6 ध्यानधनानुसंचितयथाः स(श)स्व(श्च)त्सता सौख्यकृत्प्रेमान्सर्वगुणान्वितः समभवत्भी(ञ्छी)-  
मानसो कोक्कलः<sup>5</sup> ॥४॥ अष्टावशारि-
- 7 करिकुम्भविभंगसिंहाः पुत्रा बभूवुरतिसौ(शौ)यंपराश्च तस्य । तत्राग्रजो नृपवरस्त्रिपुरीश आसीत्से-  
वाश्च<sup>6</sup> मण्डलपतीन्स
- 8 चकार ब(ब)न्धून्<sup>7</sup> ॥५॥ तेषामनूजस्य<sup>8</sup> कलिगराजः प्रतापवह्निक्षपितारिराजः । आतोन्वये  
द्विष्टरिपुप्रवीरः प्रिया<sup>9</sup>न-
- 9 नांभोरुहपावर्णेंदुः<sup>10</sup> ॥६॥ तस्मादपि प्रततनिर्मलकीर्त्तिकान्तो जातः सुतः कमलराज इति प्रसिद्धः ।  
यस्य प्रतापतर-
- 10 णावृद्धिते रजन्यां जातानि पंकजवनानि विकासमांजि<sup>11</sup> ॥७॥ तेनाथ चंद्रवदनोजनि रत्नराजो वि-  
स्वो(श्चो)पकारकरुणार्जि-
- 11 तपुष्यभारः । येन स्ववा(वा)ह्युगनिर्मितविक्रमेण नीतं यशस्त्रिभुवने विनिहत्य स(श)त्रून् ॥८॥  
नोनल्लाख्या प्रिया त-
- 12 स्य शूरस्येव हि शूरता । तयोः सुतो नृपश्रेष्ठः पृथ्वीदेवो बभूव ह<sup>12</sup> ॥९॥ पृथ्वीदेवसमुद्भवः सम-  
भवद्राजल्लदेवी(वी)सुतः शू-
- 13 रः सज्जनवांछि(छि)तार्यफलदः कल्पद्रुमः श्रीफलः । सर्वेषामुचितोर्चने सुमनसां तीक्ष्णद्विष-  
लंकटकः पस्य(श्य) (त्का)न्तरांशनां[ग]-
- 14 मदनो जाजल्लदेवो नृपः<sup>13</sup> ॥१०॥ तस्यात्मजः सकलकोसलमंडनश्रीः श्रीमान्समाहृतसमस्तनराधि-  
पश्रीः । सर्वक्षि[ती]-
- 15 श्वरसि(शि)रोविहितांह्रिसेवः सेवामृतां निधिरसौ भुवि रत्नदेवः<sup>14</sup> ॥११॥ इलावर्त्तादिबर्षाणां  
मध्ये भारतमुत्तमम् । मध्यदेस(श)स्तु त-
- 16 त्रापि सोणभद्रोस्ति यत्र सः<sup>15</sup> ॥१२॥ श्रीसोणभद्रनिर्यातः पंचाशो बत्सगोत्रजः । महसोण इति  
ख्यातो बभूव द्विजवंस(श)जः ॥१३॥ यः ष-
- 17 द्दत्तकंकलाकलापकुस(श)लो निःसे(शे)षवेदागमशाता व्र(त्र)ह्मसमः समस्तजनताल[ब्धा]दरः सर्व-  
दा । यः पंचास(श)दहानि चान्तसमये त्य-

<sup>1</sup> Metre: Upajāti.

<sup>2</sup> It would be better to read -जनितगुरुष्वं.

<sup>3</sup> Read वचन्च. Metre: Sragadharā.

<sup>4</sup> Read तद्वंसप्रभवा.

<sup>5</sup> Metre: Sārdūlavikrīḍita.

<sup>6</sup> Read आसीच्छेवाश्च.

<sup>7</sup> Metre: Vasantatilakā.

<sup>8</sup> The vowel in नू is lengthened for the sake of the metre.

<sup>9</sup> Read द्विष्टरिपुप्रवीरप्रिया-.

<sup>10</sup> Metre: Upajāti.

<sup>11</sup> Metre of this and the following verse: Vasantatilakā.

<sup>12</sup> Metre: Anuṣṭubh.

<sup>13</sup> Metre: Sārdūlavikrīḍita.

<sup>14</sup> Metre: Vasantatilakā.

<sup>15</sup> Metre of this and the following verse: Anuṣṭubh.

## SARKHO PLATES OF RATNADEVA II: (KALACHURI) YEAR 880

i.

१ यदेतदस्य... २ यदेतदस्य... ३ यदेतदस्य... ४ यदेतदस्य... ५ यदेतदस्य... ६ यदेतदस्य... ७ यदेतदस्य... ८ यदेतदस्य... ९ यदेतदस्य... १० यदेतदस्य... ११ यदेतदस्य... १२ यदेतदस्य... १३ यदेतदस्य... १४ यदेतदस्य... १५ यदेतदस्य... १६ यदेतदस्य... १७ यदेतदस्य... १८ यदेतदस्य...

ii.

२० यदेतदस्य... २१ यदेतदस्य... २२ यदेतदस्य... २३ यदेतदस्य... २४ यदेतदस्य... २५ यदेतदस्य... २६ यदेतदस्य... २७ यदेतदस्य... २८ यदेतदस्य... २९ यदेतदस्य... ३० यदेतदस्य... ३१ यदेतदस्य... ३२ यदेतदस्य... ३३ यदेतदस्य... ३४ यदेतदस्य... ३५ यदेतदस्य... ३६ यदेतदस्य...



- 18 कत्वास(श)नं यां(जां)व(व)<sup>1</sup>वस्तीर्षे प्राणविमुक्तिमाप निपुणो वेदान्तसिद्धान्तयः<sup>2</sup> ॥१४॥  
प्रज्ञानिधिः सकलवेदविदां वरिष्ठो नानाविधाश्च—

Second Plate

- 19 रविधानविसु(शु)द्वु(बु)दिः । तस्यात्मजो द्विजसमाजविभूषणश्रीः सोमेश्वरः समभवद्भुवनप्र-  
सिद्धः<sup>3</sup> ॥१५॥ श्रुतिसमुचित—  
20 शीलस्तत्त्व(स्व)विष्वायमानां निरवधिगुणरासि(शि)व्यसिक्तलो जन्नेषु । इह हि जगति शापानु-  
ग्रहाभ्यां समर्थस्तदनु च कुल—  
21 चंद्रस्तस्य सूनूर्बभूव<sup>4</sup> ॥१६॥ प्रज्ञामंगलवेष्टम विस्मयकराभ्यासः समस्तागमे पुण्यात्मा मल्लकर्म-  
धर्मनिपुणः प्रावीण्यवान्ज्यो(ञ्ज्यो)—  
22 त्रिषि । तस्याशेषगुणाकरस्य मतिमान्पुत्रः पवित्रात्मनो ब्र(ब्र)ह्माभ्यासनिवेशपेस(श)लमतिः श्री-  
पद्मनाभोभवत्<sup>5</sup> ॥१७॥ यः सिद्धा—  
23 तद्वयं वेति होरासागरपारगः । संहितासा(शा)स्त्रतत्त्व(स्व)ज्ञो वाराह<sup>6</sup>मिहिरापमः<sup>7</sup> ॥१८॥  
तेनासी(शी)त्यधिकाष्टवत्सरशते जा(या)ते दिने गीःपते—  
24 कार्तिक्यामथ रोहिणीभसमये रात्रेश्च यामत्रये । श्रीमद्रत्ननरेश्वरस्य सदसि ज्योतिर्विदामग्रतः  
सर्व्वप्रासमनुष्मगोः प्रव—  
25 दता तीर्णार् प्रतिज्ञानदी<sup>8</sup> ॥१९॥ इंदोर्मुक्तिं कूर्चतायं तदानीं सर्व्वदायैर्मण्डलेनर्धवल्लभां(ल्ल्याम्)  
[1\*] राज्ञा तुष्टेनाथ चिचातलाईग्रामस्तस्मै सा(शा)—  
26 सनीकृत्य दत्तः<sup>9</sup> ॥२०॥ तपति न तपनः प्रखरो मरुदपि नो वाति शासने तीव्रः । ब्र(ब्र)ह्मस्वस्तेय-  
पातकमत्तिस(श)यभीमं समालोच्य<sup>10</sup> ॥२१॥ चंद्रा—  
27 कर्को गगने यावत्तपतो लोकसाक्षिणी । तावदव्याहृतं स्थेयाद्दानमेतन्महीपतेः<sup>11</sup> ॥२२॥ द्विजाश्च  
नावमन्तव्यास्त्रैलोक्यस्थितिहेतवः ।  
28 देववत्पूजनीयाश्च दानमानार्चर्चनादिभिः ॥२३॥ यैः कृतः सर्व्वभक्षोग्निरपेयश्च महोदधिः । क्षयी  
चाप्यायितः सोमः को न नस्ये(स्ये)—  
29 त्रकोप्य तान् ॥२४॥ सं(शं)खं भद्रासनं च्छ(छ)त्रं गजास्व(श्च)वरवाहनम् । भूमिदानस्य चि-  
ह्नानि फलं स्वर्गः पुरंदर ॥२५॥ व(व)हुमिर्व्वसुधा मुक्ता राज—  
30 मिः सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥२६॥ यथाप्सु पतितं स(श)क  
तैलवि(वि)न्दुर्व्विसर्पति । एवं भूमिकृतं दानं स—  
31 स्ये सस्ये प्ररोहति ॥२७॥ भूमि यः प्रतिगृह्णा(ह्ना)ति यस्तु भूमिं प्रयच्छति । उभौ तौ पुण्यकर्म्मणौ  
नियतौ स्वर्गगामिनौ ॥२८॥ पूर्व्व—

<sup>1</sup> The second *akshara* of this name appears more like *cha* than *sa*; but *sa* and *cha* appear almost like each other in this inscription (cf. *ch=aiya* l. 34 *infra*.) and other records of the period. Besides, *यां*वस्तीर्षे makes no sense. I, therefore, propose to read *यां*वस्तीर्षे here, *य* being substituted for *व* as in *वायपेय* in l. 33 *infra*.

<sup>2</sup> Metre: *Sārdālavikrīḍita*.

<sup>3</sup> Metre: *Vasantatilakā*.

<sup>4</sup> There is a hyphen following *व*.

<sup>5</sup> Metre: *Mālinī*.

<sup>6</sup> Metre: *Sārdālavikrīḍita*.

<sup>7</sup> Read *वराह*—

<sup>8</sup> Metre: *Anuṣṭubh*.

<sup>9</sup> Metre: *Sārdālavikrīḍita*.

<sup>10</sup> Metre: *Sālinī*.

<sup>11</sup> The metre of this verse is *Āryā*, but it is slightly irregular, the third *pāda* containing 13 instead of 12 *mātrās*. Read *वराहवर्चय*—

<sup>12</sup> Metre of verses 22-35: *Anuṣṭubh*.



- 32 दत्ता(त्तां) विजातीनां यत्नाग्रं पुरंदर । मही(हीं) महीश्वरां ज्ञे(ज्ञे)ष्ठ दानाच्छ्रेयो हि पालनम्  
॥२९॥ स्वदत्तां परदत्तां वा यो हरेत् पशुं चरुम् ।
- 33 स विष्टा(ष्ठा)यां कुमिर्भूत्वा पितृभिः सह पश्यते ॥३०॥ अस्व(स्व)मेवसहधे(ज्ञे)न वाय(ज)-  
पेयस(स)तेन च । यदा कोटिप्रदानेन भूमिहर्ता न सु(सु)-
- 34 ध्यति ॥३१॥ षष्टिं वर्षसहस्रा(सा)णि स्वर्गं वसति भूमिदः । आच्छेत्ता चानुमन्ता च तान्येव  
नरकं वजेत् ॥३२॥ इष्टं दत्तं हृतं चैव य-
- 35 त्किंचिद्धर्मसंचितम् । अद्वैतगुणेन सीमाया हरणेन प्रणश्य(श्य)ति ॥३३॥ न विषं विषमित्या-  
हुर्ब(वं)द्वास्वं विषमुच्यते । विषभेकाकिनं ह-
- 36 त्ति व(व)द्वास्वं पुत्रपौत्रि(न)कम् ॥३४॥ तस्यामेवानर्घवत्स्यां श्रीमत्कीर्तिधरः सुधीः । जंडेरग्राम-  
वाचोयं लिलेखाक्षरसो(सो)मनम् ॥३५॥

TRANSLATION<sup>1</sup>

Success ! Ōm Adoration to Brahman !

(Verse 1) Adoration to that reality Brahman, which is attributeless, all-pervasive, eternal and auspicious, the ultimate cause (of the universe) and supreme light conceivable by the mind !

(V. 2) The foremost luminary of the firmament is the sun, the Primeval Being. Then was born from him his son Manu, the first of kings. In his family there was Kārtavīrya born on the earth.

(V. 3) There was the king, the divine and illustrious Kārtavīrya, an ornament of the earth, who threw into bondage Rāvaṇa who had propitiated Siva with the embrace of (Pārvatī) the daughter of the Himālaya, who was terrified as he (*i.e.*, Rāvaṇa) lifted up the (Kailāsa) mountain with ease, and who (*i.e.*, Rāvaṇa) was greatly enraged when his offerings to the three-eyed (Siva) were washed away by the stream of the greatly flooded Rēvā which was turned by the suddenly placed dam of his mighty arms.

(V. 4) The kings born in his family became known on the earth as Hathayas. An ornament of their family was that illustrious Kōkkala (I) endowed with all excellences, who laid the fire of distress in the minds of (*his*) enemies; who accumulated fame after (*amassing*) the fortune of religious contemplation, (*and*) who was always dear to good people (*as*) one who made them happy.

(V. 5) He had eighteen very valiant sons, who destroyed their enemies even as lions break open the frontal globes of elephants. The eldest of them, an excellent prince, became the lord of Tripurī and he made his brothers the lords of *maṇḍalas* by his side.

(V. 6) In the family of a younger brother of these there was born Kalingarāja who exterminated hostile kings with the fire of his valour and who was to the faces of the wives of the great warriors even as the full moon is to day-lotuses.<sup>2</sup>

(V. 7) From him also there was born a son who became famous by the name of Kamalarāja (*and appeared*) lovely with his far-spreading spotless glory. When the sun of his valour rose, the assemblages of lotuses bloomed even at night.

(V. 8) Thereafter he begat Ratnarāja (I), whose face was like the moon, and who acquired a mass of religious merit by obliging the (*whole*) world; (*and*) who, destroying (*his*) enemies by the valour of the pair of his arms, spread (*his*) fame in the three worlds.

<sup>1</sup> Though verses 1-3, 5-7 and 9 are repeated from No. 76, their translation is given here as this draft was used in several later records.

<sup>2</sup> *I.e.*, he made them look pale when he killed the warriors.

(V. 9) (*His wife*) named Nūnallā was dear to him as valour is to a brave person. Their son was Pṛithvidēva (I), the best of kings.

(V. 10) The son of the queen Rājallā, begotten by Pṛithvidēva (I), was the brave king Jāmalladēva (I), the wish-fulfilling tree, bearing the fruit of fortune, which yielded their desired objects to good people,—(*he*) who was wont to worship all gods; who was (*annoying like*) a thorn to his fierce foes, and the god of love incarnate to the extremely lovely ladies who saw him.

(V. 11) His son was the illustrious Ratnadēva (II), a treasure on earth to those who served him; whose lovely form was an ornament of the whole Kōśala country; who snatched away the fortune of all kings; and whose feet were served by the heads of all kings.

(V. 12) In the midst of Ilāvarta and other countries (*the country of*) Bhārata is the best. There also Madhyadēśa is the best where there is that (*well-known*) Sūgabhadra.

(V. 13) There was (*a man*) born in the family of the twice-born known by the name of Mahasōṇa, who sprang from the Vatsa gōtra, had five *pravaras* and emigrated from the famous Sūgabhadra.

(V. 14) He was proficient in the group of six systems of philosophy and arts, knew, like Brahmā, all the Vēdas and Āgamas, and was always respected by all people. Being skilled and conversant with the settled doctrines of the Vēdānta (*system*), he obtained liberation of life after fasting for fifty days at the holy place (*called*) Jāmbavat at the time of death.

(V. 15) His son was Sōmēśvara, well-known in the world—(*he*) who was a treasure of wisdom (*and*) the foremost among all persons versed in the Vēdas; whose intellect was purified by the performance of various sacrifices and whose glory was an ornament to the Brāhmaṇa community.

(V. 16) Thereafter there was his son Kulachandra, whose character was in conformity with (*his*) sacred learning, who was conversant with the principles of the Āgamas; who appeared like (*the sage*) Vyāsa among the people, having an infinite collection of excellences, and who was able to curse or favour (*people as he liked*) here in (*this*) world.

(V. 17) A son of him, who was possessed of all excellences and had a holy nature, was the intelligent and illustrious Padmanābha, who is an auspicious abode of wisdom; whose study of all Āgamas causes wonder; who is virtuous by nature, adept in the religious duty, namely, the performance of sacrifices, and proficient in astronomy; and whose mind has become pure by (*his*) repeated meditation on Brahman.

(V. 18) He knows two *Siddhāntas*, has crossed the ocean of astrology, and being versed in the tenets of the *Saṁhitās* and sacred writings, is like Varāhamihira.

(V. 19) He,—declaring in the assembly of the illustrious king Ratnadēva [II], in the presence of all astronomers that when the year eight hundred increased by eighty had passed, on the day of the lord of speech (*i.e.*, Thursday), on the full-moon day of Kārttika, during the third quarter of the night when (*the moon would be in*) the constellation of Rōhiṇī, there would be a complete eclipse of the moon,—crossed the river of assertion.

(V. 20) Then releasing the moon (*from the eclipse*), the king, who was pleased, gave him as a grant the village Chīchātālā in the *maṇḍala* of Anarghavallī together with all taxes.

(*Here follow fourteen benedictive and imprecatory verses.*)

(V. 35) In the same (*maṇḍala* of) Anarghavallī, the wise and illustrious Kīrtidhara, the lord of the village (*called*) Jandāra, wrote (*this charter*) charming with letters.

## No. 84; PLATE LXVIII

## AKALTARA STONE INSCRIPTION OF RATNADEVA II

THIS inscription was first briefly noticed by Dr. D. R. Bhandarkar in the *Progress Report of the Archaeological Survey of Western India for 1903-4*, pp. 31-2. His account has been generally followed by R. B. Hiralal in his *Inscriptions in the Central Provinces and Berar*.<sup>1</sup> The record is edited here for the first time from the original stone which I examined *in situ* and from inked estampages taken under my supervision.

The stone which bears this inscription was found at Kōṭgaḍh, a small village, a mile and a half north of Akaltarā, in the Jānjgir *tahsil* of the Bilaspur District in Madhya Pradesh. It was brought down to Akaltarā by the Malguzar and built into the plinth of the temple of Siddhēśvara Mahādēva in the back-yard of his house at Akaltarā.<sup>2</sup> The inscription consists of 19 lines, of which the last is only one-third of the rest in length. The writing covers a space measuring 3' 6" broad and 1' 5" high. The stone has suffered considerably about the middle of the first three lines at the top and on both the sides of ll. 8-14. Besides, some *akṣharas* here and there have been damaged or rendered illegible by the effects of the weather. In many cases the missing *akṣharas* can, however, be supplied by conjecture or from three other records of the same chief, *viz.*, the Raipur Museum, Kugdā and Ratanpur stone inscriptions,<sup>3</sup> with which the present inscription has several verses in common. It has thus been possible to restore almost the whole text of the record, except for the *maṅgala-ślōkas* in the first two lines. Nothing of historical importance has, therefore, been lost.

The characters are Nāgarī. The *akṣharas* are neatly and carefully written and deeply incised. The average size of the letters is .6". As regards individual letters, attention may be drawn to the initial *ṛi* in *ṛitavah*, l. 14, the sign of the guttural nasal *ṇ* which shows a dot attached to the left limb, as in *-mātanga-*, l. 12, the proper sign for *b* which occurs only in *babhānu-*, l. 2, and the flat-topped *ś* as in *śaila-*, l. 10. The language is good and correct Sanskrit. Except for the introductory obeisance to Siva, the record is metrically composed throughout. The verses, of which there are twenty-six, are all numbered. The usual orthographical peculiarities such as the use of *v* for *b* and the confusion of the palatal and dental sibilants are noticed here also. The dental nasal has been wrongly used for the *anusvāra* in *-vatansaḥ*, l. 1, *-rājahansaḥ*, l. 2 and *-dhvansa-*, l. 9, and for the palatal nasal in *pañc=āpi*, l. 14.

The inscription refers itself to the reign of Ratnadēva II<sup>4</sup> of the Kalachuri Dynasty of Ratanpur. The object of it is to record the construction of a temple of Rēvanta and the excavation of a tank, evidently at Kōṭgaḍh, by Vallabharāja, a feudatory chief of Ratnadēva II. The *prafasti*, as the inscription is called in the last verse, was composed by

<sup>1</sup> First ed. p. 109; second ed. p. 121.

<sup>2</sup> Though the present inscription originally belonged to Kōṭgaḍh, I have called it Akaltarā stone inscription in order to distinguish it from another stone inscription, now deposited in the Raipur Museum, which also comes from Kōṭgaḍh.

<sup>3</sup> Nos. 85, 87 and 95, below.

<sup>4</sup> D.R. Bhandarkar (*P.R.A.S.W.I. for 1903-4*, pp. 31-2) and following him, Hiralal (*I.C.P.B.*, second ed.; p. 121) refer this inscription to the reign of Prithvidēva II. The former wrongly took *prithvipati* in v. 12 to refer to Prithvidēva (II). The word has there only the general sense of 'a king' and refers to Ratnadēva II. Had the inscription been incised during the reign of Prithvidēva II, the genealogy of the Kalachuri rulers, who were the suzerains of Vallabharāja and his ancestors, would have been brought down to that king in the introductory part of the *prafasti*, while, as shown here, it stops with Ratnadēva II.

**Dēvapāṇi.** It is not dated, but it is evidently earlier than Vallabharāja's Kugdā inscription<sup>1</sup> of the Kalachuri year 893 (1141-42 A.C.) which belongs to the reign of Prithvidēva II.

By way of introduction the inscription traces the genealogy of the Kalachuri rulers of Ratanpur from Ratnadēva I down to Ratnadēva II. Verse 8 mentions Lāchchhalladēvi who was the wife of Jājalladēva I and the mother of Ratnadēva II. Otherwise, the description of these princes is quite conventional and altogether devoid of historical interest.

The inscription next traces the genealogy of Vallabharāja. A feudatory chief of the Vaiśya lineage, named Dēvarāja, was a devoted servant of the ancestors of Ratnadēva II. His son was Rāghava who served his liege-lord as his councillor. His son was Harigāṇa who is described as the principal support of the Kalachuri throne in the attainment of victory. Harigāṇa's son, Vallabharāja, is next glorified in seven verses. He is said to have helped his lord in humbling the king of Gauḍa, the lord of elephants, and to have used his capital like the Vindhya tract for the capture of elephants. The next three verses (18-20) described a fierce battle in which Vallabharāja distinguished himself. We then have, in verses 21-24, a description of the temple of Rēvanta, the son of Saptarśva or the Sun, which Vallabharāja built, and the tank he excavated with a palace of pleasure in the middle of it<sup>2</sup> on the outskirts of the town. By erecting the former, Vallabharāja is said to have adorned, as with an ornament, the earth which was the crowned queen of his lord, the king. Verse 24 contains an interesting comparison, based on *double entendre*, of the tank with the Buddhist doctrine (*Saṅgata-mata*).

As shown above, the present inscription was incised during the reign of Ratnadēva II. The fierce battle in which Vallabharāja distinguished himself was probably that in which Anantavarman-Chōḍagaṇḍa was defeated. It seems to have been fought towards the close of Ratnadēva II's reign. Two other inscriptions of Vallabharāja refer themselves to the reign of Prithvidēva II. Vallabharāja seems, therefore, to have flourished towards the close of the reign of Ratnadēva II and in the beginning of that of Prithvidēva II from *circa* K. 880 to K. 915.

There are no places mentioned in the present record,<sup>3</sup> but from the Ratanpur inscription of Vallabharāja we know that both the temple of Rēvanta and the tank were situated in Vikarṇapura, which was probably identical with Kōṭgaḍh.

#### TEXT<sup>4</sup>

- 1 [मो न\*]मः [शिवाय]॥ पातु नः शम्भु[य] - ५, ५५५५५ - ५५ ५५५५ ५ - ५, ५५५५५  
- ५५<sup>5</sup> [॥१॥\*] [स्वर्गाङ्गना] ५ - ५, ५५५५५ - ५५ ५५५५५ - ५, ५५५५५ -  
५५ [॥२॥\*] [लोकालोक]प्रदीपो [र]जनिवरव[य]वारुकणवितन्तः<sup>6</sup> शृङ्गारव(न)ह्य[वाम] ५५

<sup>1</sup> No. 87, below.

<sup>2</sup> Even now at Kōṭgaḍh there is a large oval-shaped tank, in the middle of which projected from the west there is a raised earthen spot which was probably the site of this pleasure-mansion. Cousens took it to be the site of the temple of Rēvanta (P. R. A. S. W. I. for 1903-4, p. 50.)

<sup>3</sup> D. R. Bhandarkar and following him, Hiralal take *ladaba* in verse 15 as the name of a country overrun by Vallabharāja. The former points out (P. R. A. S. W. I. for 1903-4, p. 51, n.) that it is coupled with *Aśmaka* in the *Bṛhat-saṁhitā* and places it in the Deccan, while the latter identifies it with the southern tracts of the Bilaspur District. I. C. P. B., p. 121. But *ladaba* in v. 15 has the simple sense of 'beautiful'. See below, p. 455, n. 1.

<sup>4</sup> From the original stone and inked estampages.

<sup>5</sup> Metre of this and the following verse: *Anuṣṭup*.

<sup>6</sup> Read कर्णावतन्तः.

2. ८<sup>1</sup> हृजडाजाह्वीराजहस्तः<sup>2</sup> । ---- ७ ---- [सरणि] ७७७ ---- ७ कर्म्मकर्मणीः सङ्ग(कु) [कु] कौरवाणां जयति जननानन्द[कं]दोय[मि]न्दुः<sup>3</sup> ॥३॥ एत - ७<sup>4</sup> कुले बभूवुरपरे [मं]शप्रभेदाः पुरा तन्मध्ये गुणमूषणः कलचुरिर्मान्वायो भूत[वा]-
- 3 न् । तत्प्रो[हा]मवशाः सुधा[व]वलिस्तत्रैलोव्य[देवा]लमा जाता यत्र [सहस्रनेत्रमहिमाधा<sup>5</sup>]रा हरि- [भीमु]जः<sup>6</sup> ॥४॥ तस्मादेतत्कल[चुरि]कु[ल]क्षीरखे रत्नराजो राजन्वानां सुचरित[गु]हं सत्य- धम्मवितारः । जातः प्रातःस्मरणपदवीराजमार्गो मनीषी मान्वाते-
- 4 व प्रथितमहिमा माननीयो नृपायाम्<sup>7</sup> ॥५॥ जात[स्तस्मा]त्कलिकमलिनीकुंजरः स्यातकीर्तिः सत्य- त्यागप्रथितमहिमा [नीति<sup>8</sup>]मानकतेजाः । साक्षाद्धर्मः सुचरितस्तत्पलम्ब(म्ब)मप्रौढशास्त्री पृथ्वीदेवः पृथुरिव जगन्माननीयो [न]-
- 5 रेन्द्रः ॥६॥ तस्मादजायत भुजा[प]रिधप्रचण्डशौर्यनिलप्रशमितारिमहाधनश्रीः । जावस्तुदेवनृपतिः शरदि[न्दु]कुन्दनी[हारहारकुमुदोज्ज्वल]गौरकीर्तिः<sup>9</sup> ॥७॥ एतत्पाणिमूहीती(ता) लक्ष्मीवदिह युव- षोत्तमस्यासीत् । या वसुधा-
- 6 सापत्न्यं चक्रे लाञ्छस्तुदेवीति<sup>10</sup> ॥८॥ श्रीरत्नदेव इति वीरनरेन्द्रगर्ध्वसर्वकषः समरपण्डितपुण्ड- रीकः । आसीदधी(सी)मभुजपौरु[ष]सम्भूतार्थदानैकतानहृद[यस्त]नयस्तदीयः<sup>11</sup> ॥९॥ कैलासो न जगच्छिवापतिरमो नान्ये जना [जा]-
- 7 ह्वीनद्योमूः सकलाः शरन्नहि हस्तस्त्येन्दुबूडामणेः । इत्थं शंकरसंगतस्य जगतो लोकस्त्रिलो- कीतले जानीते नृवरस्य यस्य य[शसः] पूरे परिभ्रामति<sup>12</sup> ॥१०॥ [रा]जस्तस्य प्रथितयशसां पूर्व- जानां नृपाणां शक्तो भक्तस्तत्क्षणतरणि[प्रौ]-
- 8 ढतेजःप्रतानः । दीने कल्पद्रुम इव विशामन्वये कीर्तिका[न्त]ः सामन्तोमूढवपदरजःशेखरो देव- राजः<sup>13</sup> ॥११॥ स्यातालोकः क्षितिपसचिवः स[त्य]शौर्वैकनाम श्रीमान्भीममत्तुल[म]हिमाधार उ- श्रोपरिस्थः । क्षीराम्बोधेरिव हिमरुचिस्तापहा[री] क[लावा]न्सू-
- 9 नुस्तस्मात्कुमुदवनभृद्वाधवो नाम जातः ॥१२॥ तत इह जयलक्ष्मीसाधनं शुद्धमाद्यं कलचुरिकुल- भूमीपालसिंहासनस्य । हरि[ग]ण इति जातः [संगरात्रे]स[रो]रिप्रव(व)ल[व](व)लतमिस- ष्वन्त<sup>14</sup>मानुस्तनूजः<sup>15</sup> ॥१३॥ तस्मादजायत [सु]तः शु ७ [मा] ७ --, -<sup>16</sup>
- 10 - ७ वक्त्रश(स)रसीरुहशीतरस्मिः(स्मिः) । सौजन्यजङ्घतनया[हि]मसैलसानुः स्यातः सतां सवसि बल्लभराजनामा<sup>17</sup> ॥१४॥ महाशक्त्याधारो विबु(बु)धपरिपन्थिप्रतिहृतिप्रवीणः प्रोद्दामप्रसरशिखि- विक्रान्तलङ्[हः] । महा[राज]ः [श्रीमान्भुवनतल][वि\*]-

<sup>1</sup> The missing word may be त्रिपुर-.

<sup>2</sup> Read -राजहस्तः.

<sup>3</sup> Metre: *Sragdhārā*.

<sup>4</sup> The damaged *aksharas* may have been -स्यैव.

<sup>5</sup> The letters in these brackets are clear in the Ratanpur inscription of Prithvidēva II (No. 95, below).

<sup>6</sup> Metre: *Sārdūlavikrīḍita*.

<sup>7</sup> Metre of this and the next verse: *Mandākrāntā*.

<sup>8</sup> These *aksharas* are clear in the Ratanpur inscription of Prithvidēva II (No. 95, below).

<sup>9</sup> Metre: *Vasantatilakā*.

<sup>10</sup> Metre: *Āryā*.

<sup>11</sup> Metre: *Vasantatilakā*.

<sup>12</sup> Metre: *Sārdūlavikrīḍita*.

<sup>13</sup> Metre of this and the next verse: *Mandākrāntā*.

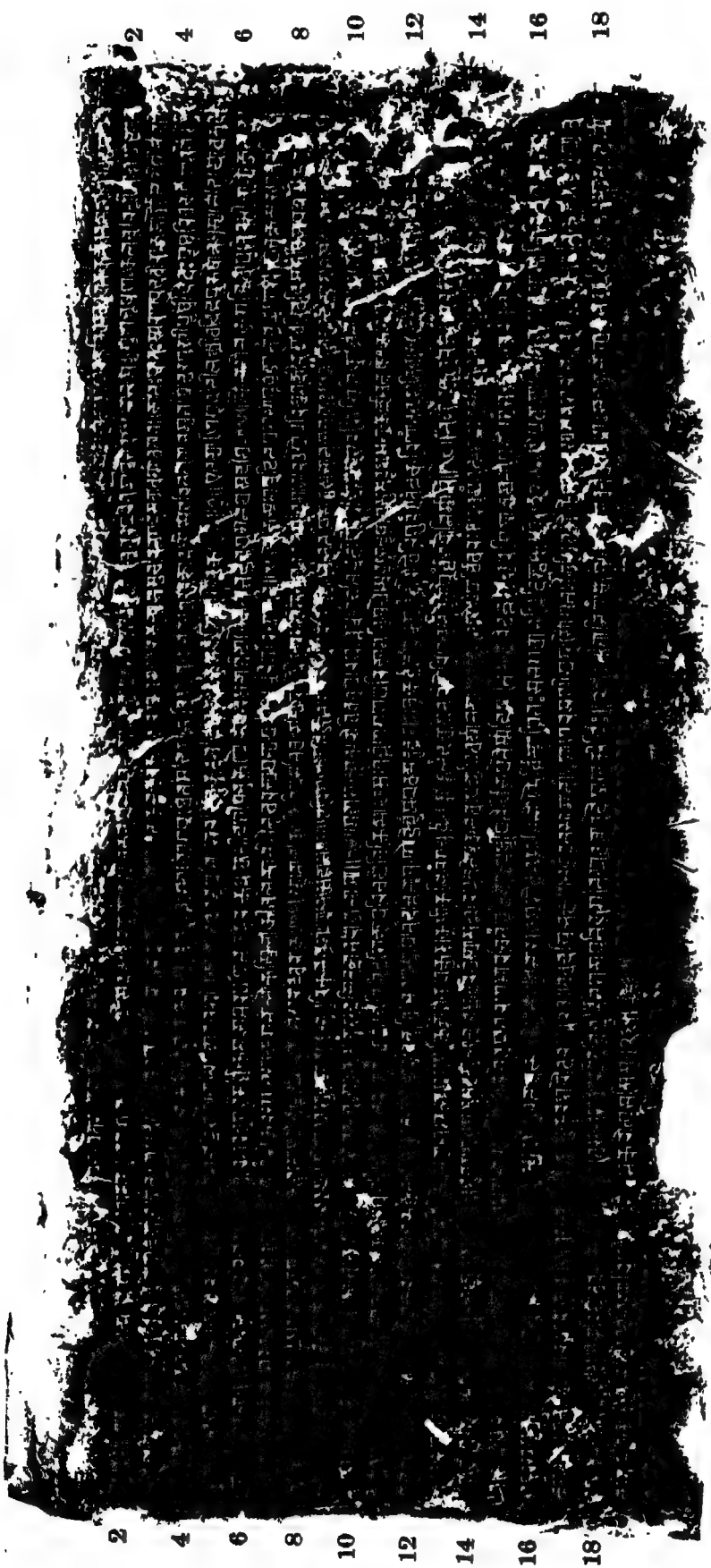
<sup>14</sup> Read ष्वन्त-.

<sup>15</sup> Metre: *Mālinī*.

<sup>16</sup> Restore अतमान्यकीर्तिः and सन्निव-.

<sup>17</sup> Metre: *Vasantatilakā*.

AKALTARA STONE INSCRIPTION OF RATNADEVA II





- 11 [स्वात]महिषा सतामित्थं मोसौ जनयति कु[वार]मममिह<sup>1</sup> ॥१५॥ तुरङ्गाणां वाहे व(व)द्वि-  
विषसिद्धापरिषये चिकित्सायामुर्ध्वर्गुणगवपरिज्ञानविषये । अदृष्ट्वा दृष्टा[न्त] सुसदृशमनाकर्ण्य  
च कलौ कवि[व्रातो यस्य स्तुतिविषय][तामीनमम<sup>2</sup>]-
- 12 [वत्] ॥१६॥ यः कृत्वा करिष(व)न्वकोतुकरसश्चालुहर्वीतले निर्मातृकमखण्डबिन्ध्यविपिनं  
पत्न्या पतिं वन्तिनाम् । गौडेन्द्रं मधवत्सदुखमपुषुकुर्व्वपि प्रत्यहं वीरो वैरिपुरं व्यधत् करिणां व(व)-  
न्नाय विन्ध्यस्थलीम्<sup>3</sup> ॥१७॥ र[क्ताम्भो] ७७-७-७७<sup>4</sup>
- 13 [सिजै]द्वद्भाजमानं ध्वजश्रेणीमीनमनोहरं शिरसिजैः सै(सै)बालमालामयम् । छिन्नानेकपकुम्भ-  
कूर्मकलितं गन्धर्व्वनकाकुलं हत्वा वेन र[णे] रिपून्व(न्व)लवतापूर्व्वं स(स)रो निर्ममे<sup>5</sup> ॥१८॥  
तसादृक्चतुरङ्गसं[ग]र[सर] ---७---७---, ---
- 14 -रणदिग्धसा[सा]न्त्रविलसत्सिन्दूरलक्ष्मीमुखः । वर्षाद्भिद्वंद्वुतमसमम्बु(म्बु)सुमटस्त्रीलोचनाम्भोष-  
रैर्यस्यासन्नरिपत्तनेषु ऋतवः पन्था(म्बा)मि वर्षामयाः ॥१९॥ निःशेषपाधिबरसापचयं दधानः  
पद्माभिर्बद्धनरुचिः शुचि[तीव्र]तेजाः । व(व)[न्वुः] क-७
- 15 रिमिया परिवर्त्तमानैर्यस्योदियाय रविबद्धुभि मण्डलाग्रः<sup>6</sup> ॥२०॥ तेनेदमाभरणमारचितं पृथिव्याः  
पृथ्वीपतेर्भिजपतेर्महिषीति यत्वा [१\*] रेवन्तमन्दिरमिषाभयनोपभोग्यं भ[क्त्यो]पचारचतुरे[ण]  
यशोवनेन ॥२१॥
- 16 [स]प्ताद्व[सूनु]मवनोत्तमचित्रकर्मनिर्माणतः सुविशदां किरता च कीर्तिम् । तेनाधुना सह यशो-  
वनमानिलोकैर्विस्मापितः स भगवानपि विश्वकर्मा ॥२२॥ इ[हो]पवा(वा)ह्यालि विलास[वे]-  
स्म(स्म)नो वि[चित्रकर्मोन्नत]मु-
- 17 तमं व[नै]ः । अची[स]नञ्चारुषा(स)रोजराजितं स च त्रिलोकीमुकुरं स(स)रोवरम्<sup>7</sup> ॥२३॥  
दधदक्षिलक्षणभङ्गं हतसामान्यं प्रमाणरमणीयम् । सौगतमतमिव लोके व[ल्लभ]सागरसा(स)रो  
भाति<sup>8</sup> ॥२४॥ लु[ठ]ति क[मठपू]ष्ठे याव-
- 18 [दे]षा धरित्री श्रियमुरसि मुरारियावदङ्गीकरोति । शिरसि वसति शम्भोर्यावदिन्दुद्दिनेशस्तपति  
जगति यावत्तावदेषास्तु कीर्तिः<sup>9</sup> ॥२५॥ धीमानिमां कमलि[नी]मिव देव[पाणि]ः सद्भुङ्गभोग्य-  
[सु]भगां विबु(बु)धै[करम्या]म् । वण्णो-
- 19 तमां कविकदम्ब(म्ब)म[नःप्र]मोदविस्तारि[णीं] रसमयीमकरोत्प्रस(श)स्तिम्<sup>10</sup> ॥२६॥ ॐ ॥

## TRANSLATION

Om! Adoration to Siva!

(Verse 1) May . . . . of Sambhu protect you . . . . .!

(V. 2) . . . . . heavenly damsels . . . . .

(V. 3) Glorious is this moon, the light of the Lōkālōka<sup>11</sup> (mountain), a beautiful

<sup>1</sup> Metre of this and the next verse: *Sikharīṣṭ*.

<sup>2</sup> The last four *akṣaras* in this bracket are clear in l. 8 of the Kugdā inscription of Prithvīdēva II, dated K. 893 (No. 87, below).

<sup>3</sup> Metre: *Sārdūlavikrīṭita*.

<sup>4</sup> The last four *akṣaras* in this line may have been शिरःसर-.

<sup>5</sup> Metre of this and the next verse: *Sārdūlavikrīṭita*.

<sup>6</sup> Metre of this and the next two verses: *Vasantatilakā*.

<sup>7</sup> Metre: *Upādhravajrā*.

<sup>8</sup> Metre: *Āryā*.

<sup>9</sup> Metre: *Mālinī*.

<sup>10</sup> Metre: *Vasantatilakā*.

<sup>11</sup> This is a mythical range of mountains round the world. The sun and the moon move along one side of it.



car-ornament of the excellent lady of the night, the abode of the highest principle of love, a swan in the Gaṅgā flowing through the matted hair of the destroyer [of Tāpura] (*i.e.*, Siva), whose loveliness crushes the pride of . . . , a true friend of the night-lotuses, and the tap-root of the intense joy of the people!

(V. 4) In the race of this [very] (*Moon*), there occurred many sub-divisions of the family in former times. Among them was a lineage named Kalachuri, adorned with excellences, in which were born kings possessed of the greatness of Indra, who with the plaster of their immense fame whitened the temples of the three worlds.

(V. 5) From the milk-ocean of that Kalachuri family was born Ratnarāja (I), the home of the good actions of royal personages, an incarnation of the law of truth, a royal road among the paths of morning remembrance,<sup>1</sup> a wise man of well-known greatness like Māṇdhātā (*and*) an object of veneration to princes.

(V. 6) From him was born the king Pṛithvidēva (I), who was to the Kali age what an elephant is to a lotus-plant;<sup>2</sup> who was possessed of well-known fame and of renowned greatness through veracity and liberality; who was virtuous in conduct and resembled the sun in lustre, being (*himself*) piety incarnate and a grown-up tree, supporting the creepers of good deeds, and like Pṛithu, an object of veneration to the world.

(V. 7) From him was born the king Jājalladēva (I) who, by the mighty valour of his bolt-like arms, destroyed the fortune of his enemies, even as fire destroys a large forest; who was possessed of glory, brilliant and white like the autumnal moon, a *kunda* (*flower*), snow, a pearl-necklace (*and*) a night-lotus.

(V. 8) He had (*a wife*) named Lāchchhalladēvi, whose hand he grasped (*in marriage*), as Purushōttama (*i.e.*, Viṣṇu) had Lakshmi. She became a co-wife of the Earth.

(V. 9) His son was<sup>3</sup> the illustrious Ratnadēva (II) by name, an elephant dexterous in fighting, who completely crushed the conceit of the heroic princes, (*and*) who set his heart on giving away in charity the wealth which he had collected by the unbounded valour of his arms.

(V. 10) "This is no world, but Kailāsa; these are no ordinary men, but (*Siva*) the lord of Parvati; all these rivers are the Gaṅgā; this is no autumn, but it is the laughter of that moon-crested (*Siva*)."—In the three worlds, thus do the people know (*all objects of*) the world as connected with Siva while the mass of fame of that best of men is rolling on.

(V. 11) An able (*and*) devoted feudatory of the illustrious ancestors of that king was Dēvarāja of the Vaiśya lineage, who, by the great mass of his lustre, resembled the mid-day sun; who was like the wish-fulfilling celestial tree to poor people and who, being lovely by (*his*) fame, placed on his head the dust of Siva's feet.

(V. 12) As from the milky ocean was produced the cool-rayed (*moon*), nourishing the clusters of night-lotuses, so from him (*i.e.*, Dēvarāja) was born a son named Rāghava, a famous minister of kings, who (*like the moon*) removed the oppression of the people, and had (*knowledge of*) arts (*as the moon has digits*), (*who was*) a unique habitation of truth and valour, illustrious and intelligent, a receptacle of incomparable greatness, and the foremost among the mighty.<sup>4</sup>

<sup>1</sup> *I.e.*, the foremost among those whose names are auspiciously uttered in the morning.

<sup>2</sup> *I.e.*, he destroyed the evil influence of the Kali age.

<sup>3</sup> As the present inscription belongs to the reign of Ratnadēva (II) himself, the past tense is here wrongly used for the present. In the next verse, on the other hand, the poet has rightly used the present tense while referring to the conditions in the reign of Ratnadēva II.

<sup>4</sup> The epithet *agr-śperishṭha* can also be applied to the moon which is placed on the head of Ugra (*Siva*).

(V. 13) From him was born here a son named Harigapa, who was the foremost faultless instrument of (*the acquisition of*) the goddess of victory for the throne of the kings of the Kalachuri family; who (*used to be*) in the fore-front of battles and destroyed the mighty army of the enemy even as the sun dispels darkness.

(V. 14) From him was born a son named Vallabharāja . . . who is well-known in the assembly of good persons,—the cool-rayed (*moon*) to the lotuses of the faces [of . . .] and who is (*a source*) of courteousness as a peak of the Himālayas is of the Gāṅgā.

(V. 15) The illustrious great king, whose power is well-known on the earth, makes good men mistake him for Kumāra (Kārttikēya); (*for*) he is possessed of great prowess (*as Kārttikēya is of a powerful missile*); he is clever in removing the impediments of learned persons (*as Kārttikēya is in destroying the enemies of gods*); and appears splendid with his mighty and spreading fire-like prowess (*as Kārttikēya looks beautiful with the proud stepping of his peacock*).<sup>1</sup>

(V. 16) Having not seen a suitable illustration, and having not heard of one in (*this*) Kali age, in (*respect of*) horse-riding, acquaintance with numerous and various (*branches of*) knowledge, healing and appreciation of a multitude of noble qualities, the crowd of poets observed silence in eulogising him.

(V. 17) Being vehemently fond of the sport of capturing elephants on earth, he has made the whole Vindhya forest devoid of elephants and having humbled, through (*his*) lord, the king of Gauḍa who like Indra was the lord of elephants, the valiant (*Vallabharāja*) day by day turned the enemy's city into a Vindhya tract for the capture of (*his*) elephants.

(V. 18) Having killed his enemies he made an extraordinary lake which had the water of blood . . . which appeared resplendent with the lotuses [of heads], (*and*) charming with the fishes of the rows of flags; which, with the locks of hair on the heads (*of the men killed in the fight*), was full of lines of moss; which was furnished with tortoises, namely, the frontal globes of elephants cut off (*in the battle*) and crowded with crocodiles in the form of horses.

(V. 19) In the towns of the enemies of him who deprived (*the enemies' wives*) of the beauty of (*the mark of*) the thick and shining red lead<sup>2</sup> . . . in that battle with the four-membered army, all the five seasons (*besides the monsoon*) were full of rain, as the clouds of the eyes of brave warriors' wives poured down the water of (*their*) tears incessantly.

(V. 20) Like the sun there rose on the earth his sword which caused a decrease in the kingdoms of all kings as the sun by its rays sucks up the moisture of the whole earth; which is fond of increasing his fortune as the sun is of multiplying lotuses; which is bright and refulgent, with . . . running away through fear.

(V. 21) He, who is clever in politeness and rich in fame, has, through devotion, provided the Earth with this ornament in the guise of a temple of Rēvanta, (*which is*) an object of enjoyment to the eyes, taking her to be the crowned queen of his lord, the king.

(V. 22) Spreading his exceedingly white fame by constructing (*this*) wonderful

<sup>1</sup> On account of a play on the words *lakṣī*, *vibudha*, and *śikṣin*, the three adjectives in the first hemistich of this verse are intended to be construed with Vallabharāja and Kumāra. Bhandarkar understood a pun on *lakṣa* also, but the word is used here in the sense of 'beautiful'; otherwise the verse would not admit of a satisfactory interpretation. *Śikṣī-vikrāntam* is to be dissolved as (1) *śikṣiṇaḥ vikrāntam* (the stepping of the peacock) and (2) *śikṣīḥ iva vikrāntam* (fire-like prowess).

<sup>2</sup> Owing to the loss of several letters at the end of l. 13, I am not certain about the interpretation of the first half of this verse.

work of the best temple of the son of the seven-horsed (*Sam*), he has now surprised even the glorious Viśvakarman together with the proud people rich in fame.

(V. 23) With (*his*) wealth, he caused to be excavated here near the outskirts of the town<sup>1</sup> an excellent tank, the mirror of the three worlds, (*which appears*) beautiful with lovely lotuses and magnificent with the wonderful work of a pleasure-house (*in the middle of it*).

(V. 24) Like the Buddhist doctrine, shines this tank (*called*) Vallabhasāgara, which causes loss of time of all (*people attracted by it*) (*as the Buddhist doctrine comprises the tenet of the continual destruction of all things*), which is incomparable (*as the Buddhist doctrine rejects the notion of generality*) and looks charming with its appropriate dimensions (*as the Buddhist doctrine does with proofs*).<sup>2</sup>

(V. 25) So long as this earth rolls on the back of the tortoise, so long as Murāri (*Viṣṇu*) receives the goddess of wealth on his breast, so long as the moon dwells on the head of Sambhu and so long as the sun shines in the world—may this meritorious work<sup>3</sup> endure!

(V. 26) The intelligent Dēvapāṇi has composed this eulogy resembling a lotus-plant,—which is charming and an object of enjoyment to good persons, as the lotus-plant is to the bees; which is the sole object of pleasure to learned men, as the lotus-plant is to gods; which is excellent with letters as the lotus-plant is with colours; which increases the delight of the minds of crowds of poets and is full of sentiments as the lotus-plant is of juice.

#### No. 85; PLATE LXIX

##### RAIPUR MUSEUM STONE INSCRIPTION OF PRITHVIDEVA II

THIS inscription was discovered by Sir Alexander Cunningham's Assistant, Mr. Beglar, who refers to it in the *Archaeological Survey of India Reports*, Vol. VII (1873-74), p. 211. It has subsequently been noticed by several scholars, e.g., by Dr. Kielhorn who transcribed a few names of historical importance occurring in it in the *Indian Antiquary*, Vol. XX, p. 84; by Dr. D. R. Bhandarkar in the *Progress Report of the Archaeological Survey, Western India for 1903-4*, p. 52 and finally by Rai Bahadur Hiralal in his *Inscriptions in the Central Provinces and Berar*.<sup>4</sup> Though noticed several times, the inscription has not been edited anywhere. I edit it here from the original stone which I personally examined in the Raipur Museum.

The polished slab of red sand-stone, on which this inscription is incised, was found at Kōṭgaḍh<sup>5</sup> from where the Malguzar removed it to his own house at Akaltarā.<sup>6</sup> It was lying there for some time and has recently been removed to the Raipur Museum. The inscription is fragmentary. The preserved portion consists of 26 lines, all of which except the last are incomplete. The writing covers a space 2' high. The length of the

<sup>1</sup> For *vāky-ālī* which I have translated as 'outskirts of the town' see Kielhorn's remarks in *Ep. Ind.*, Vol. VI, p. 250, n. 5. I think this sense suits all the passages of the *Rājatarāṅgiṇī* cited by him. For the pleasure-house in the tank, see above, p. 431, n. 2.

<sup>2</sup> There is a play on the words *kṣaya*, *sāmānya* and *pramāṇa* in consequence of which the adjectives in the first hemistich are intended to be construed with both the tank and the Buddhist doctrine.

<sup>3</sup> *Kīrti* here refers to the tank and perhaps also to the temple of Rēvanta.

<sup>4</sup> First edition p. 111, second ed. p. 123.

<sup>5</sup> To distinguish this from the preceding inscription of Vallabharāja which was also found at Kōṭgaḍh, I have named it after the Museum in which it is deposited.

<sup>6</sup> It was lying near the Malguzar's house at Akaltarā in 1903. See *P. R. A. S. W. I.* (1903-4), p. 52.

lines gradually increases from 10" in the 1st line to 1' 4½" in the 22nd and then gradually decreases to 1' 3½" in the 25th. The last line, in which the record ends, measures 1' long. The stone is broken on the proper left side only, its top, bottom and right side being intact. When entire, the inscribed surface must have measured about 3' broad. The extant writing is in a state of good preservation, only one or two *akṣaras* here and there being partly damaged. The letters are carefully and beautifully formed. Their size varies from .6" to .8".

The characters are Nāgarī. Attention may be drawn to the initial *ai* which is formed by adding a *prishthamātrā* to the sign for *i* (see *Airāvata*, I. 17), the proper sign for *b* as distinguished from *v*, which occurs in *babṭva*, II. 6 and 7, *dh* which shows a horn at the top on the left, as in *-dhvansāya*, I. 11 and the flat-topped *ś* as in *Śivāya*, I. 1. The language is Sanskrit, and except for the opening obeisance to Śiva and the name of the sculptor at the end, the record is metrically composed throughout. There are, in all, thirty verses, all of which except the last are numbered. The *praśasti*, as the inscription is called in line 25, was composed by Dēvapāṇi, and engraved by the sculptor Pālḥuka. Dēvapāṇi was also the author of the Akaltarā and Ratanpur inscriptions of Vallabharāja. The present inscription has consequently several verses in common with those two records, especially with the latter. Thus, verses 4-21 of the present inscription occur in the same order in that record. The orthography shows the same peculiarities as the Akaltarā stone inscription.

As stated above, the present record is fragmentary and though it has a considerable portion in common with three other inscriptions<sup>1</sup> of Vallabharāja, the latter also, with the exception of the Akaltarā stone inscription, have suffered too much to be of much use in the restoration of its lost text. It is not, therefore, possible to give here a connected and complete account of its contents. After the usual *maṅgala-ślōka* in praise of Sambhu, the inscription seems to have mentioned the Kalachuri family and described two or three princes of it in verses 2-4. The name of the last one only, viz., Ratnadēva (II) has been preserved at the beginning of line 4. Like the Akaltarā stone inscription, the record then seems to have turned to the ancestors of Vallabharāja, who, as feudatory chiefs, served the predecessors of Ratnadēva II. Verses 5-7 apparently eulogised Dēvarāja, Rāghava and Harigaṇa, but the name of only the last one occurs in the preserved portion. Harigaṇa's wife was described in the next verse (8), but her name is lost. The glorification of their son Vallabharāja commenced in line 7, though his name does not occur in the extant portion till line 16. Verses 10-15 extol his proficiency in the healing art, his appreciation of merits, his capture of elephants in the Vindhya mountain, the fierce fight in which he distinguished himself, his raid in a distant country which was commended by his suzerain, and finally his fame and charity. Verse 16 seems to show that he was looked upon as an adopted son by Lāchchhalladēvī whom we know from the Akaltarā stone inscription to be the mother of Ratnadēva II. Verse 18 described a city founded by Vallabharāja, which is said to have resembled the city of Kubēra (i.e., Alakā). The next three verses, two of which occur in a complete form in the Akaltarā record, described a tank which Vallabharāja excavated in the same city. Verse 22 probably referred to some charitable or religious works of Vallabharāja, one of which, a garden, is mentioned in the beginning of line 19. In the next verse Vallabharāja is said to have loyally assigned to the king Ratnadēva (II) half of the religious merit which accrued to him on account of the aforementioned benefactions. Verse 24 records that he made a request to Ratnadēva (II) for some donation for the worship of Śiva, which

<sup>1</sup> Viz., No. 84, above and Nos. 87 and 95, below.

seems to have been readily granted; for the final word in the next verse which occurs in the beginning of line 22 refers to a royal order. Verse 26 describes a beloved son, probably of Ratnadēva (II)<sup>1</sup>, but his name has not been preserved. The next verse mentions his younger brother Jayasimha.<sup>2</sup> The name of the poet Devapāṇi, who composed the *prastāvi*, is preserved in line 25, while that of the writer which must have occurred in the same line is lost. The last line contains the name of the sculptor Pāṇḍita who incised the present record.

The foregoing account will show that the object of the inscription was to record the construction, by Vallabharāja, of a temple of Śiva evidently at Kōṭgaḍh and certain donations made by royal order for the worship of the deity. The present inscription is not dated, but as it mentions both the excavation of the tank Vallabhasāgara and the erection of the afore-mentioned temple of Śiva, it is evidently later than the Akaltarā stone inscription which mentions only the former. It is again earlier than the Ratanpur inscription which names many more benefactions of Vallabharāja and his wife and was incised, as expressly stated at the end of it, during the reign of Ratnadēva II's son and successor Prithvidēva II.

The extant portion mentions no place-name.<sup>3</sup> Haṭṭakēśvarapurī in l. 16, which Rāi Bahadur Hiralal took to be the name of an important place, means Alakā, the city of the lord of wealth (Kubēra).<sup>4</sup>

#### TEXT\*

- 1 ओं नमः शिवाय ॥ श्रिये तद्भवतामस्तु शंभोः पादरजः ०५। ००००००—०, ०००० ०—००<sup>6</sup>  
[॥१॥\*] [समरविजयलक्ष्मीविभ्रमभूविलासप्रकटकटुकटाक्षारम्भसर्वाङ्गलीलः\*] [१\*] [कलचुरि\*]-<sup>7</sup>
- 2 कुलचूडापीडमाणिक्यमासीत्तुलिततरणिते[जाः]-०—०—०—०<sup>8</sup>[॥२॥\*] ०—०—०—०—०—, ०—०—०—०—०—[१\*] ०—०—०—०—०—, ०—०—०—०—०—<sup>9</sup>
- 3 ॥३॥ जातः संगरसीमसंचरदरिद्रोणीन्द्रवृन्दारक—०—०—०—०—०—०—०—[विक्रमः १\*]  
[मित्रस्थानसमुद्रशीतकिरणः सौजन्यविश्रामभूर्भूपालव्रजमौलिलालितपदःश्रीर\*]-<sup>10</sup>
- 4 त्नेदेवस्ततः<sup>11</sup> ॥४॥ तस्य पूर्वजराजानामभूतीतिविदां ००<sup>12</sup>[१\*] ००००००—०, ००००

<sup>1</sup> The position of this verse which occurs after the description of Vallabharāja and his ancestors may suggest that the person described in it was a son of Vallabharāja, but the same verse occurs immediately after the description of Ratnadēva II and before the eulogy of Vallabharāja's ancestors in the Ratanpur inscription of Prithvidēva II (No. 95, below), which shows that he is identical with Prithvidēva II. He seems to have ascended the throne just about the time the inscription was put up. So two verses were added here in praise of him and his brother.

<sup>2</sup> Beglar found the name of Jayasimha in an inscription on the gateway of the fort at Kōṭgaḍh and he has recorded the tradition which ascribes the building of the fort to Jayasimha, a petty chieftain subject to the Rājās of Ratanpur (C. A. S. I. R., Vol. VII, p. 212). But, as shown above, Jayasimha was probably a younger brother of Prithvidēva II.

<sup>3</sup> The names of the villages which Ratnadēva II granted for the worship of Śiva are lost at the end of l. 21.

<sup>4</sup> See below, p. 440, n. 4.

<sup>5</sup> From the original stone and inked estampages.

<sup>6</sup> Metre: *Anuṣṭubh*.

<sup>7</sup> The *akṣaras* lost here are supplied from l. 1 of the Kugdā stone inscription (No. 87, below).

<sup>8</sup> The last five *akṣaras* may have been जाजलदेवः. Metre: *Mālinī*.

<sup>9</sup> The space is just sufficient for a verse of the *Indravajrā* or *Upēndravajrā* metre. It may have described जाजलदेवः. Cf. l. 2 of the Kugdā inscription (No. 87).

<sup>10</sup> See l. 3 of the Kugdā inscription. This verse may be identical with v. 4 of the Kugdā inscription.

<sup>11</sup> Metre: *Sārdhālavikrīḍita*.

<sup>12</sup> The *akṣaras* were probably कुले.



- ००५<sup>१</sup> [॥५॥\*] — ०००—०—० ००—०—०—, — ००—०—०००—  
०—
- ५ कः । जानक्याः सवनं मुदो मदहरः स्वस्वामिबिदेविजां [मो]—००—०—०००—०—  
— ०—<sup>२</sup> [॥६॥\*] ००००००—०—०—०—, ००००००—०—०—  
[१\*] [हरिहरपदसे\*]—
- ६ बापभिनीराजहन्तो<sup>३</sup> हरिगण इति नाम्ना तस्य सूनुर्बभूव<sup>४</sup> [॥७॥\*]—०—०००—००—०—,  
— ०—०००—००—०—[१\*] [सर्वार्थसंपदि सतीव गृहेषु भर्तृलक्ष्मीरिवास्य वनिता\*]<sup>५</sup>
- ७ विनिता बभूव<sup>६</sup> ॥८॥ तस्यामरातिकुलकैरुत्तमानवश्रीलुष्टाक—०००—००—०—[१\*]—०—  
०००—०—०—, — ०—००० [वस्त्रभराजनामा\*]<sup>७</sup> [॥९॥\*] [तुरङ्गानां वाहे बहु-  
विविधशि\*]<sup>८</sup>—
- ८ ज्ञाप[रि]चये चिकित्सायामुर्ध्वर्गुणगणपरिज्ञानविषये । अ[वृ][ष्ट्वा] दृष्टान्तं सुसदृशमनाकर्ण्य च  
कलौ कविज्ञातो यस्य स्तुतिविषयतामोनमजजत्<sup>९</sup> ॥१०॥ यः कृत्वा करिबन्धकौतुकसञ्चालु\*]—
- ९ हर्षितले निर्मातंगमल्लविविधविपिनं पत्न्या पतिं दन्तिनां(नाम्) । गौडेन्द्रं मधवत्सदृशमपुत्र-  
कुर्वन्नपि प्रत्यहं बीरो वैरिपुरं व्यसक्त करिणां व(व)न्वाय विन्ध्यस्थलीम्<sup>११</sup> ॥११॥\*] [पत्यो  
पश्यति पृष्ठतोपि पु\*]—
- १० रतः प्रत्यक्षपृथ्वीपतो सद्यःकृतमदेमकुम्भविगलन्मुक्ताफलैः—०—[१\*]—००—०—०  
००—०—०—, — भूषयति स्म सङ्गरमहारङ्गस्य मध्ये सुधीः\*]<sup>१२</sup> [॥१२॥\*] [स्यातः  
काव्यमुखे\*]<sup>१३</sup>—
- ११ न दुर्दम्ब(व)लिध्वन्सा(ध्वंसा)य दूरं गतो लोकेषोऽन सुमन्दितः सुमनसा—०—०—०—। — ०—०  
०—०—०००—०—०—, [लक्ष्म्यो यस्य लसन्ति विक्रमपदं प्राप्येव दोषविक्रमः<sup>१४</sup> ॥१३॥\*]
- १२ स्नातेव क्षीरसिन्धौ स्फटिकगिरिसि(शि)लानिर्मितेव प्रकामं शुद्धश्री—०—००००००—०—  
— ०—०—। — ०—०—००००० [पुनः प्रेक्षणीयेव शश्वत् स्वच्छन्देन भ्रमन्त्यां दिशि\*]<sup>१५</sup>
- १३ दिशि जगती राजते यस्य कीर्त्तौ<sup>१६</sup> ॥१४॥ जलादीन्याहर्तुं कलयति ०—०००—, —  
— ०००००—०००—[१\*] ०—०—००००—[कल्पविटपी जगत्पस्मिन्पस्मि\*]<sup>१७</sup>—

<sup>१</sup> Metre: *Anushtubh*.

<sup>२</sup> Metre: *Sārdūlavikrīḍita*.

<sup>३</sup> See l. ५ of the Kugdā inscription.

<sup>४</sup> Read राजहंसो.

<sup>५</sup> Metre: *Mālinī*.

<sup>६</sup> See l. ६ of the Kugdā inscription.

<sup>७</sup> Metre of this and the next verse: *Vasantatilakā*.

<sup>८</sup> See l. ७ of the Kugdā inscription.

<sup>९</sup> The starred *akṣaras* in brackets in verse १०-११ are supplied from verses १६ and १७ of the preceding Akaltarā inscription of Prithvidēva II.

<sup>१०</sup> Metre: *Sikharipī*.

<sup>११</sup> Metre of this and the next two verses: *Sārdūlavikrīḍita*.

<sup>१२</sup> See l. १० of the Kugdā inscription.

<sup>१३</sup> The *akṣaras* in the bracket are supplied from l. १३ the Ratanpur inscription of Prithvidēva II (No. ९५).

<sup>१४</sup> These *akṣaras* are supplied from l. १३ of the Kugdā inscription and l. १४ of the Ratanpur inscription.

<sup>१५</sup> The *akṣaras* are supplied from l. १२ of the Kugdā and lines १५ and १६ of the Ratanpur inscription.

<sup>१६</sup> Metre: *Sragdhara*.

<sup>१७</sup> The *akṣaras* in this bracket are supplied from ll. १६ and १७ of the Ratanpur inscription.

- 2! Metric: Sragdbara.



RAIPUR MUSEUM STONE INSCRIPTION [OF PRITHVIDEVA II]

[illegible]

- 25 केतनानाम् । श्रीदेवपाणिर्मिताममृताम्बु(म्बु)बारा[सा]रामिरामजननीमकरोत्प्रससि(स्ति)म्<sup>१</sup> ॥  
२९॥ ५५५५५५—५, ५५५५५५—५५ [१\*] ५५<sup>२</sup>
- 26 साक्षरसंदोहेर्मनःप्रह्लादकारिभिः ३॥[३०॥\*] रूपकारपाल्लूकेनोत्कीर्णोति ॥ ३० ॥

### TRANSLATION

Om! Adoration to Siva!

(Verse 1) May that dust of Sambhu's feet lead to your prosperity! . . . . .

(V. 2) [There was (*the king*) Jājalladēva (I)] who equalled the sun's lustre, who was a ruby in the chaplet on the head of the Kalachuri [lineage (*and*) the charm of whose whole body was caused by the envious side-glances, (*clearly*) manifested by the graceful play of the eye-brows of the goddess of victory during fighting].

(V. 3) (*This verse is completely lost.*)

(V. 4) There was born from him the illustrious Ratnadēva (II) . . . . . the multitude of hostile kings moving on the border of the battle-field . . . . . [who was the moon to the ocean of friendly persons, who was the resting place of courteous conduct and whose feet were caressed by the heads of a crowd of princes].

(V. 5) In the family of the kings, his ancestors, who were versed in politics<sup>4</sup> . . . . .

(V. 6) . . . . . the home of the joy of Jānaki, the humbler of the pride of those who hated his lord, . . . . .

(V. 7) He<sup>5</sup> had a son, Harigana by name, a swan to the lotus plant which was the service of the feet of Hari and Hara . . . . .

(V. 8) He had a modest wife who was like the goddess of fortune and like Sati in her husband's home in the midst of prosperity in all matters . . . . .

(V. 9) On her [was begotten (*by him*) a son, Vallabharāja by name], who robbed off lustre from the clusters of lotuses which were the families of his foes . . . . .

(V. 10) [Having not seen a suitable illustration and having not heard of one in (*this*) Kali age, in (*respect of*) horse-riding,] acquaintance with numerous and various (*branches of*) knowledge, healing and appreciation of a multitude of noble qualities, the crowd of poets observed silence while eulogising him.<sup>6</sup>

(V. 11) [Being vehemently fond of the sport of capturing elephants] on earth, [he has made] the whole Vindhya forest devoid of elephants [and having humbled] through (*his*) lord [the king of Gauda who, like Indra, was] the lord of elephants, [the valiant (Vallabharāja) day by day turned the enemy's city into a Vindhya tract for the capture of (*his*) elephants].

(V. 12) [While his lord was looking on, Vallabharāja dealt blows(?) on the hostile king [from behind and] before and adorned his lord (?) with pearls scattered from the temples of rutting elephants just then cut off in the large arena of the battle-field . . . . .

(V. 13) [He who was praised through poetry], who advanced a long distance for the destruction of the redoubtable and mighty (*enemy*), who was congratulated by the

<sup>1</sup> Metre: *Vasantatilakā*.

<sup>2</sup> Restore प्रह—.

<sup>3</sup> Metre: *Anuṣṭubh*.

<sup>4</sup> Verses 5 and 6 probably contained a description of Dēvarāja and Rāghava, the great-grandfather and grandfather, respectively, of Vallabharāja.

<sup>5</sup> I.e. Rāghava. See verse 12 of the Akaltarā stone inscription (No. 84, above).

<sup>6</sup> I.e., Vallabharāja.

gracious lord . . . . . [the valiant one whose fortune shines as if because it has obtained a footing of valour] . . . . .

(V. 14) While his fame is roaming at will in every direction, the world shines [appearing lovely as it were at all times], as though because it has bathed in the milky ocean, (or) has been carved out of the stones of the crystal mountain (Kailāsa) . . . . .

(V. 15) When he confers wealth on suppliants in this world, [the Kalpa tree . . . . . engages itself in fetching water and other (*things*)].

(V. 16) Lāchchhalladēvi<sup>1</sup> [treated Vallabharāja as her own son] as Yaśōdā treated Kṛishṇa, and Pārvatī, Guha (Kārttikēya).

(V. 17) Having heard that [the Kailāsa mountain] had formerly its rocks rent asunder by the forest of arms of Paulastya (*i.e.*, Rāvaṇa), . . . . .

(V. 18) [Beautiful] is that well-known city of the lord of gold (*i.e.*, of Kubēra) in heaven. Having, however, seen this city established by Vallabharāja in (*this*) mortal world . . . . .

(V. 19) Like Airāvata which is resting on the bank, having sported in the water of the Mānasa (*lake*) . . . . .

(V. 20) [With (*his*) wealth] he caused men to excavate [here near the outskirts (*of the town*) an excellent] tank, the mirror of the three worlds, (*which appears*) beautiful with lovely lotuses [and magnificent with the wonderful work of a pleasure-house (*in the middle of it*)].

(V. 21) [Liket he Buddhist doctrine, shines this tank (*called*) Vallabhasāgara], which causes [a loss of time of all (*people attracted by it*) (*as the Buddhist doctrine comprises the tenet of the continual destruction of all things*)], which is incomparable (*as the Buddhist doctrine rejects the notion of generality*), and looks charming with its appropriate dimensions (*as the Buddhist doctrine does with proofs*)].

(V. 22) . . . . . a garden pleasing to the eye, which has dispersed the light of the sun with the mist of the mass of pollen scattered by wind . . . . .

(V. 23) A half of the religious merit which he acquired (*by erecting the temple*) the grateful [Vallabharāja], wise on account of (*his*) excellent discrimination, loyally [assigned] to the illustrious king Ratnadēva (II) . . . . .

(V. 24) The king Ratnadēva (II) being requested (*to make a donation*) for the worship of (Śiva) who has the crescent moon as his crest-jewel, for (*the acquisition of*) infinite religious merit and fame as long as the sun and the moon will endure . . .

(V. 25) . . . . . by the royal order . . . . .

(V. 26) Now there rises this beloved son<sup>2</sup> of him, whose extensive fame is well-known . . . . . immediately . . . . . him who is happy with various things . . . . .

(V. 27) His younger brother is Jayasīmhadēva, wise and grateful, who is an abode of victory, being fond of youthful valour . . . . .

(V. 28) [May this work endure] as long as the Gaṅgā rests like a chaplet on the head of Śiva (*and*) as long as the glory of Śiva on account of his victory over Tripura is sung in the three worlds . . . . .

(V. 29) The illustrious Dēvapāṇi has composed this large *prastuti* (eulogy) which is beautiful with the spray of the water of nectar . . . . .

(V. 30) . . . . . [has written it] in clusters of *aksharas* delightful to the mind.

Engraved by the sculptor Pālhūka.

<sup>1</sup> She was the mother of Ratnadēva II. See verse 8 of the Akaltarā stone inscription (No. 84 above).

<sup>2</sup> He was probably Prithvidēva II. See above, p. 438, n. 1.

No. 86; PLATE LXX

DAIKONI PLATES OF PRITHVIDĒVA II: (KALACHURI) YEAR 890

THESE plates were discovered in 1944 at Daikōni, 7 miles almost due north of Jānjgir, in the Jānjgir *taluk* of the Bilaspur District in the Chhattisgarh Division of Madhya Pradesh. They were procured from the owner by the Deputy Commissioner, Bilaspur, who sent them to the Government Epigraphist for India for decipherment. The inscription is edited here for the first time from an excellent ink impression which I owe to the kindness of the Government Epigraphist.

They are two copper-plates inscribed on one side only. They measure 11.7" broad and 6.8" high, and have their rims slightly raised for the protection of the writing. They are strung together by a circular ring which passes through a hole, .6" in diameter, at the top of each plate. The ring is soldered to the bottom of a circular seal about 2.5" in diameter. The surface of the seal is divided into two parts. In the upper part appears as usual the figure of Lakshmi with an elephant on either side pouring water over her head. The lower part contains the legend *Rāja-trīmat-Prithvidēva* in relief, engraved in two lines. The seal has for its border a circle of knobs. The two plates weigh 224 *tolas* and the ring with the seal 37 *tolas*.

The characters are Nāgarī. The letters are beautifully formed and are deeply incised. They closely resemble those of the Sarkhō plates of Ratnadēva and were probably written by the same scribe Kirtidhara who is mentioned in the latter plates.<sup>1</sup> The language is Sanskrit. Except for *om namō Vrahmaṇē* in the beginning and the date at the end, the inscription is metrically composed throughout. There are, in all, 18 verses, all of which are numbered. Of these, the first eleven are repeated from earlier records of the dynasty such as the Sarkhō plates of Ratnadēva II. The five verses that follow describing the donor, the donee, the occasion and the object of the gift are new. Finally, the record ends with two benedictive and imprecatory verses of the usual type. In respect of orthography, we may notice that *ś* and *s* are occasionally confused and *v* is usually written for *b* except in the forms *babhūva* and *babhūvuh*; see *sasvat*, l. 6 and *Vrahmaṇē*, l. 1.

The inscription refers itself to the reign of Prithvidēva II of the Kalachuri Dynasty of Ratanpur. The first eleven verses which trace the royal genealogy from the mythical king Kārtavīrya through Kōkkala of Tripurī down to Ratnadēva II are common to several earlier and later records of the dynasty. Verse 12 describing Prithvidēva II is new, but the description it gives of that king is quite conventional.

The object of the inscription is to register the grant, by Prithvidēva II, of the village Budukunī situated in Madhyadēśa or the central part of his dominion. The donee was the Brāhmaṇa Viśhṇu, the son of Sivadēva and grandson of Srōttama, who belonged to the Vatsa *gōtra* with five *pravaras*. The grant was made on the occasion of a lunar eclipse, on the fifteenth *tithi* of the bright fortnight of Kārttika. The plates were issued on Sunday, the 11th *tithi* of the dark fortnight of Mārgaśīrsha in the year 890 (expressed in decimal figures only) of an unspecified era.

The date must plainly be referred to the Kalachuri era. It regularly corresponds, for the expired Kalachuri year 890, to Sunday, the 30th October 1138 A.C. On that day the 11th *tithi* of the dark fortnight of the *pūrṇimānta* Mārgaśīrsha commenced 9 h. 10 m. after mean sunrise.<sup>2</sup> This *tithi* was not current at sunrise that day, but it is cited here pro-

<sup>1</sup> Kirtidhara seems to have died some time before K. 896, the date of the Bilaspur plates (No. 89, below), which were written by his son.

<sup>2</sup> If the year is applied as current, the *tithi* in the *pūrṇimānta* Mārgaśīrsha falls on Thursday (the 11th

bably because it was current at the time of the issue of the plates. There was a lunar eclipse on the preceding Kārttika *pūrṇimā* (the 19th October 1138 A.C.), as stated in the present grant.

There is only one place-name mentioned in this record, *viz.*, the village Budukunī which was granted to the Brāhmaṇa. It is evidently identical with Daikōnī where the plates were found. The old place-name has lost its first syllable in course of time. Budukunī was situated in the Madhyadēśa which was probably identical with the Madhyamaṇḍala mentioned in both the sets of the Amōḍa plates issued by this very Prithividēva some years later.

### TEXT<sup>1</sup>

#### First Plate

- 1 सिद्धिः<sup>2</sup> [१\*] ओं नमो ब्र(ब्र)ह्मणे ॥ निर्गुणं व्यापकं नित्यं शिवं परमकारणम् । भावप्राप्तं परं ज्योतिस्तस्मै सद्ब्र(ब्र)ह्मणे नमः<sup>3</sup> ॥१॥
- 2 यदेतद्विप्रेसरत्नं(ब)रस्य ज्योतिः स पू[षा] पुरुषः पुराणः । अथास्य पुत्रो मयुरादिराजस्तदन्वयेऽमृद्-भुवि का-
- 3 र्त्तवीर्यः<sup>4</sup> ॥२॥ देवः श्रीकार्तवीर्यः क्षितिपतिरभवद्भूषणं भूतधात्र्या हेलोत्क्षिप्ताद्वि(वि)भ्यस्तु-हिन-
- 4 विरिसुतारलेषस्ततोषितेक्षम् । दोर्दंडाकाङ्क्षेतुप्रतिगमितमहावारिरेवाप्रवाहभ्यामभूतभ्य-
- 5 समूजागुरुजनितरुषं<sup>5</sup> रावणं यो बवंष<sup>6</sup> ॥३॥ तद्वंशप्रभवा नरेन्द्रपतयः स्वाताः क्षितौ हैह-
- 6 यास्तेषामन्वयभूषणं रिपुमनोविन्यस्ततापानलः । धर्मध्यानवनानुसंजितयथाः सस्वत्सता<sup>7</sup> सौख्य-
- 7 कृत्त्रेयान्सर्वगुणान्वितः समभवच्छ्रीमानसौ कोकिलः<sup>8</sup> ॥४॥ अष्टादशारिकरिकुम्भविभंगसि-
- 8 हाः पुत्रा बभूवुरतिसौर्व<sup>9</sup>पराञ्च तस्य । तन्नामजो नृपवरस्त्रिपुरीश आसीत्पास्व(स्व) च मंडल-यतीन्स
- 9 चकार बं(बं)वृत्<sup>10</sup> ॥५॥ तेषामनूजस्य कलिगराजः प्रतापवह्निक्षपितारिराजः । जातोन्वये द्विष्टरि-
- 10 पुप्रवीरप्रियाननाभोरुहपावर्ष्येन्दुः<sup>11</sup> ॥६॥ तस्मादपि प्रततनिर्मलकीर्तिकान्तो जातः सुतः कमलरा-
- 11 ज इति प्रसिद्धः । यस्य प्रतापतरणावुदिते रजन्यां जातानि पंकजव[ना]नि विकासभांजि<sup>12</sup> ॥७॥ तेना-
- 12 च चंद्रवदतोऽब्जनि रत्नराजो विस्वो(स्वो)पकारकरणाज्जितपुण्यभारः । येन स्ववा(वा)हु-युगनि-
- 13 स्मितविक्रमेण नीतं यथास्त्रिभुवने विनिहृत्य स(श)वृत् ॥८॥ नोनल्लाख्या प्रिया तस्य धूरस्ये-

November 1137 A. C.) Besides, there was no lunar eclipse in the Kārttika of that year. The date would, therefore, be irregular.

<sup>1</sup> From an inked stampage.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> Metre: *Anushtubh*.

<sup>4</sup> Metre: *Upajāti*.

<sup>5</sup> It would be better to read जनितगुरुषं.

<sup>6</sup> Read बवंष. Metre: *Sragdhara*.

<sup>7</sup> Read सस्वत्सता.

<sup>8</sup> Metre: *Sārdhāvikarīdita*.

<sup>9</sup> Read -सौर्व-.

<sup>10</sup> Metre: *Vasantatilaka*.

<sup>11</sup> Metre: *Upajāti*.

<sup>12</sup> Metre of this and the next verse: *Vasantatilaka*.

DAIKONI PLATES OF PRITHVIDEVA II: (KALACHURI) YEAR 890

i.

2

4

6

8

10

12

2

4

6

8

10

12

ii.

14

16

18

20

22

24

26

14

16

18


20

22

24

26

Seal.



( From a photograph ).

## Second Plate

14. ब हि धूरता । तयोः सुतो नृपश्चे[ष्ट]: पृथ्वीदेवो बभूव ह<sup>1</sup> ॥१॥ पृथ्वीदेवसमुद्भूतः समभवद्वाजस्तदे-  
 15. बीसुतः धूरः सज्जनवांछितार्थफलदः कल्पद्रुमः श्रीफलः । सर्वेषामुचितोऽर्चने सुमनसां  
 16. तीक्ष्णद्विषत्कण्टकः पश्य(श्च)कांततरांगनांगमदनो वाजस्तदेवो नृपः<sup>2</sup> ॥१०॥ तस्यास्मजः सकल-  
 कोसलमं-  
 17. ङनश्रीः श्रीमान्समाहृतसमस्तनराधिपश्रीः [1\*] सर्वक्षितीश्वरसि(शि)रोविहिताङ्गिसेवः स(से)-  
 बाधुतं निधिरसौ भु-  
 18. वि रत्नदेवः<sup>3</sup> ॥११॥ तस्यैव तनयो धार्मी प्रसा(शा)स्ति नमसंपदा । पृथ्वीदेवो महीपालो विस्त-  
 (शा)लो-  
 19. उज्ज्वलपौरुषः<sup>4</sup> ॥१२॥ वत्सस्य शोभेऽतिपवित्रमूर्तिद्विजोत्र पंचप्रवरो बभूव । समस्तता(सा)स्त्रा-  
 20. गमवेदवेत्ता व्र(त्र)ह्मोपमः श्रोतमनामधेयः<sup>5</sup> ॥१३॥ अनुकुर्वन्ति(न्नि)जपितरं सकलगुणीश्वरत(न)-  
 21. र्भंगुणरासिः(शिः) । शिवदासनामधेयस्तस्य नमस्यः सुतो भूतः<sup>6</sup> ॥१४॥ आद्यस्त्रिवेदी विदुषामसे(शे)-  
 22. षसा(शा)स्त्रागमज्ञानमनोज्ञसी(शी)लः । विष्णुपमो विष्णुरिति प्रसिद्धस्ततः सुतः प्रादुरभूत्प्रस-  
 (श)स्यः<sup>7</sup> ॥  
 23. १५॥ राहुग्रस्ते रजनितिलके कार्तिके पंचदस्यां(स्यां) कृत्वा हस्तोदकमिह महाश्रद्धया मध्यदेस(क्षे)  
 [1\*] सर्वार्थ-  
 24. दार्यैः सह वु(वु)दुकुनीग्राममत्यंतरम्यं पृथ्वीदेवो नरपतिरदाद्विष्णवेऽस्मै विजाय<sup>8</sup> ॥१६॥ सं(शं)सं-  
 (क्षो) भद्रा-  
 25. सनं छत्रं गजास्व(श्च)वरबाहनम् । भूमिवानस्य चिह्नानि फलं स्वर्गः पुरंदर<sup>9</sup> ॥१७॥ स्वदत्तां  
 परदत्ता(त्तां) वा  
 26. यो हरेत वसुंधराम् । स विष्ठायां कृमिभूत्वा पितृभिः सह मज्जति ॥१८॥ संबत् ८९० मार्गवदि  
 27. ११ रवौ ॥

Seal

1 राजश्रीमत्पृथ्वीदे-

2 वः ।

## TRANSLATION

Success! Ōm! Adoration to Brahman!

(For a translation of vv. 1—11, see above, pp. 428 ff.)

(Verse 12) This son of his, the king Prithvidēva (II) of great and resplendent valour, rules the earth with excellent political wisdom.

(V. 13) In the *gōtra* of Vatsa there was here a Brāhmaṇa named Śrōttama who had five *pravaras*, and who, like Brahmā, was conversant with all Sāstras, Āgamas and Vēdas.<sup>1</sup> Metre: *Anuṣṭubh*.<sup>2</sup> Metre: *Śārdūlavikīṛṇita*.<sup>3</sup> Metre: *Vasantatilakā*.<sup>4</sup> Metre: *Anuṣṭubh*.<sup>5</sup> Metre: *Upajāti*.<sup>6</sup> Metre: *Āryā*.<sup>7</sup> Metre: *Upajāti*.<sup>8</sup> Metre: *Mandākrantā*.<sup>9</sup> Metre of this and the next verse: *Anuṣṭubh*.



(V. 14) He had a venerable son named Sivadāsa who, having a priceless store of excellences, imitated his father in the multitude of all his merits.

(V. 15) From him was born an eminent son, well-known by the name of Viṣṇu, who resembled (*the god*) Viṣṇu, was the foremost among the learned, was well-versed in the three Vēdas, and had a charming disposition on account of his knowledge of all Śāstras and Āgamas.

(V. 16) To this Brāhmaṇa Viṣṇu, the king Prithvidēva (II) donated the extremely beautiful village Budukunī (*situated*) in the Madhyadēśa, with all rights, having poured water on his hand with great reverence on the fifteenth tithi of Kārttika when (*the moon*) the ornament of the night, was devoured by Rāhu.

(Here follow two benedictive and imprecatory verses.)

(In) the year 890, (the month) Mārga[śīrṣha] (*and*) the dark (*fortnight*), on the (*lunar*) day 11, on Sunday.

Seal

The illustrious king Prithvidēva.

No. 87; (NO PLATE)

#### KUGDA STONE INSCRIPTION OF PRITHVIDEVA II: KALACHURI YEAR 893

THIS inscription was first brought to notice by Sir. A. Cunningham's Assistant, Mr. Beglar, in the *Archaeological Survey of India Reports*, Vol. VII, p. 211. It was subsequently noticed by Dr. Kielhorn who drew attention to a few historical names mentioned in it and especially to its date in the *Indian Antiquary*, Vol. XX, p. 84. It is edited here from inked estampages<sup>1</sup> kindly furnished by Mr. M.A. Suboor of the Central Museum, Nagpur.

The inscription is incised on a stone lying detached at Kugdā near Bachhaudgaḍh in Jānjgir *tahsil* of the Bilaspur District. It is fragmentary. The extant portion covers a space about 2' broad by 1' 11" high and contains twenty-five lines. Nothing is lost at the top and the bottom. Again, on the proper left side, the stone is complete down to line 20. Below this, a large piece has been broken away, which has resulted in the loss of several *aksharas* in lines 21-25. Again, on the proper right side, a large fragment measuring about 1' 2" broad has been broken away, causing a loss of from 27 to 37 *aksharas* at the beginning of each line. The extant writing also has become for the most part illegible owing to the wearing away of the surface of the stone.

The characters are Nāgarī and the language Sanskrit. Except perhaps the opening obeisance to some deity and the date at the end, the whole record was metrically composed. There were about twenty-nine verses, all of which were numbered.<sup>2</sup> The orthography shows the same peculiarities as the Akaltarā stone inscription of Prithvidēva II.

The inscription, being fragmentary, does not admit of a connected and complete account of its contents. It seems to have several verses in common, with two other inscriptions<sup>3</sup> found at Kōtgaḍh and another discovered at Ratanpur.<sup>4</sup> These inscriptions also are unfortunately very much damaged. The present record was apparently put up by Vallabharāja, a feudatory chieftain of the Kalachuri king Prithvidēva II. It mentions the Kalachuri dynasty in line 1 and Lāchchhalladēvī in line 2. The latter we

<sup>1</sup> The estampages are not suitable for plating.

<sup>2</sup> The impressions show the number 28 towards the end of line 24.

<sup>3</sup> Nos. 84 and 85 above.

<sup>4</sup> No. 95, below.

know from other records to be the queen of Jājalladēva I. The name of Ratnadēva (II), the son and successor of Jājalladēva I, is partially preserved at the end of line 3. Vallabhazīja is mentioned in line 7. His exploits and charity, the town he settled and the lake he excavated appear to have been described in lines 8-19. The next four lines are completely effaced. It is not, therefore, possible to say what the present inscription was intended to record.

The inscription is dated in the year 893 (expressed in decimal figures only) without further specification of the month, fortnight or *tithi*. The date does not, therefore, admit of verification. But the chief interest of it lies in this that it expressly refers itself to the Kalachuri era and to the reign of the illustrious king Prithvidēva. The year 893, if expired, would correspond to 1141-42 A.C. Prithvidēva, during whose reign the inscription was put up, was evidently Prithvidēva II of the Kalachuri Dynasty of Ratanpur.

### TEXT<sup>1</sup>

- 1 . . . . . [1\*] ५५५५०--५, ५५५५०--५५ [1\*] ५५५५०--५, ५५५५०--५५<sup>2</sup>  
[11१॥\*] [समर]विजयलक्ष्मीविभ्रम[भू]विलासप्र[कट]कटुकटाकार[भ]सर्वाङ्गलीलः । कलचुरि-
- 2 [कुलबूडपीडमाणिक्यमासीत्तुलिततरणितेजाः<sup>3</sup>] - ५--५--५--<sup>4</sup> [11२॥\*] ५-५--५० बल्लभस्य  
नितान्तकीर्तिप्रणयप्रियस्य । सधम्मिणी तस्य तथाप्यनन्या ला[च्छ]ल्लदेवी महिषी बभूव<sup>5</sup> ॥
- 3 [३॥\*] [जातः संगरसीमसंवरदरिद्रोष्णीन्द्रवन्दारक\*]<sup>6</sup> ---५५-५-५५५---५-  
[वि]क्रमः । [मित्रस्थान]समुद्रसी(क्षी)तकिरणः सौजन्यविश्रामभूर्भूपालव्रजमौलिलालितपदः श्रीर-
- 4 [लदेवस्ततः<sup>7</sup> ॥४॥\*] ---५५-५-५५५---५--५--५--५--५--५--५--५--५--५--५--  
-५--५- । [नाना?]रत्नवरप्रदानजनितप्रौढप्रतापो [न यो] जाना[त्येक]हरिप्र[णस?] -  
महिमासंब(व)दर[क्षा?]-
- 5 ५-[11५॥\*] ५५५५०--५, ५५५५०--५५ [1\*] ५५५५०--५, ५५५५०--५५<sup>8</sup>  
[11६॥\*] ५५५५०--५--५--५--५--५--५--५--५--५--५--५--५-- [1\*] हरि-  
हरपदसे-
- 6 [बापघ्नीराजहंसो हरिगण इति माम्ना तस्य सूनुर्बभूव\*]<sup>9</sup> [11७॥\*] ---५-५५-५५५-५-  
- । सर्वार्थसंपदि [सतीव] गृहेषु मर्तुर्लक्ष्मीरिवास्य वनिता
- 7 [विनता बभूव\*]<sup>10</sup> [11८॥\*] [तस्यामरातिकुलकैरवकाननश्रीलुष्टाक\*]<sup>11</sup> ---५५५-५५५-५--  
[1\*]---५-५५५-५५-५--५--५--५५५ बल्लभराजनामा ॥९॥ तुरंगानां वाहे व(व)-  
हृविषिषसि(शि)-
- 8 [क्षापरिचये चिकित्सायामुच्चैर्गुणगणपरिज्ञानविषये । अदृष्ट्वा दृष्टान्तं सुसदृशमनाकर्ण्य च कलौ\*]<sup>12</sup>

<sup>1</sup> From ink impressions.

<sup>2</sup> One verse of the *Anushpabb* metre is lost in the beginning.

<sup>3</sup> See l. 2 of the Raipur Museum inscription (No. 85, above.)

<sup>4</sup> The last four *aksharas* may have been जाजल्लदेवः । Metre: *Mālinī*.

<sup>5</sup> Metre: *Upajāti*.

<sup>6</sup> The *aksharas* in the brackets are taken from the Raipur Museum inscription.

<sup>7</sup> Metre of this and the following verse: *Sārdhānāthīṣṭī*.

<sup>8</sup> Metre: *Anushpabb*. The lost verse may have been identical with तस्य पूर्ववराजानां etc. in l. 4 of the Raipur Museum inscription.

<sup>9</sup> See l. 6 of the Raipur Museum inscription. Metre: *Mālinī*.

<sup>10</sup> See l. 7 of the Raipur Museum inscription. Metre of this and the next verse: *Vasantatilakā*.

<sup>11</sup> See l. 7 of the Raipur Museum inscription.

<sup>12</sup> The *aksharas* in brackets are supplied from the Akshara inscription (No. 84, above).

- [कविज्ञातो यस्य स्तुतिविषयता\*]मौवममजत्<sup>1</sup> ॥१०॥ [वः कृत्वा करि]व(ब)न्वकोत्तु-  
रसमडालु-  
9 [हवीतले निम्मातिङ्गमसण्डविन्ध्यविपिनं पत्या पतिं वन्तिनाम् । गौडेन्द्रं मधवस्सवुसमपुत्र\*]<sup>2</sup>  
[कुर्वन्नापि प्रत्यहं वीरो] वैरिपुरं व्यधत्त करिणां व(ब)न्वाय विन्ध्यस्थलीम्<sup>3</sup> ॥११॥ पत्न्यौ  
पत्य(स्य)ति पृष्ठतोपि पु-  
10 [रतः प्रत्यभिपृथ्वीपती सद्यःकृतमदेभकुम्भविगलन्मुक्ताकलैः\*]<sup>4</sup> - ० - [1\*] - - - ० ० - ० - ० ०  
० - - - ० - - - ० - - - ० यति<sup>5</sup> स्म सङ्गर[महा]रङ्गस्य मध्ये सुवीः ॥१२॥ स्यातः  
काव्यमुखे-  
11 [न दुर्दमव(ब) लिङ्गसाय दूरं गतो लोकेषेन सुनन्दितः सुधनसा\*]<sup>6</sup> - - ० - - ० - [1\*] - - - ० ०  
- ० - ० ० ० - - - ० - - ० - , [लक्ष्म्यो] यस्य कसन्ति विक्रमपदं प्राप्ये[व] बोद्धिक्रमः ॥१३॥  
12 [स्नातेव क्षीरसिन्धौ स्फटिकगिरिशिलानिर्मितेव प्रकामं शुद्धधी\*]<sup>7</sup> - ० - - ० ० ० ० ० ० - - ० -  
- ० - - ० - - - ० - - ० ० ० ० ० [पुनः] प्रेक्षणीयेव सस्वस्त्व<sup>8</sup> [च्छन्वेन भ्रमन्त्यां]  
दिसि  
13 [दिशि जगती राजते यस्य कीर्त्तौ<sup>9</sup> ॥१४॥ जलादीन्याहर्तुं कलयति\*] ० - - ० ० ० - , ० - - - -  
० ० ० ० ० - - ० ० ० - [1\*] ० - - - - ० ० ० ० ० - [कल्पविटपी जगत्पस्मिन्पस्मिन्वि\*]-  
14 [तरति वसून्पथितवते ॥१५॥<sup>10</sup>] - - - ० ० - ० - ० ० ० - - ० - ० - , - - - ० ० - ०  
- ० ० ० - - - ० - - ० - [1\*] - - - ० ० [जीर्ण]सी(सी)र्णमवयत्यैकान्तबुद्ध्या पु<sup>11</sup>-  
(Lines 15—23 are almost completely obliterated<sup>12</sup>.)  
24 . . . . . [यावद्] वितरति सुचिरा तावदेवास्तु कीर्त्तिः<sup>13</sup> ॥१८॥ . . . . .  
25 कलचुरिसंवत्सरे ८९३<sup>14</sup> [राजश्री]मत्पृथ्वीदेव . . . . .

## TRANSLATION

(Verse 1) (*This verse is completely lost.*)

(V. 2) [There was (*the king*) Jājalladēva (I) who equalled the sun's lustre, who was a ruby in the chaplet on the head of the Kalachuri lineage] (*and*) the charm of whose body was caused by the envious side-glances (*clearly*) manifested by the graceful play of the eyebrows of the goddess of victory during fighting.

(V. 3) His crowned queen was Lāchchhalladēvi, who was his lawful and only

<sup>1</sup> Metre: *Sikharipāṭ*.

<sup>2</sup> See l. 9 of the Raipur Museum inscription.

<sup>3</sup> Metre of this and the next two verses: *Sārdūlavikrīḍita*.

<sup>4</sup> See l. 10 of the Raipur Museum inscription.

<sup>5</sup> Perhaps वृषयति is intended.

<sup>6</sup> These *akṣaras* are supplied from l. 11 of the Raipur Museum inscription.

<sup>7</sup> *Loc. cit.*, l. 12.

<sup>8</sup> Read शस्त्रस्त्व-.

<sup>9</sup> See l. 13 of the Raipur Museum inscription. Metre: *Sragdharā*.

<sup>10</sup> See l. 14 of the Raipur Museum inscription. Metre: *Sikharipāṭ*.

<sup>11</sup> This verse occurs also in ll. 17—18 of the Ratanpur inscription of Prithvidēva II (*below*, No. 95). Metre: *Sārdūlavikrīḍita*.

<sup>12</sup> At the end of l. 17 the *akṣaras* अभीष्ट- can be read clearly, which shows that like the Akaitarī inscription, the present inscription also contained a description of the tank excavated by Vallabharāja.

<sup>13</sup> Metre: *Sragdharā*.

<sup>14</sup> The first figure of the date is somewhat indistinct, but that it cannot be anything but 3 is clear from the dates of Nos. 86—96 which belong to the reign of Prithvidēva II.

wife, even though he was a dear lover of fame and was a favourite of . . . . .

(V. 4) [There was born] from him the illustrious Ratnadēva (II) . . . . . [a multitude of hostile kings moving on the border of the battlefield]; . . . . . who was the moon to the ocean of friendly persons; who was the resting place of courteous conduct and whose feet were caressed by the heads of a crowd of princes.

(V. 5) He whose great valour is caused by the gifts of the best jewels of various kinds, knows<sup>1</sup> not . . . . . being protected by his obeisance to the sole god Hari.

(V. 6) (*This verse is completely lost.*)

(V. 7) . . . . . [His son was Harigaṇa by name, a swan to the lotus plant which was] the service of the feet of Hari and Hara.

(V. 8) . . . . . He had a modest wife who was like the goddess of fortune (and) like Sati in her husband's home in the midst of prosperity in all matters.

(V. 9) On her [was begotten by him a son] Vallabharāja by name, who robbed lustre from the clusters of lotuses which were the families of his foes . . . . .

(V. 10) [Having not seen a suitable illustration and having not heard of one in (his) Kali age, in (respect of) horse-riding, acquaintance with numerous and] various (branches of) knowledge, [healing and appreciation of a multitude of noble qualities], [the crowd of poets] observed silence in eulogising him.

(V. 11) Being vehemently fond of the sport of capturing [elephants on earth, he has made the whole Vindhya forest devoid of elephants and having humbled, through (his) lord, the king of Gaṇḍa who, like Indra, was the lord of elephants, the valiant (Vallabharāja) day by day] turned the enemy's city into a Vindhya tract for the capture of (his) elephants.

(V. 12) While his lord was looking on, [the wise (Vallabharāja) dealt blows (?) on the hostile kings] from behind and before and adorned [his lord] in the centre of the great arena of the battlefield with [pearls scattered from the frontal globes of rutting elephants, just then cut off.]

(V. 13) He who was praised through poetry, [who advanced a long distance for the destruction of the redoubtable and mighty enemy, who was congratulated by the gracious lord . . . .] the valiant one, whose fortune shines as if because it has obtained a footing of valour.

(V. 14) [While his fame is] roaming at will in every direction, [the world shines] appearing lovely as it were at all times, [as though it has bathed in the milky ocean or has been carved out of the stones of the crystal mountain (Kailāsa).]

(V. 15) [When he confers wealth on suppliants] in this world, the kalpa tree . . . . . [engages itself in fetching water and other things . . . .]

(V. 16) Having realized on reflection that the world is decayed and rotten (he) . . . . .

(Verses 17-27 are completely effaced.)

(V. 28) May (his) meritorious work endure so long as . . . . . confers . . . . .

(Verse 29 is entirely lost.)

In the Kalachuri year 893, [during the reign of] the king, the illustrious Prithvī-dēva (II).

<sup>1</sup> Verses 5 and 6 probably contained a glorification of Dēvarāja and Rāghava, the grandfather and father, respectively, of Harigaṇa.

## No. 88 ; PLATE LXXI

## RAJIM STONE INSCRIPTION OF PRITHVIDEVA II : KALACHURI YEAR 896.

THIS inscription is incised on a stone slab let into the left wall of the *mandapa* of the temple of Rājīvalōchana<sup>1</sup> at Rājīm, a village 29 miles south-east of Raipur in the Mahāsamund *tahsil* of the Raipur District. Rājīm stands on the right bank of the Mahānadi at the confluence of the Pairī with that river and is a well-known place of pilgrimage in Chhattisgarh. The present record was first brought to notice in 1825 when Sir Richard Jenkins presented to the Asiatic Society of Bengal a copy of it, together with a translation prepared with the assistance of the Pandits, from which Prof. H.H. Wilson published a Dēvanāgarī transcript and a kind of translation, in the *Asiatic Researches*, Vol. XV, page 512 ff.<sup>2</sup> It was subsequently referred to by Sir A. Cunningham in his *Archaeological Survey of India Reports*, Vol. VII, p. 152 and Vol. XVII, p. 18. It was finally edited, without any translation or lithograph, by Dr. Kielhorn in the *Indian Antiquary*, Vol. XVII, pp. 135 ff. I edit it here from the original stone which I examined *in situ* and from the estampages of it taken under my direction.

The record consists of 19 lines. It is inscribed on a countersunk surface measuring 2' 3½" broad by 1' 1" high. It is in a state of good preservation, but many of its letters are so choked up with oily dust that they do not show clearly in the lithograph. The record can, however, be read clearly on the original stone. The letters are not well-formed. Their size varies from .4" to .5". The characters are Nāgarī. Attention may be drawn to the form of *ṇ* which appears without a dot (e.g., in *prāṇ-mukhā*, l. 8), that of *ṭh*, the upper loop of which is open (see *yathā*, l. 8) and of *ḍh* the left limb of which is still undeveloped, (see *-dharma-*, l. 6). The *prishṭhamātrās* have been used to denote the medial diphthongs. The language is Sanskrit. Except for the opening obeisance to Nārāyaṇa, the description of Sāhilla, an ancestor of the donor, in ll. 1-2, that of a person named Muktātman, the owner of the temple, in l. 15 and the particulars about the composer, the scribe and the date in ll. 17-19, the record is metrically composed. There are, in all, twenty-six verses, all of which are numbered. The *prafastī*, as the inscription is called in l. 18, was composed by the *Thakkura* Jasānanda, the son of the *Thakkura* Jasōdhara in the Ayōdhyāpuriya family and was written as well as engraved by the artisan Ratnapāla.

The composer of this *prafastī* had a very poor knowledge of Sanskrit; for the record abounds in mistakes of orthography, genders, *sandhis*, declensional and conjugational forms, compounds, syntax, nominal and verbal derivatives etc. As regards orthography, we may notice that the dental *n* is used for the guttural *ṇ* in *-ālanṇṛita-*, l. 1, for the palatal *ṇ* in *satyan=cha*, l. 10, and for *anusvāra* in *-hansa-*, l. 2, *ākavinsa-*, ll. 4-5 and *-vansī*, l. 13; *v* is used for *b* throughout except in *-mahāsabd-*, l. 1; the dental *s* has wrongly taken the place of the palatal *ś* in *-dīsa-*, *-mahāsabda-*, *-kalasa-*, *-samkāsa-*, all in l. 1, *sāntā*, l. 6, *sara-saṃghātāḥ*, l. 7; *jya* is employed for *dyā* in *bhayāj=yasya*, l. 7, *prāṇ-mukhāj=yasya* l. 8; *kshya* for *khyā* in *vikshyātā* l. 5 and *gh* for *h* in *siṃghēn=iva*, l. 8. As instances of wrong *sandhis* we may notice the elision of the *visarga* in *trāsītā sūrah-*, l. 2, *pattanai saha*, l. 4 etc., the change of *aḥ* to *o* in *Vāsudēvō tath=āpi*, l. 5, *anujō*

<sup>1</sup> Dr. Kielhorn's statement that it is on a wall of the temple of Rāmachandra is somewhat misleading; for this temple is now different from that of Rājīvalōchana. It must, however, be added that the present inscription speaks in l. 14 of a temple of Rāma. Rāma was, therefore, the name of the deity in the time of Jagapāla. An older record in the same temple speaks of it as dedicated to Viṣṇu. See below, p. 451, n. 2.

<sup>2</sup> *Ind. Ant.*, Vol. XVII, p. 135.

*putrē*, l. 5, etc. and that of *n* to *ṣ* in *punar-ṣṣavē*, l. 12. On the other hand, we have the superfluous addition of *visarga* in *Sāhilla-nāmāḥ*, l. 2., *sarvadāḥ* l. 14, *satya-dharmma-ratāḥ* (qualifying *bhāryā*), l. 14, etc. The composer's ignorance of the genders of Sanskrit words is betrayed by the use of *-putram* for *-putrah*, l. 3, *nava-sataḥ* for *nava-satam*, l. 4, *-dānam* for *-dātāḥ*, l. 4, *prāsādan* for *prāsādāḥ*, l. 14, etc. Mistakes of declension are seen in such forms as *Jagatīnka-nāmam*, l. 10 and *dhavinō=pi* for *dhavinām=api*, l. 7, and those of conjugation in *bhavāḥ=* for *abhad=* in l. 2, *nihanyāt* for *nyahan* in l. 7. The writer has not dropped the *anuvāsa* and *visarga* of the first members of compounds in *sindūram-āṅga=*, l. 9, *trī-Ratnadīvaḥ-nriṣa-rāṅga=*, l. 9, *ripavāḥ-kshaya-kāriṇam* l. 3. We have finally to notice the blunders of syntax *trētā vai Bharat-ādībhīḥ*, l. 13, *Rāmāyaṇa-mukhāḥ sarvā vaktā* l. 13, *śikhāḥ putrē*, l. 6, *siṃhāt=iva* (for *siṃhasy=iva*), l. 8, etc.

This plethora of mistakes makes it very difficult to interpret the record in several places and as Dr. Kielhorn has remarked, 'the difficulty is increased by the loose way in which the several sentences or portions of sentences are connected with each other and by the omission of important statements'.<sup>1</sup> Dr. Kielhorn has already drawn attention to the ambiguity about the relation of the *Thakkrāṇī* Udayā, the mother of Jagapāla, to the brothers Jayadēva and Dēvasiṃha mentioned before. We may also mention that the holy person Mukṭātman is abruptly introduced and as abruptly passed over in l. 15 without any definite statement as to how he was concerned in the present grant.

The object of the inscription is to record the construction of a temple of Rāma<sup>2</sup> and the grant of the village Sālmaliya for the purpose of the *naivēdya* or offerings of food to the deity by Jagapāla (called Jagatsiṃha in line 10). It is specifically dated in the Kalachuri year 896 (expressed in decimal figures only) on Budha-dina or Wednesday, the eighth tithi, called rath-āṣṭamī, in the bright fortnight of the month Māgha. This date regularly corresponds, for the *expired*<sup>3</sup> Kalachuri year 896, to Wednesday, the 3rd January 1145 A.C. On that day the eighth tithi of the bright fortnight of Māgha ended 10 h. 45 m. after mean sunrise.<sup>4</sup> It is, however, not clear why the tithi should have been called *rath-āṣṭamī*; for, it is the preceding tithi (*viṣ.*, the seventh tithi of the bright fortnight of Māgha), that is now called *ratha-saptamī*<sup>5</sup> while the eighth tithi of the same fortnight is called *Bhishm-āṣṭamī*.

After the customary obeisance to Nārāyaṇa (Vishṇu), the inscription traces the genealogy of the donor Jagapāla from the *Thakkara* Sāhilla. The latter was the spotless ornament of the family of Rājamāla and gave delight to the Pañchahaṃsa family. He had acquired the *pañchamahāśabda*. He had emigrated from the country of Vaḍahara and was furnished with a banner, the flag of which was adorned

<sup>1</sup> *Ind. Ant.*, Vol. XVII, p. 136.

<sup>2</sup> There is another much-defaced record on the same wall of the *maṇḍapa*, incised in the proto-Nāgarī characters of about the beginning of the 8th cen. A. C., from which we learn that a king of the Nala dynasty originally built the temple of Vishṇu. See *Ep. Ind.*, Vol. XXVI, pp. 49 ff. Jagapāla seems, therefore, to have only repaired or rebuilt the temple.

<sup>3</sup> At first Kielhorn took the year as current as he held the view that the Kalachuri era commenced in 249 A. C. (see *Ind. Ant.*, Vol. XVII, p. 215), but later on he corrected himself in his article on the era in the *Festivals on Rath*, p. 54, when he came to the conclusion that the era was started in 248 A. C.

<sup>4</sup> According to Dr. Kielhorn's calculations, the tithi ended 10 h. 59 m. after mean sunrise on that day (*Ind. Ant.*, Vol. XVII, pp. 236 and 216).

<sup>5</sup> The tithi is so called in the Prince of Wales Museum plates of Dadda III, dated K. 427 (No. 121, below).



with a silken cloth representing an umbrella (red) like an *indragōpa* insect over a golden jar.<sup>1</sup> He made brave kings tremble in a great war and brought the *Vivarabhūmi* under his sway. This *Sāhilla* is not known from other records. *Rājamāla*, in whose family he was born, may be identical with the king *Rājamalla* who is described in a grant of the queen *Tribhuvana-mahādēvi* of the *Kara* dynasty as an ornament of the southern regions. He was the father of the queen and had given his valuable support to re-establish the power of the *Karas* in a great crisis in their history after the death of their ruling prince who was perhaps his own son-in-law.<sup>2</sup> If the proposed identification is correct, *Sāhilla* seems to have emigrated from the eastern coast to seek his fortune in *Chhattisgarh*. *Vaḍahara*, from which he emigrated, may be identical with the district of *Vōḍā* mentioned in the *Antirigām* plates of *Yaśabhañjadēva*.<sup>3</sup> The *Vivarabhūmi* which *Sāhilla* conquered appears to be another name of *Pātāla* or the nether world. We know from the *Navasāhasāṅkacarita* of *Padma-gupta*<sup>4</sup> that *Chhattisgarh* was so designated by Sanskrit poets of the 11th cen. A.C.

The inscription next states that *Sāhilla* had a younger brother named *Vāsudēva* and three sons *Bhāyila*, *Dēsala* and *Svāmin*. They conquered the *Bhaṭṭavila* and *Viharā* countries. *Jayadēva*, the elder son of *Svāmin*, acquired (the country of) *Dāṇḍōra* containing 2100 villages, while the younger son *Dēvasimha* took the *Kōmō maṇḍala*. We are next told that the *Thakkarājhi* *Udayā*, who, as already observed, must have been the wife of one of the two last-named brothers, was the mother of *Jagapāla*.

The next six lines (7-12) describe the achievements of *Jagapāla*. The *Māyūrikas* and *Sāvantas*, dreadful enemies as they were, submitted to him. Of these the *Māyūrikas* may refer to the contemporary rulers of the *Bhaṇja* dynasty while the *Sāvantas* have been identified by *Rai Bahadur Hiralal* with the aboriginal tribe of the *Sāontas* in the *Bilaspur District*.<sup>5</sup> For his lord *Jājalladēva*, who is evidently the first prince of that name in the *Ratanpur* branch of the *Kalachuri* dynasty, *Jagapāla* conquered the *Tamanāla* country, together with *Rāṭha* and *Tēra*.<sup>6</sup> During the reign of *Ratnadēva* (II) he acquired the name of *Jagatsimha* (the Lion of the world) by his heroic deeds in the *Talahāri* country.<sup>7</sup> But his exploits were still greater during the reign of *Prithvidēva* (II). He took the strong forts of *Saraharāgaḍha* and *Machakā-Sihavā* and conquered the countries of *Bhramaravadra*, *Kāntāra*, *Kusumabhōga*, *Kāndā-dōṅgara* and *Kākayara*. He established the town of *Jagapālapura* in the newly acquired territory. He had three younger brothers, *Gājala*, *Jayatsimha* and *Dēvarāja*,<sup>8</sup> of whom the last one occupied a prominent position during the reigns of the three princes mentioned above. With the help of these three brothers, *Jagapāla* is said to have won the earth.

As has been already observed by *Cunningham* and *Kielhorn*, *Sāhilla* seems to have come as a military adventurer to *Chhattisgarh* where we find his descendants settled down

<sup>1</sup> This is what the words means as they stand. As the record is composed in a slipshod manner, it is not unlikely that the author intended to convey the sense of a golden *kalasa* on a red umbrella. Such a *kalasa* on the top of an umbrella is seen in South Indian temples.

<sup>2</sup> *J. B. O. R. S.*, Vol. II, p. 422.

<sup>3</sup> *Ep. Ind.*, Vol. XVIII, pp. 298-299. *Hiralal*, who identified *Vaḍahara* with *Baḍahara* in the *Mirzapur District*, thought that *Sāhilla* came from the north. He has not, however, been able to suggest any identification of *Rājamāla*.

<sup>4</sup> *Ind. Ant.*, Vol. LXII, p. 104 ff.

<sup>5</sup> *I. C. P. B.*, (second ed.), p. 107.

<sup>6</sup> I am not certain about the names of these countries. They are not met with elsewhere, though *R. B. Hiralal* has conjecturally placed them to the north of the former *Raigarh State*.

<sup>7</sup> This was perhaps during the invasion of the country by *Anantavarman Chōḍagaṅga*.

<sup>8</sup> *Dēvarāja* also (*api*) was probably a brother of *Jagapāla*, though there is no explicit statement to that effect.



as feudatories or generals of the Kalachuri princes of Ratanpur whom they helped to extend their territories.

Of the localities mentioned in the present record, Vaḍahara as shown above, was probably situated in the country under the rule of the Bhañjas. R.B. Hiralal, however, thought that Vaḍahara was identical with Baḍahara, south of Mirzapur, and Bhaṭṭavila with Baghelkhandā. But the ancestors of Jagapāla seem to have come from the east, rather than from the north. Dāṇḍōra may be identified with the former State of Sargujā which was once called Bāis Dāṇḍōr as it included twenty-two zamindaris. Kōmō has been already shown to correspond to the Pēṇḍrā Zamindari. Talahāri was the name of the southern portion of the Bilaspur *tahsil*, including Mallār and the surrounding territory.<sup>1</sup> Saraharāgaḍha was shown by Dr. Kielhorn to be the ancient name of Sārangarh, formerly a feudatory state in Chhattisgarh. Machakā-Sihavā is probably Mēchakā-Sihavā south of Dhamtari, as suggested by R.B. Hiralal. Bhramaravadra may be identical with the Bhramarakōṭya *maṇḍala* in the former Bastar State.<sup>2</sup> Kākayara still retains its old name in the form Kāṅkēr, formerly a feudatory state in Chhattisgarh. Kāntāra may be some forest tract not far from it. Kusumabhōga is perhaps identical with Kusmurra in the Dhamtari *tahsil*, 18 m. south by west of Rājim. Kāṇḍā-dōṅgara may be the southern portion of the former Bindra-Navagadh Zamindari, where a range of hills still goes by the name of Kāṇḍā. Finally, Sālmallya, granted for the *naivēdyā* of the deity, is said to be now deserted and in lieu of it the village Rōhaṇa situated not far from the ancient site of Sālmali was subsequently granted. It lies 10 miles south-east of Rājim in the Mahāsamund *tahsil* and is still appropriated to the worship of Rājīvalōchana.

### TEXT<sup>3</sup>

- 1 ओं नमो नारायणाय ॥ स्वस्ति । बडहरदेसा(शा)द्विनिर्गतसमधिगतपंचमहास(श)स्वामिनन्दित-  
सुवर्णकलसोपरिन्द्रगोपक<sup>4</sup>संकास(श)च्छत्र<sup>5</sup>नेत्रबीवरालङ्कृत<sup>6</sup>गताकाचिह्नसंयुक्तः<sup>7</sup>
- 2 पंच[ह<sup>8</sup>]न्सकुलानुरञ्जकश्रीराजमालकुलामलतिलकठकुरश्रीसाहित्यनामाः<sup>9</sup> ॥ येन वै प्रासिता[:\*]  
सू(शू)राः भूमिपाला महारणे । आधिपत्यं भवेज्यस्य<sup>10</sup> विवरभूमि[रु]पा-
- 3 जिजते<sup>11</sup> ॥१॥ तस्यानुजो भवेद्भ्राता<sup>12</sup> वासुदेवो तथापि<sup>13</sup> वा । भायिलं च भवेत्पुत्रं देसलं चारिमर्द्दनं<sup>14</sup>  
॥२॥ तृतीयः स्वामिनामा च रिपवः क्षयकारिणं<sup>15</sup> । तेषां भ[ट्ट]विलं दे-

<sup>1</sup> See l. 6 of No. 96, below.

<sup>2</sup> *Ep. Ind.*, Vol. IX, pp. 179 ff. There is again a hill called Bhamrāgarh in the former Ahiri Zamindari of the Chanda District, where there are some ancient remains.

<sup>3</sup> From the original stone and ink impressions.

<sup>4</sup> Read -कलशोपरीन्द्रगोपक-.

<sup>5</sup> Kielhorn doubtfully read this word as च्छत्र, but the second *akshara* of it resembles च in नेच.

<sup>6</sup> Read -बीवरालङ्कृत-.

<sup>7</sup> The *visarga* is clear on the original.

<sup>8</sup> This *akshara* may also be read as तृ, for the form of which see तृतीयः in l. 3. Read पञ्चहंसकुलानुरञ्जक-.

<sup>9</sup> This *visarga* is superfluous.

<sup>10</sup> This should be आधिपत्यमभवस्य.

<sup>11</sup> The correct reading would be विवरभूमिप्रासितायाम्, though this would offend against the metre. Metre of verses 1-12: *Anuṣṭubh*.

<sup>12</sup> Read तस्यानुजोभ-.

<sup>13</sup> Read वासुदेवस्तथापि वा.

<sup>14</sup> Read भायिलस्याभवत्पुत्रो देसलस्यारिमर्द्दनः.

<sup>15</sup> Read रिपुणां क्षयकारणम्.

- 4 सं(शं) नीतं वै पत्तनैः<sup>4</sup> सह<sup>1</sup> ॥३॥ पुनर्भवस(श)तः ग्रामाः<sup>3</sup> वट्पंचास(श)द्वु(च्छ)तानि च ।  
[उ]पाज्जितं विहरादेसं<sup>5</sup> पौर वैर्भुजविक्रमैः ॥४॥ स्वामिपुत्रो महावीरो जयदेवोपि नामतः<sup>6</sup> ॥५॥  
ए—
- 5 कविन्ससतैः ग्रामैः<sup>4</sup> बाण्डोरं समुपाज्जितं(तम्) ॥५॥ तथा च अनुजो पुत्रो<sup>6</sup> देवसिंहमनुपमं<sup>7</sup> । सार्ध—  
सप्तसता<sup>7</sup> येन कोमो नीतं च मंडलं ॥६॥ विख्याता<sup>8</sup> उदया देवी ठक्कुराक्षी म—
- 6 होदया । सत्यधर्मरताः<sup>9</sup> सा(शा)[न्ता] स्वकुलानन्दवर्द्धनी ॥७॥ एभिः पुत्रो महाबा(वा)हो<sup>10</sup>  
जगपालोपि नामतः<sup>6</sup> ॥८॥ संग्रामाभिमुखा येन विमुखाः क्षत्रियाः<sup>11</sup> कृताः ॥८॥ मायुतिका<sup>12</sup>  
महा[सु]—
- 7 राः<sup>13</sup> सावन्ताः<sup>13</sup> मण्डलेस्व(द्व)राः<sup>14</sup> । भयाज्य(श)स्य प्रचण्डारिः<sup>14</sup> ॥९॥ वर्ज्या<sup>15</sup> अयनं गताः ॥९॥  
धन्विनोपि<sup>16</sup> यथा रामो<sup>17</sup> क्षत्रियः कुलमर्दनं<sup>18</sup> । तथायं स(श)रसंघातैः निहप्ये<sup>19</sup> द्विपुबाहिनीं—  
(नीम्) ॥१०॥ अस्वारहो—
- 8 पि<sup>20</sup> संग्रामे वारणा नरवाजिना<sup>21</sup> । गतास्ते प्राक्कुलाज्यस्य सिधेनेव<sup>22</sup> यथा गजाः<sup>14</sup> ॥११॥  
नेङ्गल्लैर्व्याथ चर्मभ्यां<sup>23</sup> सङ्गपाणोर्महाहवे<sup>24</sup> निहप्ये<sup>25</sup> त्स(च्छ)त्रुसंघातं वीरनेत्री यथा रणे  
॥१२॥
- 9 श्री<sup>26</sup> आजल्लदेवप्रभुराज्यकार्ये जगपालनामा रिपुगन्धहस्ती । उपाज्जिता<sup>27</sup> ये[न] सुवीरवृ(कृ)त्वं  
सराठं सतेरमं तमनालदेसं<sup>28</sup> ॥१३॥ श्रीरत्नदेवः<sup>29</sup> नृपराज्यकाले [सि]न्दूरमाङ्गु<sup>30</sup> त्तलहारिभू—

<sup>1</sup> The *visarga* after ह appears to have been cancelled. Read तैश्च भट्टवित्तो देशो जितो वै पत्तनैः सह ।

<sup>2</sup> Read पुनर्भवसतग्रामाः .

<sup>3</sup> Read उपाज्जितो विहरादेशः .

<sup>4</sup> The correct reading would be एकविंशतिशतैर्ग्रामैः, though this would offend against the metre. Kielhorn read प[ञ्च]विन्स—.

<sup>5</sup> Read तथा चास्यानुजः पुत्रो.

<sup>6</sup> This should be देवसिंहोत्पमः, though it would violate the metre.

<sup>7</sup> Read सार्धसप्तशतं.

<sup>8</sup> Read विख्याता.

<sup>9</sup> This *visarga* is superfluous.

<sup>10</sup> The correct reading would be अनुजो पुत्रो महाबाहुर्जगपालो—.

<sup>11</sup> Read मायुतिका.

<sup>12</sup> Read महाशूराः.

<sup>13</sup> Perhaps सामन्ताः is intended.

<sup>14</sup> This should be प्रचण्डारयः.

<sup>15</sup> Kielhorn read [प]ञ्च[ता], but the first *akshara* is certainly च and the last appears to be वा. Read सर्वज्ञाश्रयणं.

<sup>16</sup> Perhaps धन्विनामपि is meant.

<sup>17</sup> Read रामः.

<sup>18</sup> Read कुलमर्दनः.

<sup>19</sup> निहप्येद् is incorrect for न्यहन्.

<sup>20</sup> Read अस्वारोहा अपि. The metre would, however, require a reading like अस्वारोहाश्च.

<sup>21</sup> Read नरवाजिनः.

<sup>22</sup> The sense here requires a reading like संमुखाद्यस्य सिंहस्येव.

<sup>23</sup> The intended reading may be चर्मचर्मभ्यां.

<sup>24</sup> Read सङ्गपाणिर्महाहवे.

<sup>25</sup> This should be न्यहन्.

<sup>26</sup> This syllable is superfluous.

<sup>27</sup> Read उपाज्जितो येन सुवीरकृत्वं.

<sup>28</sup> The last quarter of this verse should read राठं सतेरं तमनालदेस(श)म्. to suit the metre, but like Kielhorn, I am not certain of the meaning of it. Metre of this and the next verse: *Upajāti*.

<sup>29</sup> The intended reading seems to be श्रीरत्नदेवनृपराज्य—, but it would offend against the metre

<sup>30</sup> This should be सिन्दूरमाङ्गु—.

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[illegible]

- 10 मो[<sup>1\*</sup>] [उ]पाज्जितो<sup>2</sup> येन सुवीरवृ(क)त्यैः सत्यन्व(ञ्ज) सत्यं जगसिहनामं<sup>3</sup> ॥१४॥ पृथ्वी-  
देवनरेन्द्रस्य राज्ये चैवाधिकं कृतं(तम्) । दुर्गमे[षु] महादुर्गं नीतं सरहरागडं(डम्) ॥१५॥  
तथापि मन्त्रका[सि]हवा च दुर्गं पुनः
- 11 गृहीतं<sup>4</sup> भ्रमरवद्वेसं(शः) । स्ववा(वा)हुना विक्रमं येन साधितं<sup>5</sup> जगपालनामा रिपुगन्धहृस्ती<sup>6</sup> ॥१६॥  
कान्तारं कुसुमभोगं कान्दा[डो]ङ्गरमेव च । देसं काकयारं वापि नीतं येनाथ लीलया<sup>7</sup> ॥१७॥  
परोक्षे
- 12 रामदेवस्य रामसोमोपि वृद्धसं<sup>8</sup> [1\*] जगपालपुरं जातं कृते देसे(शे) पुनर्णवे<sup>9</sup> ॥१८॥ कलौ धर्मेषु  
कौन्तेयो(यः) सत्यैर्जीमूतवाहनं(नः) । विक्रमेण यथा रामो दाने भानुसुतोपमा(मः) ॥१९॥ क्षत्रज्ञो<sup>10</sup> स-
- 13 त्यवक्ता च द्विजदेवाग्निपूजकः [1\*] पुराणागमसा(शा)स्त्राणां श्रोता वै भारतादिभिः<sup>11</sup> ॥२०॥  
रामायणमुक्ताः सर्व्वे<sup>12</sup> वक्ता जीवधरोपि च । मनीषी न(न) ह्यवन्ते<sup>13</sup> तु भारतीवरदोपि वा ॥२१॥  
ईदृ[क्षः]
- 14 च भवेत्पुंसो जगपालोपि सुन्द[रं](रः) । रामसोमः स(प्र)कासा[य] प्रासादं कारितं रिमं<sup>14</sup> ॥२२॥  
शाल्मलीयं नाम ग्रामं नैवेद्याय निवेदितं<sup>15</sup> [ये] च भूषा भविष्यन्ति पालयिष्यन्ति सर्व्वदाः<sup>16</sup> ॥२३॥
- 15 [स्था]नपतिय(र्य)मनियमस्वाध्यायध्यानानुष्ठानरतः भगवन्तः<sup>17</sup> श्रीमुक्तात्मा नामः<sup>18</sup> ॥ य ॥ जगपाला-  
नुजो आता गाजलोपि धनुर्दरं(रः) । विक्रमी दुष्टहन्ता च स(स)श्रु<sup>19</sup>संभवयङ्करं(रः) ॥२४॥ त[स्य]
- 16 पृष्ठानुजो जा[तः] जयस्तिहोपि नामतः [1\*] विभक्तस्योपमं वी[रं] धन्विनं रिपुनास(श)नं<sup>20</sup>  
॥२५॥ प्रधानं तृषु<sup>21</sup> राज्येषु देवराजोपि नामतः [1\*] एभिस्तु पक्षसंयोगैः साधितान्ध बसुन्धराम्<sup>22</sup>  
॥२६॥
- 17 इति अयोध्यापुरीयान्वये महाभाहेस्व(स्व)रपरमवैष्णव्य<sup>23</sup>महापंडितठकुरश्रीजसोधरपुत्रेण द्विज-  
देवगुरुसुश्रुषा<sup>24</sup>भिरतेन मनीषिणा भक्तिभावानुरन्ध्र(ञ्ज)केन<sup>25</sup> मह-

<sup>1</sup> Read उपाज्जिते.

<sup>2</sup> Read नाम.

<sup>3</sup> Read पुनर्गृहीतो.

<sup>4</sup> Read विक्रमो येन साधितो.

<sup>5</sup> Metre: *Upēndravajrā*.

<sup>6</sup> Read कुसुमभोगः कान्दाडोङ्गर एव च । देसः काकयारो वापि जितो येनाथ लीलया ॥ Kielhorn read कान्दासे[क्ष]-  
रमेव च. The third *akshara* does not appear like से, as there is no clear horizontal stroke in the middle  
joining the two limbs. Besides, the left limb ends in a curve like शे in वाण्डोर-, l. 5. I, therefore, follow  
Hiralal in reading कान्दाडोङ्गर. Metre of vv. 17-26 *Anuṣṭubh*.

<sup>7</sup> I cannot interpret this hemistich satisfactorily. Perhaps वृद्धसं is a mistake for उद्धहन्.

<sup>8</sup> Read पुनर्णवे.

<sup>9</sup> Read क्षात्रज्ञः.

<sup>10</sup> The sense requires a reading like भारतापीनाम्.

<sup>11</sup> Perhaps रामायणप्रमुक्तानां सर्व्वेषां is meant.

<sup>12</sup> Read ब्रह्मवर्षे.

<sup>13</sup> The correct reading would be रामसोमाप्रकाशाय प्रासादं कारितवानिमम्, though this would not  
suit the metre.

<sup>14</sup> Read शाल्मलीयो नाम ग्रामो नैवेद्याय निवेदितः ।

<sup>15</sup> Read सर्व्वदा.

<sup>16</sup> Read भगवान्.

<sup>17</sup> Read नाम.

<sup>18</sup> Kielhorn read स(श)न-, but it makes no sense. The second *akshara* is clearly षु; for the  
medial *n* of it, see श्रु in सुश्रुषा in l. 17, below.

<sup>19</sup> Read स वीमत्सोपमो वीरो धन्वी च रिपुनाशनः ।

<sup>20</sup> Read निषु.

<sup>21</sup> Read साधिता च बसुन्धरा.

<sup>22</sup> Read परमवैष्णव-

<sup>23</sup> Read -सुश्रुषा-

<sup>24</sup> Kielhorn read भक्तिम[त्रा]नुरञ्जकेन, but the *aksharas* नावा are quite clear.

18. त्कविकिरेण<sup>1</sup> लक्षणेन बिना ठक्कुरभीजसाकन्देन कृता प्रस(स)स्ति[ः] [1\*] लिखिता चेयं  
रूपकारश्रीरत्नपालेन उत्कीर्णापि वा<sup>2</sup> ॥ क<sup>3</sup>लचुरि संवत्सर(रे) ८९६ माघे मासि शु(शु)क्ल-  
19 पक्षे रथाष्टम्यां [बु](बु)धदिने लिखिता इति<sup>4</sup> ॥ ॐ ॥

## TRANSLATION

Om! Adoration to Nārāyaṇa! Hail! (There was) the *Thakkura*, the illustrious *Sāhilla*, the spotless forehead-mark of the family of the illustrious *Rājamāla*, who gave delight to the *Pañchahaṁsa* family; who had emigrated from the country of *Vaḍahara*; who was delighted by the attainment of the *pañchamahāśabda*; who was possessed of the distinguishing mark of a banner adorned with a silken cloth representing an *indragōpa*-like<sup>5</sup> royal umbrella over a golden jar.<sup>6</sup>

(V. 1) Who terrified valiant kings and became the lord of the *Vivarabhūmi* which he acquired in a great battle.

(V. 2) He had a younger brother (named) *Vāsudēva* and had a son (named) *Bhāyila* and also *Dēsala* who destroyed (his) enemies.

(V. 3) The third (son) was named *Svāmin* who exterminated (his) enemies. They conquered the *Bhaṭṭavila* country, inclusive of towns.

(V. 4) Again, (they) conquered, with their prowess and might of arms, the country called *Vihara*, containing nine hundred and fifty-six hundred villages.

(V. 5) The son of *Svāmin*, *Jayadēva* by name, a great warrior, acquired *Dāṇḍōra* including twenty-one hundred villages.

(V. 6) Such was also his younger son, the matchless *Dēvasīmha* who won the *Kōmō maṇḍala* (containing) seven hundred and fifty (villages).

(V. 7) (There was) the well-known and noble queen, the *Thakkurājñī Udayā*, who was devoted to truth and piety, was of a quiet nature and increased the joy of her family.

(V. 8) Their son was the strong-armed *Jagapāla* who made the *Kshatriyas*, who were (previously) ready for fighting, turn their faces away.

(V. 9) Through fear of him, the formidable foes,—the *Māyūrikas* and the valiant *Sāvantas*,—the lords of *maṇḍalas*, completely submitted to him.

(V. 10) Just as the *Kshatriya Rāma*, (the best) of the warriors destroyed the families (of the demons), even so did this (*Jagapāla*) kill the forces of his enemies with multitudes of arrows.

(V. 11) Horsemen, elephants, men and horses<sup>7</sup> fled away from his presence even as elephants do before a lion.

(V. 12) With his *nēṅgillas* (?), bow and shield, he (i.e., *Jagapāla*) taking a sword in hand, like (the goddess) who leads warriors, killed in battle a multitude of enemies.

(V. 13) In the interest of the kingdom of his lord, the illustrious *Jājalladēva* (I), (fought) *Jagapāla* who was to his foes what the scent-elephant is (to ordinary elephants), and who by his heroic deeds acquired the *Tamanāla* country together with *Rāṭha* and *Tēra*(?)<sup>8</sup>

<sup>1</sup> Read: महाकविकिरेण.

<sup>2</sup> It would be better to read उत्कीर्णापि च.

<sup>3</sup> Kielhorn read [कु]लचुरि, but the name is clearly as given here.

<sup>4</sup> Read लिखितेति.

<sup>5</sup> This is a red insect seen in the beginning of the monsoon.

<sup>6</sup> See above, p. 452, n. 1.

<sup>7</sup> Perhaps *nara-rājinaḥ* in the text is intended to signify 'the best of men.'

<sup>8</sup> See above p. 454, n. 28.

(V. 14) During the reign of the king, the illustrious Ratnadēva (II), he had his body red like vermillion in the land of Talahāri. By his very valiant deeds he fulfilled his vow and indeed acquired the true name of Jagatsimha (the Lion of the world).

(V. 15) He made greater (*exploits*) during the reign of the king Prithvidēva (II). He captured Saraharāgaḍha, the great fort (*pre-eminent among all*) inaccessible fortresses.

(V. 16) Jagapāla is to his enemies as the scent-elephant is (*to ordinary elephants*),— (*he*) who again took the fort of Machakā-Sihavā and the country of Bhramaravadra and achieved prowess by his arm;

(V. 17) Who conquered with ease Kāntāra (the forest-country), Kusumabhōga, Kāndā-dōṅgara and the country of Kākayara.

(V. 18) Bearing the splendour of Rāma in the absence of Rāmadēva(?)<sup>1</sup> (*he*) established Jagapālapura in the new country.

(V. 19) Resembling the son of Kuntī (*i.e.*, Yudhishṭhira) in religious merit in the Kali age, Jimūtavāhana in (*adherence to*) truth, Rāma in valour, and the son of the Sun (*i.e.*, Karṇa) in liberality;

(V. 20) Conversant with the duty of a Kshatriya, truthful, reverent to Brāhmaṇas, god and fire, listening to (*the recitations of*) the Purāṇas, Āgamas and Sāstras such as the Bhārata and others;

(V. 21) Reading all (*works*) such as the Rāmāyaṇa, (*being*) the support of living beings, self-respecting, conferring gifts on Brāhmaṇa families for their learning;

(V. 22) Such is Jagapāla. He has caused this beautiful temple to be constructed for manifesting the splendour of Rāma.

(V. 23) He has granted a village named Śālmaliya to provide for offerings of food (*to the enshrined deity*). Those who will become kings (*in the future*) will always preserve (*this gift*).

(Line 15) The owner of this temple is the holy and illustrious Mukṭātman, who is engaged in practising self-control, vows, the study of the sacred texts and meditation.

(V. 24) The younger brother of Jagapāla (*is*) Gājala, a valiant archer and destroyer of the wicked, (*who is*) dreadful to the hosts of (*his*) foes.

(V. 25) His younger brother, born after him, is Jayatsimha by name, a warrior and archer of the type of Arjuna, who has destroyed (*his*) foes.

(V. 26) There is also another (*brother*)<sup>2</sup> Dēvarāja by name, who has been prominent during the three reigns. With the help of these (*three*) adherents, Jagapāla has subdued the earth.

(Line 17) Here ends the *praśasti* (eulogy) composed by the *Thakkura*, the illustrious Jasānanda, a devout worshipper of Mahēśvara and Viṣṇu, who belongs to the family hailing from the city of Ayōdhya, who has devoted himself to the service of Brāhmaṇas, gods, and (*religious*) teachers, who is a wise man possessed of devotion and who, (*though*) possessed of no (*poetic*) talent, is a servant of great poets.

And this (*eulogy*) has been written and also incised by the artisan, the illustrious Ratnapāla.

(L. 18) Written on Wednesday on the (*tithi called*) rathāṣṭamī in the bright fortnight of the month Māgha in the Kalachuri year 896.

<sup>1</sup> I am not certain about the meaning of the first half of this verse.

<sup>2</sup> See above, p. 452, n. 8.



## No. 89; PLATE LXXII

## BILAIGARH PLATES OF PRITHVIDĒVA II: (KALACHURI) YEAR 896

THESE plates were discovered in 1945 at Bilaigarh, the chief town of the former Bilaigarh Zamindari, in the Raipur District of the Chhattisgarh Division in Madhya Pradesh. They were sent by the Commissioner of the Chhattisgarh Division to the Government Epigraphist for India. They are edited here for the first time from an excellent impression kindly supplied by the Government Epigraphist.

They are two copper-plates measuring 11.8" broad and 6.5" high. They weigh 137 *tolas*. They have their rims raised for the protection of the writing and contain marginal decorative designs on three sides. They were strung together by means of a ring, about 1.8" in diameter. The central portion of the ring was flattened into a round disk to serve as a seal of the plates. The upper half of this seal contains the figure of *Gaja-Lakshmi* in relief while the lower half has the legend *Rāja-śrīmat-Prithvidēva* engraved in two lines. The record consists of 36 lines, 18 being inscribed on the inner side of each plate. The average size of the letters is .25".

The characters are Nāgarī. Worthy of note are the forms of the following letters:— Initial *i* consists of two curves with a looped end, turned in opposite directions and placed one below the other; see *iti*, l. 9; *dh* is in a transitional form; its top does not yet show a horn, but the vertical stroke is slightly bent to the left; see *-narādhipa-*, l. 16; the left limb of *ś* has become separated from the vertical on the right; see *śūra-*, l. 12. The *avagraha* is used to indicate the elision of *a* in lines 3, 10, 17, 20 and 29.

The language is Sanskrit. Except for *ōm namō Vrahmaṇē* in the first line and the date in the last, the whole record is metrically composed. The verses, of which there are twenty-four, are all numbered. The orthography shows the usual peculiarities, viz., the use of *v* for *b* except in the form *babhūv*; see *vrahmaṇē*, l. 1; of *s* for *ś* as in *sarvat-*, l. 4, and *vice versa* in *-sahatrēṇa*, l. 28, and the reduplication of the consonant following *r*; see *nirggaṇam*, l. 1.

The inscription refers itself to the reign of Prithvidēva II of the Kalachuri Dynasty of Ratanpur. The object of it is to record the royal grant of the village Paṇḍaratalāi situated in the Evaḍi-maṇḍala to a Brāhmaṇa named Dēhūka on the occasion of a solar eclipse. The plates were granted in the year 896 of an unspecified era.<sup>1</sup> The record was composed by Malhaṇa,<sup>2</sup> the son of Subhaṅkara. The copper-plates were prepared by Vāmana and the charter was written on them by a son of Kirti. The writer's personal name is not mentioned in the present inscription due to the exigencies of the metre, but he may be identical with Sūpaṭa, the son of Kirtidhara, who wrote a grant of this very king Prithvidēva II in the following year K. 897.<sup>3</sup> The record was incised by an unnamed son of Lakshmidhara. Lakshmidhara incised the Sarkhō plates<sup>4</sup> of Ratnadēva II, dated K. 880 and the Amōdā plates<sup>5</sup> of Prithvidēva II, dated K. 900. His son, who incised the present plates, may have been Dharaṇidhara, mentioned in the grant of K. 897.

<sup>1</sup> In the last line the figures of the date are followed by the word *amini* which is itself followed by a vertical stroke and a sign somewhat resembling the figure 5. Perhaps the intended reading was *Ami-* (*Ami*) 15.

<sup>2</sup> He may have been related to Alhaṇa who composed the texts of the Raipur and Amōdā plates of Prithvidēva I, Nos. 76 and 77.

<sup>3</sup> See the Pāraḡaon plates of Prithvidēva II, (No. 123, below). The later grants of this king were written by Vatsarāja, another son of Kirtidhara. See Nos. 91, 92 and 94, below.

<sup>4</sup> No. 83, above.

<sup>5</sup> No. 91, below.

The date of the present inscription must evidently be referred to the Kalachuri era. No details of the solar eclipse mentioned in it are given, but supposing that it occurred in the same year in which the plates were issued, as seems probable, we get some data for verification. According to the epoch of 247-48 A.C., there were two solar eclipses in the expired Kalachuri year 896, one of which occurred in the *pārṇimānta* Māgha (on the 26th December 1144 A.C.) and the other in the *pārṇimānta* Āshāḍha (on the 22nd June 1145 A.C.), while there was none in the current Kalachuri year 896. The plates were therefore granted some time in the year 1144-45 A.C.

The genealogy of Prithvidēva II down to his father Ratnadēva II is given here in verses 3-10 which are repeated *verbatim* from the earlier grants of the dynasty<sup>1</sup> as the *prastāvi* had then become stereotyped. Verse 11 which describes the reigning king is, however, new and occurs only in the present grant. It gives the interesting information that Prithvidēva II filled the contemporary Gaṅga king with anxiety when he devastated Chakrakōṭa, as the Gaṅga king realised that the only way to save his life was to cross the ocean. Chakrakōṭa has been identified with the central portion of the former Bastar State.<sup>2</sup> The Gaṅga adversary of Prithvidēva II is not named, but as the devastation of Chakrakōṭa had taken place some time before 1144-45 A.C. when the present grant was made, it must have occurred during the reign of Anantavarman-Chōḍagaṅga.<sup>3</sup> This mighty Gaṅga Emperor had invaded the Kalachuri kingdom towards the close of the reign of Ratnadēva II, but he suffered an ignominious defeat. Soon after his accession Prithvidēva II seems to have attacked and devastated Chakrakōṭa. The Rājīm stone inscription, dated in the same year as the present grant, *viz.*, K. 896, states that Jagapāla conquered Kākayara, modern Kāriker, which borders the former Bastar State on the north, during the reign of Prithvidēva II.<sup>4</sup> The Kalachuri kings were often at war with the Nāga rulers of Chakrakōṭa. Prithvidēva II's grandfather Jājalladēva I had taken the Nāga king Sōmēśvara prisoner and released him only at the intercession of his mother.<sup>5</sup> The history of the Nāga kingdom of Chakrakōṭa is still enveloped in obscurity. Sōmēśvara was succeeded by Kanharadēva who was reigning in 1111 A.C.<sup>6</sup> His successor, whose name is still unknown, must have been the adversary of Prithvidēva II.

Prithvidēva II's devastation of Chakrakōṭa is said to have struck terror in the heart of Anantavarman-Chōḍagaṅga, who ruled over the neighbouring kingdom of Kalinga. The Kalachuri king does not seem to have attacked the Gaṅga kingdom on this occasion. Jagapāla's inscription also does not mention any victory over the Gaṅga king though it mentions the conquest of Bhramaravadradeśa which was probably identical with the Bhramarakōṭyamaṇḍala in the Nāga kingdom. Prithvidēva invaded the Gaṅga territory later on during the reign of Jaṭeśvara *alias* Madhukāmāyava, the son and successor of Anantavarman.<sup>7</sup>

The pedigree of the donee begins in verse 12. His grandfather was Hāpūka who belonged to the Vatsa *gōtra*. He was famous for his knowledge of the Vēdas. His son was Jīmūtavāhana and the latter's son was Dēlīhūka to whom the present grant was made. He is eulogised as proficient in the Vēdānta philosophy and the Śakambhari

<sup>1</sup> See, e.g., the Sarkhō plates of Ratnadēva II, No. 83, above.

<sup>2</sup> *Ep. Ind.*, Vol. IX, pp. 178 f. The name probably survives in the present Chitrakōṭa, about 30 miles north by west of Jagdalpur, the capital of the former Bastar State.

<sup>3</sup> The last known date of Anantavarman-Chōḍagaṅga is Ś. 1069 (1147-48 A.C.). See *I. N. I.*, No. 1983.

<sup>4</sup> No. 88, l. 11.

<sup>5</sup> No. 77, l. 21.

<sup>6</sup> *Ep. Ind.*, Vol. IX, p. 314.

<sup>7</sup> No. 96, v. 17 and No. 100, v. 8.

vidyā.<sup>1</sup> Verse 13 tells us that Brahmadēva, the well-known feudatory who obtained an easy victory by means of the Śākambharī vidyā which he had learnt from Dēlhūka, considered him as an equal of Bṛihaspati, the preceptor of gods. From the Ratanpur stone inscription of K. 915 we know that Brahmadēva was the chief feudatory (*māṇḍalik-āgrāṇī*) of Prithvidēva II.<sup>2</sup> The latter had called him specially from Talahāri *maṇḍala* and entrusted the government of the kingdom to him. He seems to have fought in the battle of Chakrakōṭa and obtained an easy victory which he ascribed to his knowledge of the Śākambharī vidyā.

Of the geographical names which occur in the present grant, Kōsala has already been shown to be the ancient name of Chhattisgarh and the adjoining territory to the east. Paṇḍaratalāī, the village granted may be identical with that mentioned in the Shēorinārāyaṇ inscription of K. 919, where Aṇadēva, a scion of a collateral branch of the Kalachuri family, made some benefactions. There are several villages of the name Peṇḍri or Peṇḍriā in Chhattisgarh, but the one nearest to Bilaigarh and Shēorinārāyaṇ is Peṇḍriā, about 7 miles north-west of the latter place. Ēvaḍi, the head-quarters of the *maṇḍala* of the same name, cannot be identified.

### TEXT\*

#### First Plate

- 1 सिद्धिः<sup>4</sup> [१\*] ओं नमो ब्र(ह्म)ह्मणे ॥ निर्गुणं व्यापकं नित्यं शिवं परमकारणं(णम्) । भावग्राह्यं परं ज्योतिस्तस्मै सद्ब्र(ह्म)ह्म—
- 2 णे नमः<sup>5</sup> ॥१॥ यदेतदग्रेसरमंब(ब)सरस्य ज्योतिः स पूषा पुरुषः पुराणः । अथास्य पुत्रो मनुरा—
- 3 दिराजस्तदन्वयेऽमृद्भुवि कार्तवीर्यः<sup>6</sup> ॥२॥ तद्वंशप्रभवा नरेन्द्रपतयः स्याताः क्षितौ हेहया—
- 4 स्तेषामन्वयभूषणं रिपुमनोविन्यस्ततापानलः । धर्मध्यानधनानुसंचितयशाः सस्वत्सतां सौख्य—
- 5 कृत्त्रेयान्सर्वगुणान्वितः समभवच्छ्रीमानसौ कोष्कलः<sup>7</sup> ॥३॥ अष्टादशारिकरिकुंभविभंगसिंहा—
- 6 : पुत्रा बभूवुरतिसौ(शौ)र्यपराश्च तस्य । तत्राग्रजो नृपवरस्त्रिपुरीश आसीत्पास्वै(स्वै) च संडल—  
पतीन्स
- 7 चकार बं(बं)धून्<sup>8</sup> ॥४॥ तेषामनूजस्य<sup>10</sup> कलिगराजः प्रताप[ब]ह्विषपितारिराज । जातोऽन्वये द्वि—
- 8 ष्टरिपुप्रवीरप्रियाननाभोरुहपार्धवेन्दुः<sup>11</sup> ॥५॥ तस्मादपि प्रततनिर्मलकीर्तिकान्तो जा—
- 9 तः सुतः कमलराज इति प्रसिद्धः । यस्य प्रतापतरणावुदिते रजन्यां जातानि पंकज—
- 10 वनानि विकासभाजि<sup>12</sup> ॥६॥ तेनाथ चंद्रवदनोज्जनि रत्नराजो विश्वोपकारकरुणाञ्जि—
- 11 तपुष्पभारः । येन स्ववा(वा)हयुगनिम्मितविभ्रमेण नीतं यशस्त्रिभुवने विनिहत्य श—

<sup>1</sup> Śākambharī is a name of Durgā. Śākambharī vidyā seems to refer to some superhuman power which Brahmadēva attained by propitiating the goddess. For another instance of such belief, see the Pujāripālī stone inscription of Gōpālādēva, No. 114.

<sup>2</sup> No. 96, ll. 10-11.

<sup>3</sup> From an ink impression kindly supplied by the Government Epigraphist.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> Metre: *Anuṣṭubh*.

<sup>6</sup> Metre: *Upajāti*.

<sup>7</sup> Read शक्व—.

<sup>8</sup> Metre: *Śārdūlavikrīḍita*.

<sup>9</sup> Metre: *Vasantatilakā*.

<sup>10</sup> The vowel of नू is lengthened for the sake of the metre.

<sup>11</sup> Metre: *Upajāti*.

<sup>12</sup> Metre of this and the following verse: *Vasantatilakā*.

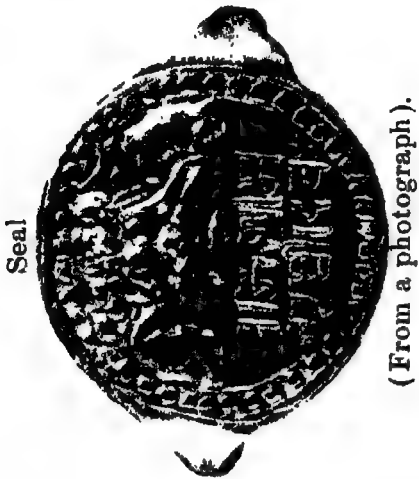
BILAGARH PLATES OF PRITHVIDEVA II: (KALACHURI) YEAR 896

2 4 6 8 10 12 14 16 18

2 4 6 8 10 12 14 16 18

20 22 24 26 28 30 32 34 36

20 22 24 26 28 30 32 34 36



- 12 नृन् ॥७॥ नोनल्लाख्या प्रिया तस्य शूरस्येव हि शूरता । तयोः सुतो नृपश्रेष्ठः पृथ्वीदेवो  
13 बभूव ह<sup>1</sup> ॥७॥ पृथ्वीदेवसमुद्भवः समभवद्राजल्लदेवीसुतः शूरः सज्जनवाञ्छि(छि)तार्थफल—  
14 वः कल्पद्रुमः श्रीफलः । सर्वेषामुचितोर्ज्वने सुमनसां तीक्ष्णद्विषत्कण्टकः पस्य(श्य)त्कान्त—  
15 तरांगनांगमदनो जाजल्लदेवो नृपः<sup>2</sup> ॥९॥ तस्यात्मजः सकलकोसलमंडनश्रीः श्रीमा—  
16 न्समाहृतसमस्तनराधिपश्रीः । सर्व्वक्षितीश्वरशिरोमिहिराहिसेवः सेवामृतां नि—  
17 धिरसौ भुवि रत्नदेवः<sup>3</sup> ॥१०॥ पुत्रस्तस्य प्रचितमहिमा सोऽववद्भूपतीन्द्रः पृथ्वीदे—  
18 वो रिपुनृपशिरःश्रेणिदत्तांहिपथः । यः श्रीगंगं नृपतिमकरोच्चक्रकोटोपम—

Second Plate

- 19 ह्रींश्चिन्ताक्रान्तं जलनिधिजलोल्लंघनैकाम्युपाये<sup>4</sup> ॥११॥ ॐ ॥ गोत्रे वत्समुनेरनल्पमहिमा हा—  
20 पूकनामा पुरा विप्रोऽभूद्भुवनप्रियः श्रुतिविदामाद्योजवद्योद्यतिः । यस्यासो(शो)मि यशोभि—  
21 रम्भ(म्भ)रतलं कर्पूरपारिप्लवश्रीखंडद्रवसोदरैरिव सदा लिप्तं समन्तादपि<sup>5</sup> ॥१२॥ जीमूतबा—  
22 ह्न इति प्रथितस्तदीयः पुत्रः पवित्रितधरिनि दधञ्चरित्रं(चम्) । आसीदसीमवृणगीरवयुं—  
23 फितधीः श्रीरेव यत्र च सुमोच निजं चलत्वं(त्वम्)<sup>6</sup> ॥१३॥ देल्हक इत्यभवदस्य सुतो मनीषी वे—  
24 दान्ततत्त्व(स्व)निपुणा धिषणा यदीया । स्फूर्तिः स्मृतावनुपमा महिमा च यस्य विश्वोपकार[करणे]  
25 चतुरोन्नतस्य ॥१४॥ सा(शा)कंमरीमनुपमां भुवनेषु विद्यां ज्ञात्वाप्रतो युधि विजित्य समस्त—  
26 शत्रून् [1\*] यं व(व)ह्यदेव इति विश्रुतमोडलीको जानाति निज्ज्वरगुरुपममेकमुच्चैः ॥१५॥  
27 पंडरतलाईग्रामं ल्यातमेवडिमंडले । पृथ्वीदेवो ददौ तस्मै सूर्यग्रहणपर्व्वणि<sup>7</sup> ॥१६॥  
28 ॥ सि(शि)रस्तंभसहस्रे(स्त्रे)ण यावद्धतो महीमहिः । तावत्ताम्रमिदं पाल्यमेतदन्वयजन्मभिः ॥१७॥  
का—  
29 लान्तरेपि यः कश्चिन्नृपोऽमात्योऽयवा भवेत् । पालनीयः प्रबलेन धर्म्मोयं नम तैरपि  
30 ॥१८॥ ॐ व(व)हुभिर्व्वसुधा मुक्ता राजभिस्सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य त—  
31 स्य तदा फलं(लम्) ॥१९॥ पूर्व्वदत्तां द्विजातिभ्यो यत्नाद्रक्ष पुरंदर । महीं महीभृतां श्रेष्ठ दाना—  
32 ष्छ्रेयो हि पालनं(नम्) ॥२०॥ स्वदत्तां परदत्तां वा यो हरेत वसुंधरां(राम्) [1\*] स विष्ठायां  
कुमिर्भूत्वा पितृ—  
33 भिः सह मज्जति ॥२१॥ तडागानां सहस्रेण वाजपेयस(श)तेन च । गवां कोटिप्रदानेन भूमि—  
34 हर्त्ता न सु(शु)ध्यति ॥२२॥ ताम्रप्रस(श)स्तिरचनेयम[का]रि तेन श्रीमत्सु(च्छु)भंकरसुतेन  
व(व)हु[श्रु]—  
35 तेन । श्रीमल्हणेन कविकैरवषट्पदेन भूरिप्रबं(वं)धरचितार्थलभ(स)त्पदेन<sup>8</sup> ॥२३॥ घटितं वा—  
36 मनेनात्र लिखितं कीर्तिसूनुना । लक्ष्मीश्वरसुतेनेवमुत्कीर्णं ताम्रमुसम(मम्)<sup>9</sup> ॥२४॥ संवत् ८९६  
अग्निने । [५]<sup>10</sup> [1\*]

Seal

1 राजश्रीम—

2 त्पृथ्वीदेवः ।

<sup>1</sup> Metre: Anushpūbh.

<sup>2</sup> Metre: Sārdālavikrīḍita.

<sup>3</sup> Metre: Vasantatilakā.

<sup>4</sup> Metre: Mandākrāntā.

<sup>5</sup> Metre: Sārdālavikrīḍita.

<sup>6</sup> Metre of verses 13—15: Vasantatilakā.

<sup>7</sup> Metre of verses 16—22: Anushpūbh.

<sup>8</sup> Metre: Vasantatilakā.

<sup>9</sup> Metre: Anushpūbh.

<sup>10</sup> Perhaps the intended reading is अस्मिने(आस्मिने) १५.

## TRANSLATION

Success! Ōm! Adoration to Brahman!

[For a translation of verses 1—10, see above, pp. 428 ff.]

(Verse 11) His son **Prithvidēva** (II) of well-known fame, who has planted his lotus-like foot on the rows of hostile princes' heads, has become the lord of kings—(he) who, by devastating **Chakrakōṭa**, overwhelmed the illustrious **Gaṅga** king with anxiety in regard to the crossing of the ocean which was the sole means (of saving his life).

(V. 12) In the family of the sage **Vatsa** there was born formerly a **Brāhmaṇa** named **Hāpūka** of great renown who, being foremost among those learned in the **Vēdas**, became dear to the world and possessed blameless prosperity; being smeared by whose glory, which in colour was as it were akin to powdered camphor and liquid sandal paste, the surface of the firmament shone all round.

(V. 13) He had a well-known son named **Jimūtavāhana**, who by his life sanctified the earth, and attracted prosperity by his merits, and in whose case the goddess of fortune herself gave up her natural fickleness.

(V. 14) To him was born a wise son named **Dēlhūka** who has an intellect proficient in **Vedāntic** principles and matchlessly radiant in regard to **Smṛitis**. Clever and noble as he is, his greatness is for obliging the (whole) world.

(V. 15) Having learnt (from him) the **Sākambharī vidyā**<sup>1</sup> which is incomparable in all the worlds and having defeated his enemies with ease in the forefront of the battle, **Brahmadēva**, the well-known feudatory (of **Prithvidēva** II) regards him highly as the sole match for (**Bṛihaspati**) the preceptor of gods.

(V. 16) **Prithvidēva** (II) granted him the village **Paṇḍaratalāl** in the **Ēvaḍi maṇḍala** on the occasion of a solar eclipse.

(V. 17) Those, who will be born in this family, should confirm this copper (charter) so long as the serpent (**Sēsha**) supports the earth with a thousand pillar-like hoods.

(V. 18) Whoever may hereafter be a king or a minister also should protect with care this religious gift of mine.

(Here follow four benedictive and imprecatory verses.)

(V. 23) This *prasasti* incised on copper (plates) was composed by the illustrious **Malhaṇa**, the son of the illustrious **Śubhaṅkara**, who, being well-read, is a bee on the lotuses in the form of poets and has used words with splendid significance in a large number of *prabandhas* (works).

(V. 24) These excellent copper (plates) were prepared by **Vāmana**, written by a son of **Kīrti** and incised by a son of **Lakṣmīdhara**.

The year 896<sup>2</sup> . . . .

Seal

The King, the illustrious **Prithvidēva**.

<sup>1</sup> See above, p. 460, n. 1.

<sup>2</sup> The *akṣaras* and figures that follow may have been intended to convey *Āśvina* 15; but even in this reading, the fortnight would remain unspecified.



## No. 90 ; PLATE LXXIII

## KONI STONE INSCRIPTION OF PRITHVIDEVA II : (KALACHURI) YEAR 900

THIS inscription was discovered by Dr. B. Ch. Chhabra, Government Epigraphist for India, in January 1946 at Kōni, a small village on the left bank of the Ārpā, about 10 miles south by east of Bilaspur, the chief town of the Bilaspur District in the Chhattisgarh Division of Madhya Pradesh. The site is described in the following note kindly supplied by Dr. Chhabra:—

“The site of the inscription, with a black granite Siva-*linga* prominently standing in the centre, lies about  $\frac{1}{2}$  mile west of Kōni. At that point the river Ārpā takes a graceful bend towards the south, thus providing an excellent site for a sanctuary. The one that stood here in the 12th century was a Siva temple, as indicated by the surviving *linga*. The temple is referred to in the inscription by the special designation of the type *Sivapañśhāyatana*. The site consists of a small mound strewn over with brickbats. The protruding bricks had attracted the attention of some villagers who started digging there and lay bare the *linga*, the inscribed slab and a number of sculptures. Among the latter, I saw two images, one of Viṣṇu and the other of Sūrya, and a couple of lintels each with a figurine of Gaṇēśa in the centre and some carving on either side.” The record is edited here from an excellent ink impression which I owe to the kindness of the Government Epigraphist.<sup>1</sup>

The inscription is incised on a stone measuring 3' 5" broad and 1' 10" high. It consists of 28 lines, each of which is 3' 3.2" long, except the last one which measures only 1.2" long. The record is in a good state of preservation except in the last three lines where a few *aksharas* here and there are now damaged. Most of these *aksharas* can, however, be restored conjecturally from the context as well as from the traces left behind.

The characters are Nāgarī. The record is well written and engraved, but both in writing and engraving a few mistakes have remained unnoticed.<sup>2</sup> The average size of the letters is .4". As shown below, the present inscription was incised only twenty years after the Sarkhō plates were issued by Ratnadēva II in K. 880, but its characters in some cases show considerable development over those of the latter record.<sup>3</sup> As regards individual letters, attention may be drawn to the form of the initial *i* consisting of two curves, one below the other, which are still unconnected; the upper one is as in the Sarkhō plates, but the lower one is shaped differently; see *iha*, l. 12 and *idam* =, l. 24; initial *i* has a form similar to that of *p* with this difference that its vertical stroke on the right is not lengthened below the base; see *ītat* =, l. 23; medial *n* is, in some cases, indicated by a curve attached to the middle of the vertical and turned downwards; see *sahasra-dyuti* =, l. 26; medial *i* and *ō* are generally indicated by *prishphamātrās*, but in the case of *ai* and *au* one of the *mātrās* appears on the top; in such *aksharas* as *ke*, *kri* and *kri*, *k* has an unlooped form; see *-ā-kuppha* =, l. 2; *-a-sakrit* =, l. 2; and *-kritā* =, l. 25; subscript *g* of the conjunct *gg* appears almost like *n*; see *-ggāmbhīrya*, l. 16; *n* is still without its dot, see *-ōttwiga-rangat* =, l. 2; the conjunct *nn* is indistinguishable from *ll*; see *vinirṇaya* =, l. 17; subscript *th* is placed horizontally exactly like subscript *chh*; see *-kar-ōdarasthāt* =, l. 3; *dh* has developed a horn on the left which now clearly distinguishes it from *v*, but it is still without the horizontal stroke at the top and the two horizontal strokes of *dhā* are still joined by a bar in the middle; see *dharma-mārtik*, l. 6 and *sudhā-syishṭi* =, l. 10; *v* and *h* are written alike in all cases not even excepting

<sup>1</sup> This inscription has been edited by me in the *Ep. Ind.*, Vol. XXVII, pp. 276 ff.

<sup>2</sup> Some mistakes were corrected subsequently; see, e.g., that the *anuvāsa* on *at* in *darjandam* =, l. 6 has been cancelled and the *aksharas* *deppa*, which were at first omitted, were incised subsequently in ll. 19-20.

<sup>3</sup> Above, No. 85. See especially the forms of *i*, *dh* and *f*.

the form *babhūva*; the left limb of the palatal *ś* has now assumed the modern Nāgarī form; see *Sivāya*, l. 1. The *avagraha* is used to denote the elision of *a* in *kartta'tha*, l. 19 and *manyō' mushmin*, l. 23. The vertical dash is used at the end of several lines to denote an incomplete word.

The language is Sanskrit. Except *ōm namah Sivāya* in the beginning and the mention of the date and the ruling king at the end, the record is metrically composed throughout. There are, in all, 38 verses, all of which are numbered. The record is composed in a verbose style full of hyperbolic expressions, well-known from the records of later periods. The poet shows considerable command over the language, though here and there one comes across a grammatical solecism or a metrical irregularity; see, e.g., *adhi-rōpyata* in l. 21 for *adhyarōpyata*. *Lakhamā* in l. 13 should be *Lakhmā* to suit the *Mālinī* metre of the verse. As regards orthography, the consonant following *r* is reduplicated in many cases; see, e.g., *-karṇṇa-*, l. 2; the dental *ś* is occasionally used for the palatal *ś* as in *sikhara*, l. 2; *y* is used for *j* in *-pauruṣa-yashām* l. 15; *ṣ* is used for *ṣ* in *pañchāyatanam*-, and for *anusvāra* in *-vidhvansa-*, both in l. 23. As stated before, *v* is used for *b* throughout. Finally, in *nipkaṇṭakam* ll. 18 and 19, the *visarga* takes the place of *śh*.

The inscription refers itself to the reign of *Prithvidēva* II who belonged to the Ratanpur branch of the Kalachuri Dynasty. The object of it is to record the construction of a five-shrined temple of Siva by *Purushōttama*, a minister plenipotentiary (*Sarvādhikārin*) of *Prithvidēva*'s father and predecessor *Ratnadēva* II, and the grant of some land in honour of the gods installed in the temple.

The record is dated in the year 900 (expressed in decimal figures only) of an unspecified era, without any further details such as month, fortnight, *tithi* and week-day. The date must evidently be referred to the Kalachuri era which was current in that period in Chhattisgarh. It falls in the reign of *Prithvidēva* II whose dates range from K. 890<sup>1</sup> to K. 915.<sup>2</sup> Verse 35 mentions a solar eclipse on the occasion of which *Prithvidēva* II granted a village to the minister *Purushōttama*. No year is mentioned in connection with this eclipse, but supposing that it occurred in the same year in which the present record was put up, we get some data for verification. According to the epoch of 247-48 A.C., the year 900 mentioned in the present inscription will have to be taken as *current*; for there was a solar eclipse in the current Kalachuri year 900 (corresponding to 1147-48 A.C.), which occurred on the *pūrṇimānta* Vaiśākha *amāvāsya*<sup>3</sup> (20th April 1148 A.C.), while in the expired Kalachuri year 900 (1148-49 A.C.) there was no solar eclipse at all. The date may therefore be said to be regular.<sup>4</sup> This is one of the few later dates of the Kalachuri era, mentioning a current year.

After four *maṅgala-sloka*s in praise of Siva, his Nandi, the goddess of speech and *Gaṇapati*, the author states in one verse the importance of having a poetical record of one's achievements. He then proceeds to state the pedigree of the ruling king *Prithvidēva* II

<sup>1</sup> This date is furnished by the Daikōni plates, No. 86 above.

<sup>2</sup> This date occurs in the Ratanpur stone inscription of *Prithvidēva* II; see No. 96, below.

<sup>3</sup> Another solar eclipse had occurred just before the commencement of that Kalachuri year, on the *amāvāsya* of the *pūrṇimānta* Kārttika (26th October 1147 A.C.).

<sup>4</sup> The original epoch of the Kalachuri era was 248-49 A.C. which suits early dates of the era found in Gujarat and Northern Maharashtra as shown before. See dates of Nos. 21-23, above. That epoch does not suit later dates of the era and would not at all suit the date of the present inscription; for according to that epoch the solar eclipse should have occurred in 1148-49 A.C. if the year 900 was current, and in 1149-50 A.C. if it was expired. But in neither of these years was there any solar eclipse.

from his great-grandfather Prithvidēva I who is called the lord of Tummāṇa.<sup>1</sup> The description of this king as also of his son Jājalladēva I and grandson Ratnadēva II is mainly conventional. The only historical event referred to is the defeat which a king of Kalinga suffered for the first time at the hands of Ratnadēva II. The reference is evidently to the defeat which that Kalachuri king inflicted on the mighty Gaṅga king Anantavarman-Chōḍagaṅga and which is mentioned in several records of his descendants.<sup>2</sup>

With verse 14 begins the genealogy of Purushōttama who erected the temple of Śiva recorded in the present inscription. His ancestor Sōḍhadēva belonged to a Brāhmaṇa family which served the Kalachuri princes for several generations. Sōḍhadēva was appointed Minister by Prithvidēva I (v. 13). His son was Nimbādēva. He and his wife Lakhamā (Lakshmi) are glorified in three verses (vv. 16-18). Their son was Purushōttama who was appointed to the post of *Sarvādhikārin* (Minister Plenipotentiary) by Ratnadēva II. He is eulogised in as many as eight verses. We are told that all kings having been subdued by the policy or prowess of this minister, the king Ratnadēva II was able to rule without any trouble.

Verse 26 mentions the exploits of Purushōttama. He conquered the Khimmiṇḍi *maṇḍala*, made the Talahāri *maṇḍala* attractive, punished Daṇḍapura, subjugated Khijjiṅga, killed Haravōhu and threatened the ruler of Daṇḍabhukti. It may be noted that some of these countries are also mentioned in a fragmentary verse eulogising the Kalachuri king Jājalladēva I, which occurs in his Ratanpur stone inscription, dated K. 866.<sup>3</sup> Jājalladēva is said to have received annual tributes from the rulers of Dakṣiṇa Kōsala, Andhra, Khimiḍi, Vairāgara, Laṇjikā, Bhānāra, Talahāri, Daṇḍakapura, Nandāvali and Kukkuṭa. It will be noticed that Khimiḍi, Talahāri and Daṇḍapura are common to the two lists of countries. It may therefore be conjectured that Purushōttama took a prominent part in the expeditions of Jājalladēva I against the rulers of these three countries. The present inscription no doubt states that Purushōttama was made *Sarvādhikārin* by Ratnadēva II, but that does not necessarily imply that he first came into prominence during that king's reign. He may have held the office of a minister under Jājalladēva I also, and may have distinguished himself during that king's wars. Of these three countries, Talahāri *maṇḍala* was probably the name of the southern portion of the Bilaspur *tahsil* and the adjoining portion of the Jānjgir *tahsil*. Jājalladēva's conquest of Talahāri is mentioned in some other records of the period.<sup>4</sup> Khimmiṇḍi or Khimiḍi may be the former Kimēḍi Zamindari in the Ganjam District. Jājalladēva I's expedition against this country, which probably owned the suzerainty of the Eastern Gaṅgas, may have provoked Anantavarman-Chōḍagaṅga into launching his invasion of the Kalachuri kingdom during the reign of Jājalladēva's son and successor Ratnadēva II. Nothing is known about the expedition against Daṇḍapura. This town may have been the capital of Daṇḍabhukti.

The remaining three events mentioned in v. 26 may have occurred during the reign of Ratnadēva II. The first two of these, *viḥ*, the subjugation of Khijjiṅga and the slaying of Haravōhu are not known from any other source, but the third one, *viḥ*, the intimidation

<sup>1</sup> Tummāṇa was the earlier capital of the Kalachuris in Dakṣiṇa Kōsala. That Prithvidēva I was ruling at Tummāṇa is known from line 28 of his Amōḍā plates, above, No. 76, l. 28.

<sup>2</sup> See, e.g., the Ratanpur stone inscription of Prithvidēva II, dated V. 1207, below, No. 93, the Mallār stone inscription of Jājalladēva II, dated K. 919, below, No. 97 and the Pendrabandh plates of Pratāpamalla, below, No. 101.

<sup>3</sup> Above, No. 77, l. 22.

<sup>4</sup> See, e.g., the Rājim stone inscription of Jagapālādēva (No. 88, above).

of the lord of Daṇḍabhukti may have happened during the expedition against the Gauda king which Ratnadēva II launched probably soon after inflicting a crushing defeat on Anantavarman-Chōḍagaṅga. This expedition is mentioned in several records<sup>1</sup> of Vallabharāja who was a feudatory of both Ratnadēva II and Pṛithvidēva II. Vallabharāja is said to have fought valiantly in the presence of his lord (Ratnadēva II) and captured many elephants in the enemy's city. This invasion of the Gauda kingdom is also probably referred to in the *Rāmacharita* of Sandhyākaranandin. From v. 133 of Canto IV of that *kāvya* we learn that Madanapāla drove back to the Kālindī (which flowed near his capital) the vanguard of the forces that had destroyed a large number of soldiers on his side.<sup>2</sup> The invader, who is not named in Sandhyākaranandin's *kāvya*, was probably Ratnadēva II. Like Vallabharāja, Purushōttama also seems to have distinguished himself in this expedition, in the course of which he intimidated the ruler of Daṇḍabhukti.

Purushōttama was probably an old man when the present inscription was put up. Verse 27 states that he had four sons Madhusūdana, Lakshmīdhara, Yaśōdhara and Gaṅgādharma, all of whom turned out to be very able statesmen. The eldest of them Madhusūdana is said to have attained great renown. He may have been appointed a minister, though not *Sarvādhikārin* by Pṛithvidēva II.<sup>3</sup> Nothing is known about the other three sons of Purushōttama.

Verse 29 states that being convinced that human life is transitory and full of sorrows and that wealth is very unsteady, Purushōttama became intent on acquiring religious merit. He raised several groves, erected many *maṭhas* and *maṇḍapas* (temples) and excavated a deep tank at Ratnapura. He also built the five-shrined temple of Śiva where the present inscription was put up, and planted a pleasure garden near it. From v. 35 we learn that Pṛithvidēva (II) donated the village Salōnī to Purushōttama on the occasion of a solar eclipse.

Verse 37 eulogises Kāśala, the poet who composed the present *prāśasti*. He is said to have been proficient in various arts and sciences including those of medicine and elephants. He had also mastered the *āgamas* of the Buddha and others. The description is interesting as it clearly indicates that though Buddhism, which was once flourishing in that part of Chhattisgarh ceased to have any followers there, its religious and philosophical works continued to be studied in Dakṣiṇa Kōśala down to the 12th century A.C. It may be noted that the earlier Ratanpur stone inscription of Jājalladēva I, dated K. 866, also mentions a Śaiva ascetic named Rudraśiva as proficient in the works of Diṇnāga and others.<sup>4</sup>

The last verse (38) records two gifts, one of four plough-measures of land made to the gods installed in the temple and the other of two plough-measures made to the Brāhmaṇa Vāsudēva, who was evidently a priest of the temple.

As for the localities mentioned in the present *prāśasti*, Tummāṇa has already been identified.<sup>5</sup> Khimmiṇḍī may be identical with the former Kimeḍī Zamindari in the Ganjām District. Talahāri seems to have comprised the country round Mallār

<sup>1</sup> See, e.g., the Akaltarā stone inscription (No. 84).

<sup>2</sup> See *History of Bengal*, pub. by Dacca University, Vol. I, p. 170.

<sup>3</sup> Pṛithvidēva II's *Sarvādhikārin* seems to have been his *Māṇḍalikā* Brahmadēva whom he specially called from the Talahāri *maṇḍala* and made his Chief Minister as stated in the Ratanpur inscription, dated K. 915 (No. 96), l. 20.

<sup>4</sup> No. 77, l. 27.

<sup>5</sup> Above, p. 404.

in the Bilāspur and Jānigir *tehrils*. Its ancient name seems to have been *Taraḍamśaka-bhukti* mentioned in an old copper-plate grant<sup>1</sup> of Mahāśivagupta-Bālārjuna, found near Mallār. Khijjiāga and Daṇḍapura cannot be identified. Daṇḍabhukti is mentioned in several old records and probably comprised parts of Midnapur and Balasore Districts.<sup>2</sup> Finally, Salōni, the village granted to Purnashōttama, may be identical with Sarāoni which lies only about a mile and a half south by west of Kōni where the present record was discovered.

TEXT<sup>3</sup>

- 1 सिद्धिः<sup>4</sup>[\*]ओं नमः शिवाय ॥ पावन्यासनमस्तिप्रविलसद्दोःकाण्डचण्डभ्रमिभ्रान्तप्रान्तनगामि-  
धातविवर्षद्विपालपर्याकुलं(लम्) । सद्वाङ्मोक्तकोटिचुष्टिचिचटद्व(द्व)ह्याण्डमुद्डा(ड्डा)मरं  
पायात्ताण्डवडम्ब(म्ब)रं पुरमिदो देवस्थ नः सर्व्वदा<sup>5</sup> ॥१॥ व(व)ह्या-
- 2 ण्डं चण्डरोमप्रततिभिरसकृत्प्लेक्षयं(यन्) निष्ठुरामिस्तिर्चाताकुष्ठकण्ठस्वनचनितककुम्भिकर्णज्व-  
रातिः । अत्यन्तोदु(त्तु)ङ्गरङ्गत्पुरसि(धि)सरपरिष्कुप्त(ण्यं)भोगीन्द्रभोगः स्वेयाद्व्यस्तारिपुत्री-<sup>6</sup>  
स्त्रिचुवननमितो गृष्टिरिष्टाप्तये वः<sup>7</sup> ॥२॥ वस्याः
- 3 प्रसादमधिगम्य करोदरस्थं भूतं च भावि च भवन्व मनन्ति सन्तः । तां वाचमभ्युतपदोदयहेतुभूतां  
वन्दामहे त्रिभुवनव्यवहारहेतुम्<sup>8</sup> ॥३॥ नृत्यावताररभसोञ्जलदञ्जदानपानप्रमत्तमधुपन्नजगुञ्जितेन ।  
यो विघ्नवृन्दमुरु तर्जय-
- 4 तीव देवो द्वैमातुरः स भवतां हितमातनोतु ॥४॥ कुर्वन्तु कीर्तनशतानि, रणाङ्गणेषु मघ्नन्तु वैरिनिकरं  
धनमुत्सृजन्तु । कालान्तरे तदखिलं प्रव(व)लान्वकारनुत्योपमं कविजनैरनिव(व)द्व्यमानम् ॥५॥  
तुमाने(जे)षः कलचुरिकुले निर्म्म-
- 5 लप्रौढकीर्तिविषयं शास्वत्सुकृतशरण(भं) स्थापयं(यन्) दण्डनीत्या । पूर्व्वं गव्योत्तरनरपतिध्वा-  
न्तविघ्नन्स<sup>9</sup>भास्वान् पृथ्वीदेवो नृपतिरमवद्भूषणं भूतधात्र्याः<sup>10</sup> ॥६॥ पुत्रः पवित्रमहसः समभूदमुष्य  
श्रीमानमानुषगुणः प्रगुणस्वभावः । जा-
- 6 जल्लदेव इति विष्णुविसारितेजा राजा प्रजाहितमतिः खलु बर्ममूर्तिः<sup>11</sup> ॥७॥ गव्यः सर्व्वमहीभुजां  
प्रणयिनां दारिद्र्यचिन्ताज्वरस्त्रासातिः स(श)रणागतस्य वसतिः सा दुर्ज्जनाना<sup>12</sup>मपि । यस्मिन्सर्व्व-  
जनोपकारिणि यशःसम्भारविस्तारि-
- 7 णि प्रोद्यद्देरिकरी[न्द्र]दारिणि महीं पाति क्वचिन्नाभवत्<sup>13</sup> ॥८॥ उद्यत्कालिङ्गभङ्गप्रथमगुररतिप्रौढ-  
कीर्तिप्रतापः षट्षिंशच्छस्त्रविद्यास्वधिकपरिचयः प्रौढदोर्हण्डदर्पः । प्रोद्यद्भूपालरक्षाःक्षयकरण-  
महासिद्धमन्त्रो वरिष्ठ्या राजा श्री-
- 8 रत्नदेवस्त्रिभुवनविदितस्तस्य सूनुर्य्य(र्व्यं)भूव<sup>14</sup> ॥९॥ स्तोतव्यः समरोत्सवैकरसिकः श्रीरत्नदेव[\*]

<sup>1</sup> *Ep. Ind.* Vol. XXIII, p. 120.

<sup>2</sup> *Ibid.*, Vol. XXII, pp. 134 ff.

<sup>3</sup> From an inked estampage supplied by the Government Epigraphist for India.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> Metre: *Śārdūlavikrīḍita*.

<sup>6</sup> Perhaps the intended reading was -ज्यस्तारिपुत्री-, but the compound should correctly be ज्यस्तारिपुर-  
श्री- according to Pāṇini, V, 4, 74. This would not, however, suit the metre.

<sup>7</sup> Metre: *Sragdhara*.

<sup>8</sup> Metre of verses 3-5: *Vasantatilakā*.

<sup>9</sup> Read -विघ्नन्स-

<sup>10</sup> Metre: *Mandākrīṇā*.

<sup>11</sup> Metre: *Vasantatilakā*.

<sup>12</sup> The redundant *anuvāsa* on this *akṣara* has been cancelled.

<sup>13</sup> Metre: *Śārdūlavikrīḍita*.

<sup>14</sup> Metre: *Sragdhara*.



- स किं सर्वत्रैव सदैव सैन्यनिवहैः साकन्तयैकाकिना । सारंभं परिमत्स्येयन्निव मुहुर्युद्धाय व(ब)डादरी  
भूपानामुपरि स्फुरत्यविरतं<sup>1</sup>
- 9 यस्योद्योगारवः<sup>2</sup> ॥१०॥ यस्मिन्निःसीमभीमाद्भुतमहसि दिशां चक्रमाक्रतुकामैः ठक्कानिषोषधोर-  
प्रतिरवरसितैः सर्वतः पर्वतेन्मत्तः । उद्गल्गद्भूरिसेनामिहगुरुवराधारणव्यग्रतातित्रासाम्भुक्तप्रचण्ड-  
ध्वनिभिरिव दिशामीश्वरा-
- 10 नाह्वयन्ति<sup>3</sup> ॥११॥ भानुः सानुमतस्तटादिव सुधासृष्टिः समुद्रादिव प्रद्युम्नः (मनः) पुरुषोत्तमादिव हरिः  
श्रीनन्दगोपादिव । स्कन्दश्चन्द्रशिरोमणेरेव महीपालादितो जातवान्पृथ्वीदेव इति क्षितीश्वरशि-  
रोनेपत्य (ध्य) रत्नाढकुरः<sup>4</sup> ॥१२॥ संग्रामे क-
- 11 ति नो जिता भुजभूतः प्रीता न के सज्जनाः कैषां द्वारि न वन्दितां भदमुखा व(ब)डा महादन्तिनः ।  
सम्प्राप्ताः शरणं रणे कति न वा संरक्षिताः[\*] क्ष्याभुजः पृथ्वीदेवमहीभुजो विजयिनः के के न  
रम्या गुणाः ॥ १३॥ एषामशेषगुणगौरवभारभाजां भूमौमु-
- 12 जां क्रमसमागतपात्र<sup>5</sup>भावः । आसीद्द्विजातिकुलभूषणरत्नकल्पः कल्पद्रुमः प्रणयिनो किल सोढदेवः<sup>6</sup>  
॥१४॥ य इह महिमागारः पारं जगाम गुणां(बु)धेर्जगदपि सदा यस्योद्दामैर्यशोभिरशोभि च  
। स इह नृपतिः पृथ्वीदेवः प्रकाशित-
- 13 विक्रमः क्रमजमकरोत्पात्रं चित्रप्रभूतगुणं च यम्<sup>7</sup> ॥१५॥ निजतनुजितकामः सर्वविद्याधिरामः सु-  
जनमुकुटदाम श्रीयशोदिव्यधाम । नृपसदसि ललामः सज्जनानामवामः समभवदथ पुत्रो निव(ब)-  
देवः<sup>8</sup>स्तदीयः<sup>9</sup> ॥१६॥ यो वासः प्रियभा-
- 14 पितस्य सदनं धर्मस्य विज्ञा(श्रा)मभूः कारुण्यस्य निवेशनं सुमनसां प्रज्ञगुण<sup>10</sup>स्याश्रमः । आधारो  
विनयस्य मन्दिरमुह स्थैर्यस्य वेश्म श्रियः कान्तेरायतनं धृतेरपि सदः कीर्त्तरनन्यालयः<sup>11</sup> ॥१७॥  
रतिरिव शुभमूर्त्यारुन्धती सच्चरित्रैर्भिजभवन्निव-
- 15 भूतेर्दोहदं धर्मबु(बु)द्धिः । अभवदथ समस्तस्त्रे(श्रे)यसामेकपात्र(त्रं) निजतनुरिव लक्ष्मा<sup>12</sup> नाम  
पत्नी तदीया<sup>13</sup> ॥१८॥ तस्यासीमदमक्षभादिकगुणग्रामैकविश्रामभूमौदेवान्वयमण्डनो नयविदामाद्यो-  
नवद्यक्रमः । प्रत्युद्यद्गुरुचारुपीरुषयु(जु)षां प्रज्ञावतामुत्तमः
- 16 पुत्रोभूत्पुरुषोत्तमो भुवि दधन्नाम स्वकं सार्धकम्<sup>14</sup> ॥१९॥ यो जग्राह समुन्नतिं सुरगिरेर्गाम्भीर्य-  
मम्भोधितस्त्यागित्वं रवि[न\*]न्दनाद्दिनपतेस्तीव्रप्रवाहं महः । पंचास्यादुरुविक्रमं शुचि यशोरासि(शि)  
दशास्यान्तकात्पाण्डित्यं च गिरापते रतिपतेः सौन्द-
- 17 र्यमूर्जस्वलम् ॥२०॥ कल्पद्रुम श्रममपास्य सुखी भव त्वं हे रोहणं व्रणभयं विगतं तवापि । सा का-  
मधेनुरपि गच्छतु वत्समद्य दीर्घायुरस्तु भुवने पुरुषोत्तमोसौ<sup>15</sup> ॥२१॥ यो मन्त्रसंशयविनिर्णयसाधु-  
बु(बु)द्धिः शक्तित्रयप्रणयत(न)प्रगुणस्वभावः । षाड्गुण्यपुण्यम-

<sup>1</sup> The vertical dash here in the original is superfluous.

<sup>2</sup> Metre: *Sārdūlavikrīḍita*.

<sup>3</sup> Metre: *Sragdharā*.

<sup>4</sup> Metre of this and the following verse: *Sārdūlavikrīḍita*.

<sup>5</sup> What appears like an *anusvāra* on *tra* is a defect in the impression.

<sup>6</sup> Metre: *Vasantatilakā*.

<sup>7</sup> Metre: *Haripā*.

<sup>8</sup> This *visarga* is superfluous.

<sup>9</sup> Metre: *Mālinī*.

<sup>10</sup> Read प्रज्ञागुण-

<sup>11</sup> Metre: *Sārdūlavikrīḍita*.

<sup>12</sup> The metre requires this name to be लक्ष्मा or its Sanskrit form लक्ष्मीः.

<sup>13</sup> Metre: *Mālinī*.

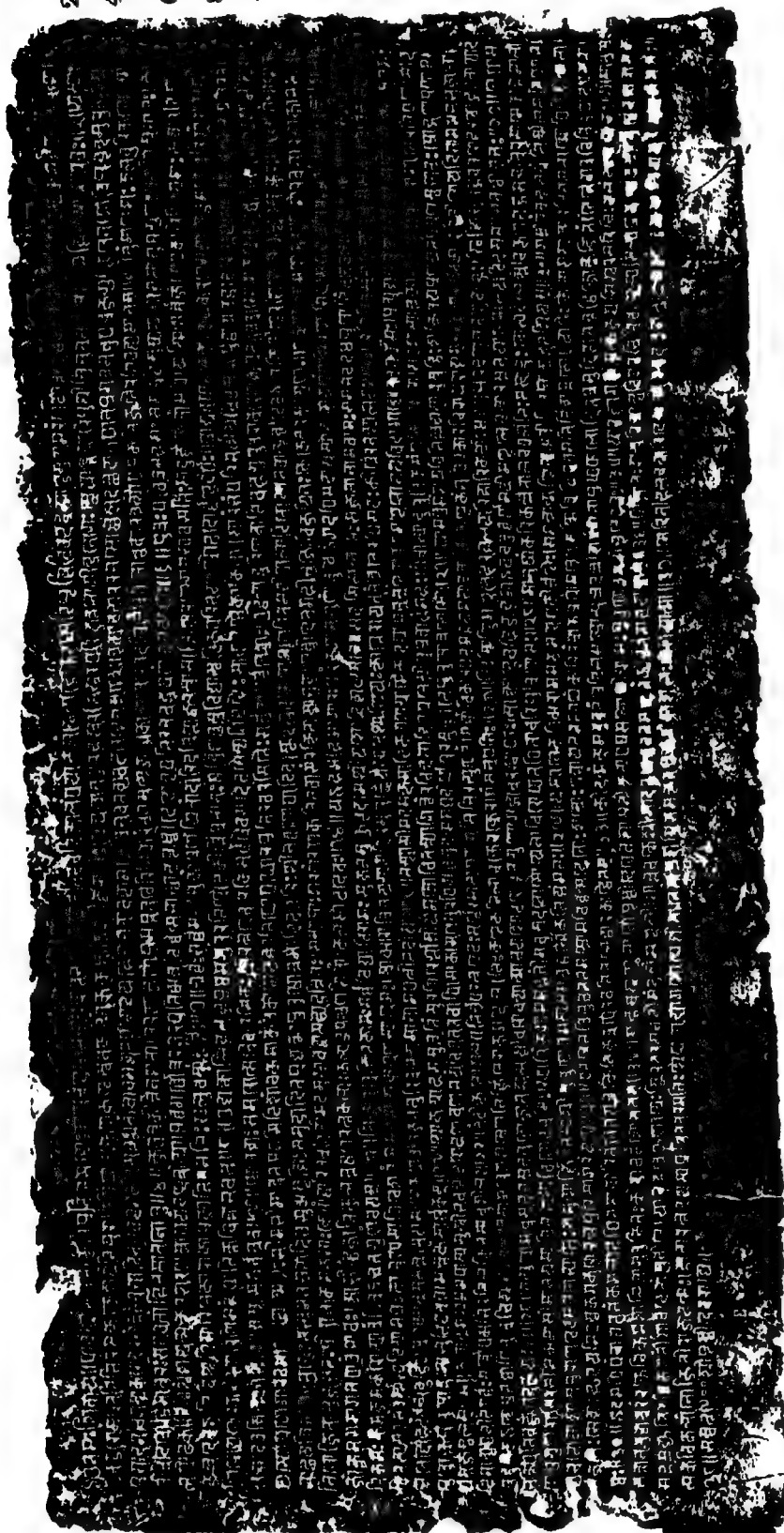
<sup>14</sup> Metre of this and the next verse: *Sārdūlavikrīḍita*.

<sup>15</sup> Metre of verses 21-23: *Vasantatilakā*.



## KONI STONE INSCRIPTION OF PRITHVIDEVA II: (KALACHURI) YEAR 900

2 4 6 8 10 12 14 16 18 20 22 24 26 28



2 4 6 8 10 12 14 16 18 20 22 24 26 28

SCALE: SIX-TWENTYFIFTHS

SURVEY OF INDIA, CALCUTTA.

- 18 हिमाव्यवनीतगर्वः सर्वोपपन्नमिरभिलक्षितसाधुशीलः ॥२२॥ तं वीक्ष्य (इय) कोशलपतिनूपरत्नदेवः  
सर्वैरमात्यगुणरासि (शि) मिरभ्युपेतं (तम्) । सर्वोधिकारपदमद्वयमस्य दत्त्वा (त्वा) निःकण्टकं<sup>1</sup>  
भुवि चिराय चकार राज्यम् ॥२३॥ सर्वोधिकारितां नीतो यदि नाम स भूमजा । चा—
- 19 [तु]दधु[रि]क<sup>2</sup> इत्येष तथापि भुवि विभ्रुतः<sup>3</sup> ॥२४॥ तस्य मन्त्रेण शस्त्रेण निर्जिज्जते राजमण्डले  
निःकण्टक<sup>4</sup>मिलाचक्रे चक्रे राज्यं स भूपतिः ॥२५॥ खिम्मिण्डिमण्डलहरत्तलहारि<sup>5</sup> हारि  
कर्त्ताऽयि दण्डपुरदण्डनचण्डवा (वा)हुः । खिज्जिज्जमज्जचतुरो हरवोहुहन्ता यो दं<sup>6</sup>
- 20 ढभुक्तिपतितज्जनदुर्जयश्रीः<sup>7</sup> ॥२६॥ तत्पुत्रो मधुसूदनस्तदनुजो जातश्च लक्ष्मीधरो धन्यात्मा च  
यशोधरो धृतगुणो गङ्गाधरश्चापरः । साक्षादेव हि जङ्गमा इव चतुर्वर्गा महीमण्डले चत्वारस्त—  
नया इमे नयविदस्तस्याभवन्धीभूतः<sup>8</sup> ॥२७॥ तेषास (म)—
- 21 शेषगुणरासि (शि) रसीमधामा सीमा न यस्य विनयस्य विनोदभूमिः । ख्यातिं जगाम महतीं मधु—  
सूदनोसो येनाधि (ध्य) रोप्यत पिता धुरि पुत्रिणां सः<sup>9</sup> ॥२८॥ मानुष्यं करिकर्णतालचपलं निः—  
सख्य<sup>10</sup>दुःखास्पदं<sup>11</sup> लक्ष्मीं च क्षणभङ्गसङ्गविरसामेकान्तमालो—
- 22 [क्य] च । नानाशास्त्रपुराणवेदसतताभ्यासैः समुन्मार्जितं तस्य श्रीपुरुषोत्तमस्य सम—  
भूदमर्मकनिष्ठं मनः<sup>12</sup> ॥२९॥ यस्यानेकविधाराममठमण्डपकीर्तनैः । समन्तान्मण्डिता धात्री धि—  
(वि)तनोत्यद्भुतश्रियम्<sup>13</sup> ॥३०॥ गम्भीरं व (व) हुसत्त्वं (त्वं) निर्म्मलमतिशोभ—
- 23 नं जनैः सेव्यं (व्यम्) । हृदयमिव स्वकमकरो [दु\*] रत्नपुरे सागरं<sup>14</sup> यश्च<sup>15</sup> ॥३१॥ एतत्तेन त्रिभुवन—  
तम<sup>16</sup>स्तोमविध्वन्स<sup>17</sup>हेतोः शम्भोः पन्था (ञ्चा) यतनमनघं कारितं चारूपं (पम्) । मन्येऽमुष्मिन्वि—  
हितवसतिदिव्यपूजोपहारैः कैलासस्य स्मरति न मनाकसोपि विश्वै [क] ना—
- 24 यः<sup>18</sup> ॥३२॥ इदमपि पंचायतनं कमलादपि तस्य कारितं तेन [१\*] यच्चक्रे निजकूपैरवनितले द्वारका—  
द्वैतम्<sup>19</sup> ॥३३॥ श्रीढन्मंजुमधुव्रतं प्रविलसत्प्रोत्पु (त्फु) ल्लवल्लीक्षतं नानापुष्पफलोदितं प्रमुदितामन्ता—  
द्विजोत्कूजितं (तम्) । तेनैवात्र विचित्रपादपलता—
- 25 सन्तानरुद्धाम्ब (म्ब) रं चक्रे चित्रमशालिना मुञ्जितः श्रीडावनं शोभनम्<sup>20</sup> ॥३४॥ राहुमुखस्ये भानी  
पृथ्वीदेवेन शासनीकृत्य [१\*] एष सलो [नी]<sup>21</sup> ग्रामः पुरुषोत्तमधीभूते दत्तः<sup>22</sup> ॥ ३५॥ यावज्जाग [त्ति]  
मृत्युंजयसि (शि) खरसरिभिः कलंक<sup>23</sup> [मृगां] कः । श्रीमानूसैः<sup>24</sup>

<sup>1</sup> Read निःकण्टकं.

<sup>2</sup> Read चातुर्द्वारिक.

<sup>3</sup> Metre of vv. 24—25: *Anushtubh*.

<sup>4</sup> Read निःकण्टक—.

<sup>5</sup> The correct reading may be —मण्डलहरत्तलहारि—.

<sup>6</sup> The word दं, which was omitted at first, was added subsequently, दं being incised at the end of line 19 and इ in the beginning of line 20.

<sup>7</sup> Metre: *Vasantatilakā*.

<sup>8</sup> Metre: *Sārdūlavikrīḍita*.

<sup>9</sup> Metre: *Vasantatilakā*.

<sup>10</sup> Read निःसंख्य—

<sup>11</sup> This *daḍḍa* is superfluous.

<sup>12</sup> Metre: *Sārdūlavikrīḍita*.

<sup>13</sup> Metre: *Anushtubh*.

<sup>14</sup> The *anusvāra* on ग is superfluous.

<sup>15</sup> Metre: *Āryā*.

<sup>16</sup> The *visarga* after तम् is omitted according to the *vārttika* on Pāṇini, VIII, 3, 36.

<sup>17</sup> Read —विध्वंस—.

<sup>18</sup> Metre: *Mandākrāntā*.

<sup>19</sup> Metre: *Āryā*.

<sup>20</sup> Metre: *Sārdūlavikrīḍita*.

<sup>21</sup> The third *akṣara* of the village-name which is damaged is conjecturally restored.

<sup>22</sup> Metre: *Āryā*.

<sup>23</sup> Read —निःकलंकः—.

<sup>24</sup> Read श्रीमानूसैः.

- 26 सहस्रद्युतिर[पि] जगतीं यावदेतां पुनीते । यावद्वसे कणाद्यैः स्थिरतरमवनीमंडलं मण्डलीशो  
भूचक्रे श्रीमदे[तत्त्रिभुवन]म[हि]तं कीर्तनं तावदा[स्ताम्]<sup>1</sup> ॥३६॥ निस्त्रा(ष्णा)तः  
शस्त्रविद्यास्वधिगतविधिवा[न]ल्पसि(शि)ल्पप्रक[र्षो] हस्त्यायुर्वेदेवेता सक—  
27 लकविकलांभोजिनीराजहन्सः<sup>2</sup> । ज्ञाता रत्नत्रयस्य प्रथिततरमतिः श्रैयनाद्यागमीषे श्रीमानेता(तां)  
प्रशस्ति(स्तिं) समकृत सुकृती काशलः [पे]शलात्मा ॥३७॥ मेदिनीहलचत्वारि देवेभ्यो[य प्र]द-  
त्तवान् । हलद्वयं द्वि[जायासौ] [वासु]देवाय धीमतेः<sup>3</sup>॥  
28 ३८॥ सम्बत्<sup>4</sup> ९०० श्रीपृथ्वीदेवराज्ये ॥

## TRANSLATION

Success ! Ōm ! Obeisance to Siva !

(Verse 1) May the terrific and violent *tāṇḍava* of the god Siva always protect you !—(the *tāṇḍava*) which bewildered the guardians of the quarters by the dashings of his shining arms against the mountains on the borders as he whirled them violently, while the earth sank under his steps<sup>5</sup>, and in which the *brahmāṇḍa* was pierced by the sharp points of his *khaṭvāṅga* which struck against it !

(V. 2) May the Bull<sup>6</sup> of Siva grant you the attainment of your desired object !—(he) who frequently torments the *brahmāṇḍa* by the hard and dreadful rows of hair (on his body) ; who, by the noise of his thunder-like unchecked bellowing, causes intense pain to the ears of elephants (*stationed*) in the different quarters; who, by his very high-jumping hoofs, bruises the hoods of the lord of serpents; who destroys the splendour of enemies' cities; and who is adored by the three worlds !

(V. 3) We bow to that Speech who makes the practical life in the three worlds possible; who causes the attainment of the imperishable goal; and by attaining whose favour, good people regard the past, present and future as (*placed*) on the palm of their hand.

(V. 4) May that god of two mothers<sup>7</sup> (*i.e.*, Gaṇēśa) increase your welfare !—(the god) who threatens, as it were, a large multitude of obstacles by the humming of bees intoxicated by the drinking of the limpid rutting juice as it gushes forth with force at the commencement of his dance !

(V. 5) (*People*) may perform hundreds of glorious deeds on battle-fields, exterminate a host of enemies and bestow (*plenty of*) wealth; but all that would, in course of time, be like dancing in pitchy darkness<sup>8</sup> in case it is not recorded by poets.

(V. 6) Formerly there was, in the family of the Kalachuris, a king (*named*) Pṛithvīdēva (I), the lord of Tummāṇa, of spotless and abundant fame, who, by his administration of justice, made the whole world always seek refuge in righteous deeds; who was the sun to the darkness in the form of arrogant kings, and an ornament of the earth.

(V. 7) From him of holy lustre was (*born*) an illustrious son namely the king Jājalladēva (I) who was possessed of superhuman virtues and an excellent nature; whose

<sup>1</sup> Metre of this and the next verse : *Sragdhara*.

<sup>2</sup> Read -राजहंसः.

<sup>3</sup> This *visarga* is superfluous. Metre: *Anuṣṭubh*.

<sup>4</sup> Read संवत्.

<sup>5</sup> For a similar idea, see the Bilhāri stone inscription, No. 43, above, v. 4.

<sup>6</sup> Generally the word *grishī* is feminine and signifies 'a cow that has had only one calf'. When masculine, the word means 'a boar'. Here it is used in the sense of 'Siva's bull'.

<sup>7</sup> Gaṇēśa is so called because he was brought up by the goddesses Durgā and Chāmuṇḍā.

<sup>8</sup> *I.e.*, it would remain hidden from the people.

prowess spread in the (*whole*) world; (*and*) who, being intent on the welfare of his subjects, was indeed an incarnation of righteousness.<sup>1</sup>

(V. 8) While he, who conferred obligations on all people, spread the mass of his fame, and destroyed the advancing lordly elephants of his enemies, was ruling the earth, there were nowhere (*to be seen*) the arrogance of any kings, the fever-like anxiety, due to poverty, of suppliants, the affliction, due to terror, of the person who sought protection, and also the habitation of wicked persons.

(V. 9) To him was (*born*) a son (*named*) Ratnadēva (II), the king well-known in the three worlds, who was the first to teach humiliation to the flourishing lord of Kalinga; who had an extremely developed and spreading fame; who had full knowledge of thirty-six sciences of weapons and the pride of fully developed arms; (*and*) who was the great magical incantation for the destruction of evil spirits, namely, the rising kings on (*this*) earth.

(V. 10) Does that illustrious Ratnadēva (II) need to be praised—(*he*) whose sole delight at all places and times was in the festivity of battle whether he was followed by a host of armies or was alone, and the great noise of whose dreadful marches incessantly hovers over (*other*) kings, proudly rebuking them as it were and challenging them to fight again and again?

(V. 11) When he, possessed of boundless, dreadful and mysterious prowess, was about to invade the circle of quarters, the highest mountains all round, with the resounding and dreadful reverberations of the sound of his war-drums, were, as it were, calling out to the lords of regions, uttering terrific cries, being apprehensive as regards the support of the earth burdened with his large marching hosts.

(V. 12) From that king was born (*a son*) named Pṛithvidēva (II), the offshoot of gems in the head-dress of the lords of the earth,<sup>2</sup> even as the sun rises from the slope of a mountain, as the moon was produced from the ocean, as Pradyumna was born from Purushōttama, Hari from the illustrious cowherd Nanda and Skanda from the moon-crested (Śiva).

(V. 13) How many warriors did he not vanquish? What good people did he not please? At the doors of what panegyrists did he not keep lordly rutting elephants tied? How many princes did he not protect when they sought refuge on the battle-field? What excellences of the victorious Pṛithvidēva (II) are not attractive?

(V. 14) There was Sōḍhadēva like a jewel adorning a family of Brāhmaṇas, who received the hereditary ministership of these kings that bore the burden of all good qualities, (*and*) who was verily a wish-fulfilling tree to suppliants;

(V. 15) Who, being an abode of greatness, crossed the ocean of excellences; whose great fame adorned the world; and whom, possessed of many and marvellous qualities, that (*famous*) king Pṛithvidēva (I) of known valour made his hereditary minister.

(V. 16) His son was Nimbādēva, who in his personal form surpassed the god of love; who looked attractive with all (*kinds of*) learning; (*and*) who was a wreath on the crown of good people, the heavenly abode of wealth and fame, an ornament of the royal assembly and a friend of good persons.

(V. 17) Who was the dwelling-place of pleasing speech, the abode of religious merit, the resting place of compassion, the resort of good people, the hermitage of

<sup>1</sup> The meaning may also be that he was an incarnation of Yudhishṭhira, the eldest Pāṇḍava prince, who was well-known for his righteous conduct.

<sup>2</sup> This suggests that his feet were bowed to by the heads of these kings.

wisdom, the support of modesty, a large shrine of steadiness, the residence of wealth, the dwelling of beauty, the house of contentment and the sole receptacle of glory.

(V. 18) He had a wife named *Lakhamā* who was, as it were, his own body, the sole receptacle of all virtues, who resembled *Rati* in lovely form and *Arundhati* in righteous deeds and who, being religious-minded, was the desired object of the prosperity of her house.

(V. 19) He had a son (named) *Purushōttama* who bore his name significantly;<sup>1</sup> who was the sole resting place of a multitude of excellences such as boundless self-control and forgiveness, an ornament of the family of earthly gods (*i.e.*, *Brāhmaṇas*), the foremost among statesmen, the performer of blameless deeds and the first among wise persons possessed of great and attractive prowess;

(V. 20) Who adopted exaltation from the celestial mountain (*Mēru*), serenity from the ocean, munificence from (*Karṇa*) the son of the Sun, vigorous lustre from the sun, great prowess from the lion, bright mass of fame from (*Rāma*) the exterminator of *Rāvaṇa*, learning from *Bṛihaspati* and an excellent and beautiful form from the god of love.

(V. 21) O Wish-fulfilling Tree, be happy, getting rid of all exhaustion! O *Mēru*, you also are now free from the fear of being wounded<sup>2</sup>! That celestial Cow also may now repair to her calf! May that *Purushōttama* be long-lived in (*this*) world!

(Vv. 22-23) Having seen him whose intellect was adept in deciding doubtful matters of royal policy, who had an excellent nature on account of his use of the three royal powers, who was free from pride because of the great religious merit accruing to him by the use of the six measures, whose good character was tested by all kinds of tests<sup>3</sup> and who was endowed with the multitude of ministerial qualities, *Ratnadēva* (II), the lord of *Kōsala*, gave him the unique post of *Sarvādhikārin* and ruled without any trouble for a long time.

(V. 24) Though he was elevated to the position of *Sarvādhikārin*, he became famous on the earth as one who bore the burden of the four (*purushārthas*).

(V. 25) The multitude of princes being vanquished by his policy as well as by his weapon, the king ruled on the orb of the (*whole*) earth without any trouble.

(V. 26) He (*i.e.*, *Purushōttama*) captured the *Khimmiṇḍi maṇḍala* and made the *Talahāri* (*maṇḍala*) attractive. He had a fierce arm in subduing *Daṇḍapura* and was clever in overcoming *Khijjiṅga*. He killed *Haravōhu* (and) his valour was invincible in threatening the lord of *Daṇḍabhukti*.

(V. 27) His son was *Madhusūdana*; (*then*) was born his younger brother *Lakshmīdhara* and the blessed *Yaśōdhara* and another meritorious one named *Gaṅgādhara*. That wise (*Purushōttama*) had these four sons well-versed in statecraft, who were, as it were, the four objects of human life<sup>4</sup> incarnate, moving about on the orb of this earth.

(V. 28) Among them this *Madhusūdana*, who had a multitude of all noble qualities, infinite prowess and modesty and who is an abode of sport, has attained great fame whereby his father has been placed in the forefront of all fathers.

(V. 29) Having realized that human life is unsteady like the flapping of the elephant's ears and is subject to innumerable sorrows, and that wealth, being momentary, is

<sup>1</sup> *I.e.*, he was the best of men.

<sup>2</sup> The wounds of *Mēru* are caused by the gifts of gold from the slopes of the mountain.

<sup>3</sup> For the various *upadās* or tests of honesty, see *Kautilya's Arthasāstra* (second ed. by Shama Sastri), p. 16.

<sup>4</sup> These are *dharma* (religious merit), *artha* (wealth), *kāma* (enjoyment of pleasures) and *mōksha* (liberation).

extremely disagreeable, the mind of that illustrious Purushōttama which had become purified by the constant study of the various Sāstras, Purāṇas and Vēdas, became solely intent on the acquisition of religious merit.

(V. 30) Having been adorned all round by various kinds of groves and meritorious works of monasteries and temples erected by him,<sup>1</sup> the earth has attained marvellous splendour.

(V. 31) He made a lake at Ratnapura which is deep, contains many creatures, is clear, extremely beautiful and fit to be used by all people, (*and thus*) resembles his heart (*which is serene, very courageous, pure, very fine and fit to be resorted to by all people*).

(V. 32) This faultless and beautiful five-shrined temple of Sambhu has been erected by him with a view to dispel the mass of darkness (*i.e.*, ignorance) of the three worlds. Having made his abode here, even (*Siva*), the sole lord of the whole universe, does not, I fancy, think at all of Kailāsa on account of the excellent offerings of worship (*here*).

(V. 33) This five-shrined temple<sup>2</sup> also of him (*i.e.*, Sambhu) has been raised by him from water—(*the temple*) which, by its forms, makes itself identical with Dvātakā on the earth.<sup>3</sup>

(V. 34) He himself, shining with valour, has raised this pleasure-garden of the conqueror of Muru (*Siva*), in which beautiful bees disport themselves, which has hundreds of beautiful blossoming creepers, which contains various flowers and fruits, which resounds with the warbling of innumerable joyful birds and which has covered the space in the sky with rows of strange trees and creepers.

(V. 35) While the sun was in the mouth of Rāhu,<sup>4</sup> Prithvidēva (II) gave as a grant this village Salōṇī to the wise Purushōttama.

(V. 36) As long as the moon with its stain washed away by the river flowing from the head of Siva is wakeful, as long as the resplendent sun sanctifies the world with its rays, as long as the lord of serpents supports very firmly the orb of the earth on the top of his hoods—even so long may this glorious temple, honoured in the three worlds, last on this circle of the earth!

(V. 37) The illustrious, clever and compassionate Kāśala, who is skilled in the sciences of arms, who has attained proficiency in numerous and varied arts, who is conversant with the science of elephants and that of medicine, who is a swan (*sporting*) among lotus-plants which are the entire poetic arts, who knows the three *ratnas*<sup>5</sup> and whose intellect is well-known in (*expounding*) the multitude of the āgamas of Śrīghana (*the Buddha*) and others, has composed this *prāśasti*.

(V. 38) He (Purushōttama) gave four plough-measures of land to gods and two plough-measures (*of land*) to the learned Brāhmaṇa Vāsudēva.

The year 900, during the reign of Prithvidēva (II).

<sup>1</sup> This and the following verse are relative clauses.

<sup>2</sup> The temple is called *pāñchāyatana*, because the main structure was surrounded by four small shrines dedicated to Durgā, Gaṇapati, Sarasvatī, etc. For another such temple of a slightly earlier period see the Rewa stone inscription of Karna (No. 53, above).

<sup>3</sup> This verse is rather obscure. Perhaps the temple was surrounded by water on all sides and therefore resembled the city of Dvātakā.

<sup>4</sup> *I.e.*, at the time of a solar eclipse.

<sup>5</sup> As the author speaks in this verse of his knowledge of the Buddhist āgamas, the three *ratnas* may be Buddha, Dharma and Saṅgha.



## No. 91; PLATE LXXIV

## AMODA PLATE (FIRST SET) OF PRITHVIDĒVA II : (KALACHURI) YEAR 900

This set of two copper-plates was discovered together with three others<sup>1</sup> in May 1924, while digging for the foundation of a temple at Amōdā, a village situated 40 miles south by east of Bilaspur, in the Jānjgir *tahsil* of the Bilaspur District in Madhya Pradesh. The inscription on them has been edited with lithographs, but without a translation, by Rai Bahadur Hiralal in the *Indian Historical Quarterly*, Vol. I, pp. 405 ff. It is edited here from the original plates which are deposited in the Central Museum, Nagpur.

The plates are inscribed on one side only. They measure from 11.9" to 12.1" broad, from 7.3" to 7.7" high and .15" thick. Their ends are slightly raised for the protection of the writing. The second plate is in a state of good preservation, but the surface of the first is damaged in several places by verdigris. As the initial portion of the record is repeated from earlier inscriptions of the family, the damaged *aksharas* can be easily supplied. At the top of each plate there is a hole, .6" in diameter, for the ring which held the plates together. This ring bears a circular seal, 7.9" in diameter, containing the figure of squatting Lakshmi with an elephant on either side, pouring water on her head with his uplifted trunk, and the legend *Rāja-śrīmat-Prithvidēvaḥ* in two lines below. The weight of the two plates is 267½ *tolas* and that of the ring and the seal is 15 *tolas*.

The characters are Nāgarī. The letters are deeply incised, but not neatly formed. Their average size is .3". The form of the initial *i* appears 'like an arrow-head with a parallel stroke below'; see *iti* in ll. 10 and 32; the left portion of *kh* shows a curve at the top like that of *s*; see, e.g., *sākhā*, l. 21; the upper loop of *th* is closed in some places and open in others; see *Prithvidēva*-, l. 19 and *-kari-yātha*-, l. 20; *b* is denoted by its proper sign only in the forms *babhānur*- and *babhāva*, ll. 6 and 14; in other cases it is not distinguished from *v*; the sign of the *avagraha* occurs in ll. 3, 8, 11, 20 and 32. The language is Sanskrit. Except for *ōm namō Vrahmaṇē* in the first line and the name of the engraver in the last, the whole inscription is in verse. There are, in all, twenty-one verses, all of which are numbered.<sup>2</sup> The record contains several mistakes owing to the carelessness of the writer or the engraver; see, e.g., *aptādaś*- for *ashādaś*-, l. 6, *-ānan-ābhōruḍa*- for *ānan-āmbhōruḥa*-, l. 9, *etc.* The final consonant is not so marked in many places. As regards orthography, the consonant following *r* is often reduplicated; see, e.g., *Kārttavīryaḥ*, l. 3, *-karmmaṇan*, l. 29; the dental *s* is used for the palatal *ś* in *-sasvat*-, l. 5, *-saurya*-, l. 7, *etc.*, and the dental *n* for the lingual *ṇ* in *pratigrinhāti*, l. 28.

The inscription is one of *Prithvidēva II* of the Kalachuri Dynasty of Ratanpur. His genealogy down to his father Ratnadēva II is given here exactly as in the latter's Sarkhō plates. In fact the text of the present inscription down to verse 10 is, with the omission of one verse, identical with that of the Sarkhō plates. Verse 11, descriptive of *Prithvidēva II*, appears here for the first time, but the description in it is quite conventional.

The object of the inscription is to record the grant, by *Prithvidēva II*, of the village Avalā situated in the Madhya-maṇḍala on the occasion of a lunar eclipse

<sup>1</sup> *Viz.* Nos. 76 94 and 99. No. 94 is another grant of *Prithvidēva II* himself and is date about five years later than the present one.

<sup>2</sup> The last verse is marked 20 by mistake.

in the month of Chaitra. The genealogy of the donee is given in verses 12-14. There was a Brāhmaṇa named Mihiravāmin of the Vājasaneyā *śākhā* and the Chandrā-trēya *gōtra* with the three *pravaras* Chandra, Atri and Sāvana.<sup>1</sup> His son Dēvaśarman, who emigrated from the village Takārī, had three sons, Śīlana, Pīthana and Lashaṇū. Śīlana, the eldest of them, was the donee of the present grant.

The charter was written on the plates by the illustrious Vatsarāja, the son of the illustrious Kirtidhara of the Vāstavya family. It was engraved by Lakshmi-dhara.

The inscription is dated in the year 900 (expressed in decimal figures only) of an unspecified era. The date must, of course, be referred to the Kalachuri era. It corresponds, for the *expired* Kalachuri year 900, to 1148-49 A. C. During this period there was a lunar eclipse on the full-moon day of Chaitra, the corresponding Christian date being Friday, the 25th March 1149 A. C.

As for the geographical names occurring in this inscription, the Madhya-maṇḍala was taken by R.B. Hiralal to correspond to 'the tract owning the capital of the king'. The Amōḍā plates of Prithvidēva I show, however, that the latter was included in the Aparā (Western) maṇḍala.<sup>2</sup> The village should rather be looked for in the vicinity of Amōḍā where the present plates were found. In the reign of the Prithvidēva II, the Kalachuri rule extended to Sāraṅgaḍh in the east.<sup>3</sup> The territory roughly corresponding to the Jānjgir *tahsil* must, therefore, have been included in the Madhya maṇḍala. As remarked by R.B. Hiralal, Avalā is a corruption of the Sanskrit *āmalaka*, which is the name of the tree *emblic myrobalan*. There are several villages in the Jānjgir *tahsil* named after this tree such as Aorai Kala, Aori Khurd, Aoradi, etc. Of these, the nearest to Amōḍā is Aoradi which lies only 4 miles to the east. Takārī, from which the donee's father had emigrated, is probably identical with Takkārīkā, Takkarikā, Takkāri or Tarkāri, mentioned in several grants<sup>4</sup> as the original home of Brāhmaṇa donees. In one of them it is said to be situated in the Madhyadēśa. There is a village of that name, 16 m. north-west of Gayā.<sup>5</sup> Jaḍēra is obviously identical with Jaṇḍēra mentioned in the Sarkhō plates of Ratnadēva II, which has been already identified<sup>6</sup> with Jōndrā on the Sconath river, just outside the south-west limit of the Jānjgir *tahsil*.

<sup>1</sup> This *gōtra* is not included in the *Gōtrapravaranibandhakadamba*. Sāvana is probably a mistake for Pāvana, fire. Atri was born from fire.

<sup>2</sup> See above, p. 404.

<sup>3</sup> Jagapāla, a feudatory of Prithvidēva II, conquered Sarabharāgaḍha which is probably identical with Sāraṅgaḍh. See above, p. 455.

<sup>4</sup> See, e. g., the Kaṭak plates of Mahābhavagupta and Mahāśivagupta, *Ep. Ind.*, Vol. III, p. 348 and p. 353 respectively; the Kalas-Budruk plates of Bhillama III, *Ind. Ant.*, Vol. XVII, p. 121; the Banda District plate of Madanavarmadēva, *ibid.*, Vol. XVI, p. 208 (where Dhakāri is a mislection for Takārī); the Nanyaura plates of Dēvavarmadēva (where also the reading should be Takārī), *ibid.*, Vol. XVI, p. 205; the Māndhātā plates of Dēvapāla and Jayavarman, *Ep. Ind.*, Vol. IX, pp. 103 ff; the Kōlagallu inscription of Khōṭṭiga, *ibid.*, Vol. XXI, p. 265; the Salimpur stone inscription of Jayapālādēva, *ibid.*, Vol. XIII, p. 290, etc. In the third inscription referred to above, the place is called *bhaṭṭa-grāma* and is described as situated in the Madhyadēśa, while in the last it is said to have been included in Śrīvastī. Perhaps there were more than one place of that name, as there was a Śrīvastī in Bengal also. See *Kāmarūpaśāśanāvalī*, p. 155. See also *Ind. Ant.*, Vol. XLVIII, pp. 208 ff; Vol. LX, pp. 14 ff. Takkārīkā was the original home of the Vāstavya family of the Kīyasthas also. See *Ep. Ind.*, Vol. I, p. 553.

<sup>5</sup> *Ep. Ind.*, Vol. XXI, p. 265.

<sup>6</sup> Above, p. 425.

TEXT<sup>1</sup>

## First

- 1 सिद्धिः<sup>2</sup> [1] ओं नमो ब्र(ब)ह्मणे । निर्गु(र्गु)णं व्यापकं नित्यं शिवं पर[म]स्वरूपं(णम्) ।  
भावग्राह्यं परं ज्योतिस्त-
- 2 स्मै सद्ब्र(द्ब्र)ह्मण(णे) नमः(मः)<sup>3</sup> ॥१॥ [यदे]त[स्मै]सरमस्व(स्व)स्व [ज्योतिः]<sup>4</sup> स पूषा  
पुरुषः पुराणः ।
- 3 अयास्य पुत्रो मनुरादिराजस्त[दन्व]य(ये)ऽभूद्भुवि कार्त्त[वीर्यः]<sup>5</sup> ॥२॥ तदंशप्रभवा न-
- 4 [रे]द(द्र)पतयः क्षा(क्ष्या)ताः क्षितौ हैहया[त्त]पा<sup>6</sup>मन्वयभूप(व)णं रिपुमनोबिन्धस्ततापानल[ः\*] ।
- 5 धर्मध्या[न]धनानुस(सं)न्धितयक्षाः सस्वत्सता<sup>7</sup> [सो](सौ)व्यकुत्रेयान(न्) सर्व्वगुणान्वितः  
समम-
- 6 वत्सी(च्छी)मानसौ कवकलः<sup>8</sup> ॥३॥ अष्टा(ष्टा)दशारिकरिकुम्भवि[भं]गसि(सि)हाः पुत्रा बभू-  
वुरति-
- 7 सौ(शौ)र्यपरास्व तस्य । तत्राप्रजो नृपवरस्त्रिपुरीश [आसी]त्यास्वै(स्वै) च मंडलप[ती]त(न्)  
[स] चका-
- 8 र व(वं)धून(न्)<sup>9</sup> ॥४॥ ते[षा]मनूजस्य कलिंगराजः प्रतापव[ह्नि]क्षपिना(ता)रिराजः । जातो-  
ज्ज्व[ये]
- 9 द्विष्टरिपुप्रवीरप्रिमाननाभो(म्भो)रुड(ह)पार्ष्णेकुः<sup>10</sup> ॥५॥ तस्मादपि प्रत[त]निर्मलकीर्तिका-
- 10 तो जातः सुतः कमलराज [इ]ति [प्र]सि[द्धः] । यस्य प्रतापतरणावुदिते रज[न्या] ज(जा)-  
तानि
- 11 पंकजवनानि विकासमाजिः<sup>11</sup> ॥६॥ तेनाथ चंद्रव[द]नोऽजनि रत्नराजो विस्वो(स्वो)पकार-
- 12 कृष्णाज्जितपुण्य[भा]रः । येन स्ववा(वा)हुयु[ग]निर्मितवि[क्र]मेण नीतं यथास्त्रिभुव-
- 13 ने विनिहत्य स[त्र]न<sup>12</sup> ॥७॥ नोनल्लाख्या प्रिया तस्य शूरस्त्वेव हि शूरता । तयोः सु-
- 14 तो नृपत्र(त्रे)ष्ठः पृथ्वीदेवो ब[भू]व ह<sup>13</sup> ॥८॥ पृथ्वीदेवसमुद्भवः<sup>14</sup> सम[भ]वद्राजत्ल[दे]-
- 15 वीसुतः । शू[रः] सज्जनवांछितार्थप(फ)लदः कल्पद्रुमः श्रीफलः । सर्व्वेषामु-
- 16 चितोऽर्चने सुमनसां [तीक्ष्ण]द्विषत्कंटकः पस्य(श्य)[त्कां]ततरां[ग]नांग<sup>15</sup>मदनो

<sup>1</sup> From the original plates.<sup>2</sup> Expressed by a symbol.<sup>3</sup> Metre: *Anushtubh*.<sup>4</sup> Read ज्योतिः.<sup>5</sup> Metre: *Upajāti*.<sup>6</sup> Read -स्तेषा-.<sup>7</sup> Read सस्वत्सता.<sup>8</sup> Read कोकलः. Metre: *Sārdhnavikrīḍita*.<sup>9</sup> Metre: *Vasantatilakā*.<sup>10</sup> Metre: *Upajāti*.<sup>11</sup> Read विकासमाजि. Metre of this and the next verse: *Vasantatilakā*.<sup>12</sup> Read शत्रुन्.<sup>13</sup> Metre: *Anushtubh*.<sup>14</sup> This *daṇḍa* is superfluous.<sup>15</sup> Hiralal read पश्यत्क्षान्ततराङ्गनाङ्ग- which he corrected as पश्यत्क्षान्ततराङ्गनाङ्ग-. The *akshara* follow-  
ing स्प, though somewhat damaged by rust, is clearly त्कां.



Second Plate

- 17 जाजल्ल[देवो] नृपः<sup>1</sup> ॥९॥ तस्यत्सजः सकलकोसलमंडनधीः श्रीमान्समा—  
 18 हृतसमस्तनराधिपधीः । सर्वसिद्धीश्वरसि(शि)रोविहितांलिसेवः सेवा[भू]—  
 19 त्र(ता) मिधिरसो भुवि श्मशेवः<sup>2</sup> ॥१०॥ पृथ्वीदेवस्ततो जातः पोतः कंठीरवादिब सि—  
 20 हसंहननो योजरिपरिपूषमपोषयत्(त्)<sup>3</sup> ॥११॥ चन्द्रात्रेयस्व भोमेत्(भू)[त्रि]मिश्वन्द्रा—  
 21 विसा(पा)वनैः । प्रवरैः प्रवरो विप्रो मिहिरस्वामिनामभूत् ॥१२॥ सा(शा)सा वाजसनेयाख्या  
 टका—  
 22 रीग्रामनिर्गतः । तस्य ब्र(ब्र)ह्मसमस्यासीद्देवस(श)म्मेति नंदनः ॥१३॥ तस्य पुत्रत्रयं जज्ञे  
 तेषां ज्येष्ठ—  
 23 स्तु सीलमः । तस्यानुजः श्रीमन्नोभूस्तलपू<sup>4</sup> तदनन्तरं(रम्) ॥१४॥ श्रीसीलपाय विप्रा—  
 24 य चेत्रे सोमग्रहे सति । नृपेण तेन दत्तोस्मै ग्रामोयमवलामि[ष]ः ॥१५॥ भ—  
 25 कत्या प्रकात्य चरणौ तिलदग्धजलाक्षतैः । मध्यमंडलविख्यातः सर्वादायसम—  
 26 न्वितः ॥१६॥ संक्ष<sup>5</sup> भद्रासनं च्छत्रं<sup>6</sup> गजास्व(स्व)वरवाहनम् । भूमिदानस्य चिह्नानि फ—  
 27 ल(लं) स्वर्गाः पुरन्दरः(र) ॥१७॥ ब(ब)हुभिर्बसुधा भुक्ता राजभेः(भिः) सगरादिभिः ।  
 यस्य य—  
 28 स्य यदा भूमिस्तस्य तस्य तदा कलम(म्) ॥१८॥ भूमि(मि) यः प्रतिगृह्णा(ह्णा)ति यस्तु  
 भूमि(मि) प्र—  
 29 यच्छ(च्छ)ति । उभौ तौ पुष्यकर्माणी नियतौ स्वर्गगामिनौ ॥१९॥ स्वदत्तां परदत्तां  
 30 वा यो हरेत् वस्तुचरां(राम्) । स विष्ठायां कृमिर्भूत्वा पितुमिः सह मज्जति ॥२०॥ वास्तव्यवं—  
 31 स(श)कुमुदप्रविकासचन्द्रः श्रीमानभूविह हि कीर्तिधरी(रो) मनीषी । ग्रामा(मो) जडेर इति  
 यस्य सु—  
 32 तोज्य विद्वान(न्) श्रीवत्सराज इति ताम्रमिदं [लि]ल(ले)क्ष<sup>7</sup> ॥२०॥ (॥२१॥)लक्ष्मीधरेणोत्कीर्णं—  
 (णम्)[<sup>1\*</sup>] संवत् ९०० [<sup>1\*</sup>]

Seal

1 राजश्रीम—

2 त्पृथ्वीदेवः [<sup>1\*</sup>]

TRANSLATION

Success ! Ōm ! Adoration to Brahman !

[For a translation of verses 1—10, see that of verses 1, 2 and 4—11, above, pp. 428-29.]

(Verse 11) From him was born *Prithvidēva* (II), as a cub is from a lion; who, having the strong body of a lion, destroyed his enemies like a troop of elephants.

(V. 12) In the *gōtra* of *Chandratrēya* with the three *pravara*s Chandra, Atri and Pāvana,<sup>8</sup> there was an excellent *Brāhmaṇa* bearing the name *Mihirasvāmin*.

<sup>1</sup> Metre: *Sārdūlavikrīḍita*.

<sup>2</sup> Metre: *Vasantatilakā*.

<sup>3</sup> Metre of verses 11—20: *Anuṣṭubh*.

<sup>4</sup> This appears to be a Prakrit form of कलमणः.

<sup>5</sup> Read संक्षो.

<sup>6</sup> Read छत्रं. Hiralal reads the first *akṣara* as छ, but it is clearly च्छ. For the form च्छ, see *संक्षिता*—

L. 15.

<sup>7</sup> Metre: *Vasantatilakā*.

<sup>8</sup> *Pāvana* means "fire." The moon was a son of Atri who was himself born from fire.

(V. 13) (*He belonged to*) the *śākhā* called Vājasanēya and had emigrated from the village Takāri. Of him, who was like Brahmā, there was a son named Dēvaśarman.

(V. 14) To him three sons were born. Of them the eldest was Silāṇa, his younger brother was Pithana and thereafter was (*born*) Lashaṇū.

(Vv. 15-16) To this Brāhmaṇa, the illustrious Silāṇa, this village Avalā, well-known in the Madhya-maṇḍala together with all taxes was granted by the king with (*an offering of*) sesamum, *kusa*, water and rice-grains, after washing his feet with devotion on (*the occasion of*) a lunar eclipse in (*the month of*) Chaitra.

(*Here follow four benedictive and imprecatory verses.*)

(V. 21) Here lived the wise and illustrious Kīrīdhara, the moon who made the night-lotus of the Vāstavya family bloom (*and*) who owned the village Jadēra. His beloved son, (*known*) as the illustrious Vātsarāja, wrote (*on these plates of*) copper.

Engraved by Lakshmīdhara. The year 900.

*Seal*

The King, the illustrious Prithvidēva.

#### NO. 92; PLATE LXXV

##### GHOTIA PLATES OF PRITHVIDEVA II: (KALACHURI) YEAR 1000 (?) (900)

THESE copper-plates were found by a cultivator in his field at Ghōṣiā, a village 10 miles due south of Balōdā Bazār, the head-quarters of a *tahsil* of the same name in the Raipur District of Madhya Pradesh. They were brought to notice by Rai Bahadur Hiralal who discussed their contents in the *Indian Antiquary*, Vol. LIV, pp. 41 ff. His article was accompanied by negative facsimiles of the plates and the seal. The plates are now deposited in the Central Museum, Nagpur.

The copper-plates, two in number, are in a state of excellent preservation, each measuring 13½" broad and 8½" high. They were held together by a ring passing through a hole, .6" in diameter, at the top of each plate. The central portion of the ring is flattened into a circular seal, which contains a representation of the goddess Lakshmi, sitting cross-legged, with an elephant on either side pouring water over her head. Below is the legend *Rāja-trīmat-Prithvidēva* in two lines. The weight of the plates together with the ring is 294 *tolas*.

The characters are Nāgarī. As shown below, the present record is probably a very incorrect copy of a genuine charter, made by an ignorant scribe who could not read the original properly. He has left lacunae in several places, where he could not clearly see the letters on the original plates, which may have been either damaged by rust or choked up with dust. We find him writing *d* for *v*, *g* for *m*, *r* for *n*, *j* for *kṛi*, *v* for *r*, *h* for *bh* and so forth. But even in this extremely incorrect copy we can notice some paleographic peculiarities of the original he copied from; e.g., the original seems to have had *b* denoted by its proper sign in *babhāva*, l. 11.

The language is Sanskrit. Except for the opening obeisance to Brahman and the particulars about the engraver and the date at the end, the inscription is metrically composed throughout. It consists of 26 verses, all of which are numbered. The first eleven verses in the eulogistic portion occur in the Amōdā plates (first set) of Prithvidēva II. The twelfth verse, which is in praise of Prithvidēva II, occurs also in the Daikōni plates of the same king. Besides, four benedictive and imprecatory verses and a verse about the



scribe Vatsarāja<sup>1</sup> are common to the Amōdā plates (first set) of Prithvidēva II, dated K. 900. The orthography does not call for any special notice.

The inscription refers itself to the reign of Prithvidēva II of the Kalachuri Dynasty of Ratanpur. It purports to record the royal donation of the village Gōṣṭhadā in the Sāgetta (Sāmanta?) -maṇḍala on the occasion of an unspecified saṅkrānti. The donee was the Brāhmaṇa Gōpāla, the son of Ribhila and grandson of Hari, who belonged to the Ālavāyana gōtra with the three pravara, Vasishṭha, Maitrāvaruṇa and Kauṇḍinya.<sup>2</sup>

The genealogy of the donor Prithvidēva II is given here as in the Amōdā plates of the same king. There is nothing new in the description of him and his ancestors as all the verses are repeated from the earlier grants.

The record purports to have been written by Vatsarāja, the son of Kirtidhara, of the Vāstavya family, who owned the village Jaḍḍera. Both Kirtidhara and Vatsarāja are known from other records. The former, who is mentioned as the lord of the Jaṇḍera village, wrote the Sarkhō plates of Ratnadēva II, while the latter was the scribe of the two sets of Amōdā plates (dated K. 900 and 905) of Prithvidēva II. The present charter is said to have been incised by Chāndāka who is plainly identical with Chāndārka, the engraver of the Amōdā plates (second set) of the same king Prithvidēva II.

The present grant purports to be dated in the year 1000 on Thursday in the bright fortnight of Bhādra[pa\*]da. There is sufficient space left for cutting the *tithi* in the beginning of the last line, but as in so many other cases, the lacuna has not been filled up. The era, to which the year 1000 refers, is also not specified. It cannot evidently be the Kalachuri era; for the date would, in that case, be about a hundred years later than those of the aforementioned two sets of Amōdā plates of Prithvidēva II himself. Nor can the date be referred to the Vikrama or the Saka era; for in either case it would make Prithvidēva II flourish earlier than even Ratnadēva I, his great-great-grandfather. It is clear, therefore, that there is some mistake here, as in so many other places in the present record, due to the carelessness and ignorance of the copyist and it may be conjectured that the original date was 900 which he wrongly copied as 1000. As the *tithi* has not been specified the date does not admit of verification, but if we suppose that the plates were issued on the same day on which the grant was made, *i.e.*, on the occasion of a saṅkrānti, we get some basis for calculation. Even then the date appears to be slightly irregular. With 247-48 A.C. as the epoch of the Kalachuri era, the month Bhādrapada would fall in 1148 A.C. if the year 900 was current, and in 1149 A.C. if it was expired. There was no doubt a saṅkrānti (*viz.*, Kanyā) in the bright fortnight of Bhādrapada in 1148 A.C., but it occurred 12 h. 45 m. on Friday (Bhādrapada śu. di. 11, corresponding to the 27th August 1148 A.C.) and not on Thursday as required. In 1149 A.C. there was no saṅkrānti in the bright fortnight of Bhādrapada at all. Similar slight discrepancies in respect of the week-day of a saṅkrānti are not unknown from absolutely genuine records.<sup>3</sup> Overlooking the discrepancy of one day we may, therefore, take the date of the grant to be Friday [the 11th of] the bright fortnight of Bhādrapada of the *current* Kalachuri year 900, corresponding to the 27th August 1148 A.C.

<sup>1</sup> *Viz.*, vv. 17-19, 21 and 26. All the first eleven verses occur in the same order in the Amōdā plates (second set) of Prithvidēva II also.

<sup>2</sup> It may be noted here that though Ālavāyana is a branch of the Vasishṭha gōtra, its pravara are usually given as Vasishṭha, Ābharadvasu and Indrapramada. Hirralal took the correct reading to be Āśvalāyana, but even then the pravara do not agree. According to many authorities, Āśvalāyana has only one pravara, *viz.*, Vasishṭha. Āpastamba, of course, gives its pravara as three, but according to him they are the same as for Ālavāyana, *viz.*, Vasishṭha, Indrapramada and Ābharadvasu. See *Gōtra-pravarānibandhakadamba*, p. 126.

<sup>3</sup> See, *e.g.*, the date of the Khairhā plates of Yaśahkarna, No. 56, above.

Though the names of the writer and the engraver tally, it is quite clear that these are not the original plates issued by Prithvidēva II; for the two grants of Prithvidēva II, which were written by Vatsarāja, show that he was a fairly careful writer and left no lacunæ in his writing. R. B. Hiralal took the present plates to be spurious. He thought that it was the donee who made use of his great learning in committing the forgery about a hundred years after the death of Prithvidēva II, *i.e.*, about the middle of the 13th cen. A.C. To give the record the sanctity of great antiquity, he antedated the grant by 300 years and intended to refer the date to the Vikrama era which was prevalent at the time. This view of R.B. Hiralal does not, however, appear to be convincing; for whoever may have forged the grant, he would naturally have taken care to see that it contained no lacunæ or glaring mistakes, in order that it should pass as a genuine record. That the present grant contains too many lacunæ and mistakes has been shown above. It may again be noted that some of these mistakes occur in the verses descriptive of the donee and the occasion of the grant, where they would be least expected in a forged record. It seems, therefore, that the present inscription was copied from the original genuine plates long after the time of Prithvidēva II when some letters on the original plates were damaged by rust or were rendered illegible by dust. We have two more instances of such incorrect and absolutely unreliable copies of old inscriptions made by later writers who could not decipher the originals correctly.<sup>1</sup> The date of the present plates, if interpreted as shown above, does not appear to be improbable.

As for the localities mentioned in the present grant, Sā[ma]nta- maṇḍala appears to have comprised the outlying districts of the kingdom. Gōṭhadā, if this is the correct name of the donated village, may be identical with Ghōṭiā where the present plates were found.

### TEXT\*

#### First Plate

- 1 सिद्धिः<sup>2</sup> [1\*] ओं नमो ब्र(ह्म)ह्मण(णे) ॥ निर्गुणं व्यापकं नित्यं शिखं परमकारणम(म्)। म्य(मा)-  
वग्राह्य(ह्यं) पर(रं) ज्योति-<sup>4</sup>
- 2 स्तस्मै सन्न(द्ब्र)ह्मणे नमः<sup>5</sup> ॥१॥ यदेतदग्र(ग्रे)सरमस(म्ब)व(र)स्य वा(ज्यो)तिः स पूषा(वा)  
पुरुषः प(पु)राणः ॥ (1) कथास्य पत्रा<sup>6</sup> मन(नु)राद(दि)राजस्तदन्वये-
- 3 भू ति का वीर्यः<sup>7</sup> ॥२॥ तद्वसन्नसवा ररेवपतयः<sup>8</sup> गा(ख्या)ताः निक्(क्षि)ता(त्तौ) दे(है)ह्या  
गेपासन्व पण<sup>9</sup> रिपुमरो(मो)चिन्त्य[स्त]सा(ता)पा-
- 4 णः<sup>10</sup> । धर्मत्यागनदरनसचितयसा दसस्वत्सतां। सौरयकृत<sup>11</sup> प्रेयान्सव्व(र्व्व)गुणा[न्वि]तः समतद  
धीमानसो केकलः<sup>12</sup> ॥३॥ अष्टा-

<sup>1</sup> See below, pp. 501-2 and 519.

<sup>2</sup> From the original plates.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> Read ज्योति-.

<sup>5</sup> Metre: *Anuṣṭubh*.

<sup>6</sup> Read पुत्रो.

<sup>7</sup> Read -भूभुवि कार्तवीर्यः. Metre: *Uṣṇiṣṭi*.

<sup>8</sup> Read तद्वसन्नसवा नरेवपतयः.

<sup>9</sup> Read ह्येह्यास्तोषामन्वयभूषणं.

<sup>10</sup> Read -नलः.

<sup>11</sup> Read धर्मत्यागनदरनसचितयसाः सवस्वत्सतां सौरयकृत.

<sup>12</sup> Read समतदधीमानसो केकलः. Metre: *Sārdhānīhriṣṭa*.

- 5 दसारिकरकु[ल]विमगसिहाः<sup>1</sup> पुत्रा बकबुसतिशोभपरा<sup>2</sup> तस्य । तत्रात्रजो नृपवर पुरीम सीत्यस्वे  
ब मड[ल]प[ती]तस  
6 चकरव न<sup>3</sup> ॥४॥ त(ते)वामनू(नू)व(ज)स्य कलिगराजः प्रतापह(व)क्लिः<sup>4</sup> क्षपितारिराजः ॥  
जातोऽ[न्व]य(ये) द्वि रिपुप्रवीरप्रियाननां द-  
7 गर्भे[हु]ः<sup>5</sup> ॥५॥ तम्मा(स्मा)दपि प्रतप्तनिर्मलकीर्तिकान्तो जातः सुतः कमलराज इति प(प्र)-  
क्षि-  
8 दः । यस्य प्रतापतरणावधितो रजन्यां जातानि वंजवनावि(नि) विकासभाजि<sup>6</sup> ॥६॥ ने(ते)-  
9 नाथ वं(चं)द्वददोऽजनि रत्नराजो विस्वो(स्वो)पकारकरुणाज्जितपुण्यला(भा)रः । येन स्ववा(वा)-  
हु-  
10 युगनिर्मितविक्रमेण नीतं यशस्विभुवने विनिहृत्य समूह<sup>7</sup> ॥७॥ मोनल्लाख्या प्रि-  
11 या तस्य शूरस्येव हि रा(शू)रता । तयोः सुतो नृपसे(श्रे)[ष्ठ]ः पृथ्वीदेवो बभूव ह<sup>8</sup> ॥८॥ पृ ॥  
12 दवद्य<sup>9</sup>(स)मुह(द्र)वः सन(म)भवभ्रातृल्लदेयो(नी)सुतः शूरः सज्जनवाञ्छिता<sup>10</sup>र्बवा(फ)लदः कल्प-  
13 दु(दु)मः शीपालः<sup>11</sup> सर्व्वेपा(षा)गु(मु)वि(नि)तोऽर्ज्वने सुमनसा तीक्ष्णद्विषत्कटकः पस्य(श्य)-  
त्कान्ततरा-  
14 गना(नां)म(म)दना(नो) जाजल्लदेवो नृपः<sup>12</sup> ॥९॥ तस्यात्मजः सकलकोसलमंकु(ड)[न]श्रीः श्री-  
मास्त(न्स)-  
15 माहृतसमस्तनराधिपश्रीः ॥ सर्व्वक्षितीश्वरसि(शि)रा(रो)विहितांहिसेवः सेपलृता<sup>13</sup>  
16 ने(नि)धिरसो भुवि रूह(ल)देवः<sup>14</sup> ॥१०॥ पृथ्वीदेवस्ततो जातः पा(पो)तः वां(कं)ठीरवा-  
दिब [1\*] सिंहसं-  
17 हनना(नो) या(यो)ऽरिकरियूथमपोधयत(त्)<sup>15</sup> ॥११॥ तस्यैव तनयो [य]श्रीं प्रसासि । पसंप-<sup>16</sup>  
18 पृथ्वीदेवो महीवाता<sup>17</sup> विसालोज्ज्वलपौरवः<sup>18</sup> ॥१२॥ अभूत मुतिनदीसिन्धुः<sup>19</sup> पु(पू)-  
19 ता(तो) हरिरिति द्विजः । रिहिलाख्यस्व(स्त)ता(तो) जातः ज(क)ल्पवृक्ष इवाधिनाम् ॥१३॥

## Second Plate

- 20 स(त)तो गोपालनामामुदुव्वी(र्व्वी)त(व)स्यभूषणः ॥१॥ लु(श्रु)वि(ति)स्मृतिपुराणादावधीती  
दुहिणोपमः ॥१४॥ वसिष्ठम(मै)-

<sup>1</sup> Read अष्टादशारिकरिक्मभविमगसिहाः.

<sup>2</sup> Read बभूवुरतिशोभपराश्च.

<sup>3</sup> Read नृपवरस्त्रिपुरीश आसीत्पार्श्वे च मण्डसपत्नीन् च चकार बभूवुः. Metre: *Vasantatilakā*.

<sup>4</sup> This *visarga* is superfluous. Read वक्लिक्लिपिता-.

<sup>5</sup> Read द्विष्टरिपुप्रवीरप्रियाननान्मोक्षप(र्व्व)जेन्दुः. Metre: *Upajāti*.

<sup>6</sup> Metre of this and the next verse: *Vasantatilakā*.

<sup>7</sup> Read समूह.

<sup>8</sup> Metre: *Anuṣṭubh*.

<sup>9</sup> Read पृथ्वीदेव-.

<sup>10</sup> Read वाञ्छिता-.

<sup>11</sup> Read श्रीफलः.

<sup>12</sup> Metre: *Sāradālavikṛīḍita*.

<sup>13</sup> Read सेवाभूता.

<sup>14</sup> Metre: *Vasantatilakā*.

<sup>15</sup> Metre of verses 11-25: *Anuṣṭubh*.

<sup>16</sup> Read चामीं प्रसासि नयसम्पदा as in l. 18 of No. 86, above.

<sup>17</sup> Read महीपातो.

<sup>18</sup> Read विसालोज्ज्वलपौरवः.

<sup>19</sup> Read बभूवुस्त्रिपुरीशसिन्धुः.

- 21 प्राक्कणकौडिन्प्रवरभवे ॥ (I) आलंवायनगोत्राय<sup>1</sup> श्रीमद्गोपालस्त(स)र्म्भणे ॥१५॥ प्रभात्य  
चव(र)ज(र्जा)–
- 22 भोजद्वयं सागतयंडल<sup>2</sup> ॥ वदी संजा(क)त्ति(न्ति)समवे गोठदागा(वा)मसंजक[म]<sup>3</sup> ॥१६॥ संज<sup>4</sup>  
भद्रासनं [च्छ]<sup>5</sup>–
- 23 वं गजात्स्व(स्व)वरवाहनम्(म्) । भूमिदानस्व विह्वानि कलं स्वर्गः पुरंदर ॥१७॥ व(व)–
- 24 हुमिन्व(र्म्भ)सुधा भुक्ता राजसि(मि)ः सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा  
25 फलम् ॥१८॥ भूमि यः प्रतिगृह्णा(ह्ना)ति यत्तु(स्तु)भूमि प्रयच्छति । उमौ तौ पुण्यकर्म्म–
- 26 नौ नियतौ स्वर्गगामिनौ ॥१९॥ पूर्वदत्तां द्विजातिभ्या(भ्यो) यत्नवत् पुरंदर । म–
- 27 हीं महीमृतां श्रेष्ठ(ष्ठ) दानाच्छ्रेयो हि पालनम् ॥२०॥ स्वदत्तां परदत्तां वा प(यो) हरेत  
28 वसुंधरां(राम्) । स विष्ठायां कुमिर्भूत्वा पितुभिः सह मज्जति ॥२१॥ तडागाना(नां) सहस्र(स्र)–  
ज वा–
- 29 व(ज)पेयस(श)तेन [च] । गवां का(को)टिप्रदानेन भूमिहर्ता न सु(शु)ध्यति ॥२२॥ प(व)–  
ष्टिर्भर्षसहस्रा–
- 30 जि<sup>6</sup> स्वग्ग(र्गो)वसति भूमिदः । आच्छेत्ता भानुमन्ता च तान्येव नरके वसेत्(त्) ॥२३॥
- 31 इष्टं दत्तं हुतं चैव यत्किंचिद्वन्म(र्म्भ)संचितम् । [ज]र्द्धिगुलेन [सी]माया ह णम<sup>7</sup> प्र–
- 32 जस्य(स्य)ति ॥२४॥ यथा[प्यु] पतितं(तः) स(श)क तैलवि(वि)दुर्व्विषसर्पति । एवं भूमिकृतं  
दानं
- 33 सस्ये सस्ये प्ररोहति ॥२५॥ वा[स्त]व्यवंस(स)कुमुदप्रविकासचंद्रः श्रीमानभू–
- 34 दिह हि कीर्तिघरो मनीषी [१\*] ग्रामो जडेर इति [य\*]स्य सुता(तो)ज्य विदा(द्वा)न(न्)  
भीवत्स–
- 35 राज इति ताम्रमिदं लिलेख<sup>8</sup> ॥२६॥ चादोकेनोत्कीर्ण<sup>9</sup> । संवत्(त्) १००० भाद व<sup>10</sup> सुदि<sup>11</sup>  
36 गुडी(री) ॥

Seal

1 राजधी<sup>12</sup>म–

2 तृथ्वीदेव[ः१\*]

### TRANSLATION

Success! Ōm, Adoration to Brahman!

(For a translation of verses 1-10, see above, pp. 428-29.)

(Verse 11) From him was born *Prithvidēva* (II) as a cub is from a lion; who, having the strong body of a lion, destroyed his enemies like a troop of elephants.

<sup>1</sup> Perhaps the intended reading is आलवायनगोत्राय. See above, p. 479.

<sup>2</sup> The correct reading may be सामन्तमण्डले.

<sup>3</sup> Hirala suggested the reading गोठया-. The correct reading would be गोठवासंजकं नाम्, but it would not suit the metre.

<sup>4</sup> Read संजो.

<sup>5</sup> Read छज्.

<sup>6</sup> Read वष्टि वर्षसहस्राणि.

<sup>7</sup> Read हरणेन.

<sup>8</sup> Metre: *Vasantatilakā*.

<sup>9</sup> Read चाद्राकैनेत्कीर्णम्, on the authority of the reading in L. 35 of the Amōdā plates of *Prithvidēva* II, dated K. 905 (No. 94, below).

<sup>10</sup> Read भाद्रपद–.

<sup>11</sup> The figure denoting the *tiṭhi* has been omitted.

<sup>12</sup> This *akṣara* is reverse in form.

GHOTIA PLATES OF PRITHVIDEVA II: (KALACHURI) YEAR 1000 (?) (900)

Seal

(From a photograph).

2      4      6      8      10      12      14      16      18

20  
22  
24  
26  
28  
30  
32  
34  
36

1

The image shows a single page from the Voynich manuscript, a document written in an unknown script. The page is numbered '1' in the top left corner. The text is written in a dense, cursive script using various symbols, including circles, lines, and dots. The page is aged and shows some wear, with a dark border around the edges. The text is arranged in approximately 20 horizontal lines. The script is highly stylized and appears to be a form of shorthand or a completely new alphabet. The page is a single leaf, and the text is written in a single column. The overall appearance is that of a historical document, possibly a diary or a letter, written in a secret code.

[illegible]

2 4 6 8 10 12 14 16 18

20 22 24 26 28 30 32 34 36

(V. 12) This son of him (*i.e.*, of Ratnadēva II), the king Prithvidēva (II) of great and resplendent valour, rules the earth with great political wisdom.

(V. 13) There was a holy Brāhmaṇa named Hari, the ocean of the rivers, namely, the Vēdas. From him was born (*a son*) named Ribhila who was like a wish-fulfilling tree to suppliants.

(V. 14) From him was born (*a son*) named Gōpāla, an ornament of the orb of the earth, who, being occupied with the study of the Vēdas, Smṛitis (*and*) Purāṇas, was like Druhiṇa (Brahmā).

(V. 15-16) On the occasion of a Saṅkrānti, (*the king*) donated a village named Gōṭhadā in the Sāmanta-maṇḍala<sup>1</sup> to the illustrious Gōpālasārman of the Ālavāyana<sup>2</sup> gōtra with the three *pravaras* Vasishṭha, Maitrāvaruṇa and Kaundinya, after having washed the pair of his lotus-like feet.

(Here follow nine benedictive and imprecatory verses.)

(V. 16) There lived here the wise and illustrious Kīrtidhara who was the moon which made the night-lotuses of the Vāstavya family bloom, and who owned the village named Jaḍēra. His learned son Vatsarāja wrote (*on these plates of*) copper.

Engraved by Chāndārka.<sup>3</sup> (*In*) the year 1000 (?) (900) on Thursday, the —<sup>4</sup> (*lunar*) day of the bright (*fortnight*) of Bhādrapada.

*Seal*

The King, the illustrious Prithvidēva.

No. 93; PLATE LXXVI

RATANPUR STONE INSCRIPTION OF PRITHVIDEVA II : (VIKRAMA) YEAR 1207.

THIS inscription is incised on a slab of polished black stone which is said to have been discovered within the fort of Ratanpur<sup>5</sup> and is now deposited in the Central Museum, Nagpur. The inscription was referred to by Sir Alexander Cunningham's Assistant, Mr. Beglar in the *Archaeological Survey of India Reports*, Vol. VII (1873-74), p. 215. It has been edited before, first by Dr. Rajendralal Mitra in the *Journal of the Asiatic Society of Bengal*, Vol. XXXII, pp. 277-87, and again by Dr. Kielhorn in the *Epigraphia Indica*, Vol. I, pp. 45 ff. The record is edited here from the original stone.

The inscription consists of 24 lines. The writing originally covered a space of about 2' 5½" broad by 1' 1" high; at present, a portion of the proper left side, all the way down, and the lower right corner of the stone are broken away, so that altogether about ninety *aksharas* are missing.<sup>6</sup> The stone evidently was less injured when Dr. Rajendralal's rubbing was taken. The final *aksharas*, again, in ll. 10, 14, 17 and 19 of Dr. Kielhorn's transcript have been broken away since estampages were supplied to him. Except for one or two *aksharas*, here and there, which are slightly damaged, and a crack which cuts across ll. 14-24, the extant portion of the record is well-preserved. The size of the letters is about .4". The characters are Nāgaṣ. The medial *a* appears in some cases as a curve turned

<sup>1</sup> See above, page 482, note 2.

<sup>2</sup> *Loc. cit.*, n. 1.

<sup>3</sup> *Loc. cit.*, n. 9.

<sup>4</sup> The figure of the *tithi* has not been engraved.

<sup>5</sup> The record may have been put up originally at Sāmbā where the temple of Śiva, mentioned in it, was erected. Later on, it seems to have been removed to the fort at Ratanpur where it was found by Cunningham's Assistant, Beglar. See his *A. S. I. R.*, Vol. VII, p. 215.

<sup>6</sup> *Ep. Ind.*, Vol. I, p. 45.



downwards and added to the middle of the vertical stroke; see, e.g., *-vidyud-*, 1.18; medial diphthongs are expressed by *prithhamātrās* in many cases; *k* shows two forms, one in combination with the vowel *ri* and consonants and the other in other cases, see *kṛiti* and *kāla-kramīṣ-*, 1.8; *ṣ* has developed a dot, see *-śaśāṅka-*, 1.6; the left limb of *dh* is seen developed in a few cases, but the earlier form is predominant; see *nidhi-*, 1.5, *-vudha-*, 1.11, *etc.* The sign of the *avagraha* occurs in ll. 5, 9, 11, 13, 16 and 21 and that of the *jihvāmālīya* in 1.17. The language is Sanskrit and except for the introductory obeisance and the date at the end, the record is metrically composed throughout. The verses are all numbered and total 30. They were composed by Dēvagana, the son of Ratnasimha. The record was written by Kumārapāla<sup>1</sup> and incised by Sāmpula. As regards orthography, we may notice that *v* is written for *b* everywhere and the dental *s* for the palatal *ś* in some places; see, e.g., *-pravōdhana-*, 1.2, *suṇḍā-*, 1.2, *Saśh=īva*, 1.10; the dental *n* wrongly takes the place of *anusvāra* in *-kaṇṇ-āvatansaḥ*, 1.4 and of the palatal *ṣ* in *chancharikah*, 1.11, *kin=ch=*, 1.13, *-chakran=cha-*, 1.23; finally, *m* has not been changed to *anusvāra* in *dhaivalam=vilōkya*, 1.12 and *-idam=vidagdho-*, 1.20, in violation of Pāṇini's rule (VIII, 3, 23).

The inscription refers itself to the reign of Pṛithvidēva, who, as we shall see below, was the second prince of that name in the Kalachuri Dynasty of Ratanpur. The object of it is to record the erection of a temple of Śiva at the village Sāmbā by one Dēvagana.

After the customary obeisance to Śiva, the inscription has two verses in praise of Śiva and Gaṇapati. It then states that in the race of the moon was born Jājalladēva (I). His son, whose name is lost,<sup>2</sup> is described as the submarine fire to the ocean of the invincible army of the Chēdi king. He is also said to have destroyed, like Rāhu devouring the full moon, the brave warriors of the proud Chōḍagaṅga.<sup>3</sup> This last-named prince is evidently the well-known Gaṅga king Anantavarman who was called Chōḍagaṅga, because he was the son of a Gaṅga king by a Chōla princess. The son of Jājalladēva whose victory over Chōḍagaṅga is spoken of here is, therefore, Ratnadēva II. This victory of Ratnadēva II, though not referred to in his own records, is mentioned with pride in several records of his successors.<sup>4</sup> His defeat of Chēdi forces, however, is not alluded to elsewhere. The contemporary Chēdi king was probably Gayākarṇa who, we know, was ruling in K. 902.<sup>5</sup> The present inscription next mentions Pṛithvidēva (II), the son of Ratnadēva II, during whose reign it was set up.

After this introductory account of the Kalachuri dynasty, the record devotes as many as fifteen verses to the glorification of Dēvagana who erected the afore-mentioned temple of Śiva, his ancestors, wives and children. His great-grandfather Gōvinda of the Vāstavya family had come down to Tummāpa from the Chēdi country. He had two sons, Māmē and Rāghava. The former had, from his wife Rambhā, a son named Ratnasimha who was the father of Dēvagana. We are next told that Dēvagana had two wives Prabhā and Jāmhō, two sons Jagatsimha and Rāyarasimha and a daughter Bhōpā. Next are mentioned Vālhā and Dēvadāsa, whose relation to

<sup>1</sup> His name appears in v. 27 as *Kumārāpāla* due to the exigencies of the metre.

<sup>2</sup> The name *śrī-Ratnadēva* was clear when Rajendralal's rubbing were taken. See below, text, p. 486, n. 6.

<sup>3</sup> Kielhorn understood this personal name in the sense of Chōḍa and Gaṅga champions (*Ep. Ind.*, Vol. I, pp. 46 and 49). Though he corrected himself later on, the mistake has been repeated by Hiralal in his *Inscriptions in C. P. and Berar* (second ed., p. 117).

<sup>4</sup> See Nos. 97, 100 and 101.

<sup>5</sup> See the Tēwar stone inscription of Gayākarṇa, No. 58, above.

Dēvagaṇa is, however, not clear. The temple of Śiva under the name of Bilvapāṇi, which Dēvagaṇa erected at Sāmbhā, is described in verses 23-24. As stated before, it was Dēvagaṇa himself who composed this *prafasti*.

The date of the inscription, which is expressed in decimal figures only, was read as Saṁvat 1207 by Mr. Beglar<sup>1</sup> and Dr. Rajendralal Mitra<sup>2</sup> and as Saṁvat 1247 by Dr. Kielhorn. As remarked by Dr. Kielhorn, the figures are scratched on the stone, rather than properly engraved. The date must, of course, be referred to the Vikrama Saṁvat. As this is the only Kalachuri inscription of the time from Chhattisgarh which is dated in this era, it seems probable that the figures were substituted in later times in the place of the original date in the Kalachuri era.<sup>3</sup> Reading the present date as 1247, Kielhorn at first referred the inscription to the reign of Prithvidēva III whom he supposed to be the successor of Ratnadēva III, but later on he corrected himself.<sup>4</sup> As we have seen, Prithvidēva of the present inscription was the son of Ratnadēva II who won a victory over Anantavarman-Chōḍagaṅga. This Ratnadēva is, therefore, identical with the homonymous prince mentioned in the Mallār inscription,<sup>5</sup> who also is credited with the same achievement. The Mallār inscription gives the (Kalachuri) year 919 (1167-68 A.C.) as a date for Ratnadēva II's grandson and Prithvidēva II's son and successor, Jājalladēva II. The date of the present inscription, which was put up in the previous reign, cannot, therefore, in any case be carried beyond 1167-68 A.C. Consequently, Kielhorn's reading of the date, *vir.*, (Vikrama) Saṁvat 1247 (1189-90 A.C.) is impossible. The first, second and fourth figures of the date are clearly 1, 2 and 7 respectively. As Prithvidēva II's date cannot be carried beyond K. 919 or V. 1225, it is clear that the third figure of the date which is indistinct must be either 0 or 1. It is certainly not the latter. We have, therefore, to take the date to be 1207 (1149-50 A.C.) as read by Beglar and Rajendralal. It remains to add that the Pēṇḍrābandh plates,<sup>6</sup> dated K. 965, show that Ratnadēva III was followed not by Prithvidēva III, but by Pratāpamalla.

Sāmbhā, where the temple of Śiva was erected, still remains unidentified.

### TEXT<sup>7</sup>

- 1 सिद्धिः<sup>8</sup> । ओं नमः शिवाय ॥ भोगीन्द्रो नयनभ्रु[लि]ः कवमसौ ब्रह्मं कमो नौ भवेदेवा चन्द्रकला-  
[पि शेषवदशमासाश्च नो<sup>9</sup>]- ८५<sup>10</sup> । --- ८८-८-८८८---८---८५ [ए\*]-
- 2 वं शैलसुताप्रबो(बो)वनपरो रघो रते पातु वः<sup>11</sup> ॥१॥ सत्सिन्धूरविशालपाशुपटलाम्यक्तैककुम्भस्थल-  
सु(शु)ष्कताम्बवमण्डितासिलनभोदिकमण्डपा[डम्ब(म्ब)] [रः।\*] --- ८८-८-८८८---  
८-<sup>12</sup>

<sup>1</sup> See C. A. S. I. R., Vol. VII, p. 215.

<sup>2</sup> J. A. S. B., Vol. XXXII, pp. 277 ff.

<sup>3</sup> As Kielhorn has observed, the first *akshara* of the word *saṁvat* which precedes the figures of the date appears to have been put in the place of the figure 9. The next two *aksharas* also seem to be scratched in the place of two ciphers. If the original date was K. 900 it would correspond to V. 1207. The latter seems to have been substituted for it when the Kalachuri era ceased to be current in Chhattisgarh.

<sup>4</sup> *Ep. Ind.*, Vol. VIII, Appendix I, p. 17, n. 1.

<sup>5</sup> No. 97, below.

<sup>6</sup> No. 101, below.

<sup>7</sup> From the original stone.

<sup>8</sup> Expressed by a symbol.

<sup>9</sup> The letters in this bracket are partially damaged, their lower portions only being still extant.

<sup>10</sup> The missing *akshara* may be conjecturally restored as शास्वति.

<sup>11</sup> Metre of this and the next verse: *Śārdūlavikrānta*.

<sup>12</sup> The last *akshara* of this line was probably वृ.

- 3 भीरुहृष्यहोन्मूलनकेलिरस्तु भवतां भूत्यै गणमानयीः ॥२॥ देवः पीयूषधाराप्रवकरनिकराज्यन्तदि-  
क्वत्रवालस्त्रैलोक्याक्रान्तिनिर्यन्मदनपुत्रमूर्ध्वगामोगल[कयीः । ] --- ८ --- ८<sup>1</sup>
- 4 यति सुरवधूरत्नकण्णवितन्तः<sup>2</sup> शुभ्राशुः प्रौढराभाहृदयगिरिगुहामानसर्वकषत्रीः<sup>3</sup> ॥३॥ तद्वशे भु-  
जदण्डमण्डलमदाक्रान्तत्रिलोकीतलो वि(वि)भ्राणः सुरसार्धमावपदवीमुहा ८ --- ८<sup>4</sup> । --- ८<sup>5</sup>
- 5 निधिमेललावलयितस्त्रोषीचभूवस्तमो भूपालो भुवनैकभूषणमणिज्ज्वलितदेवोऽभवत्<sup>6</sup> ॥४॥ तस्मा-  
न्नेदिनरेन्द्रदुर्दमचमूषणैकवारानिधेस्तीक्ष्णैर्वज्रलनोऽजनिष्ट तनयः --- ८ --- ८<sup>7</sup> । -<sup>8</sup>
- 6 र्वार्त्विगतचोडगङ्गसुमटस्फारेन्दुवि(वि)म्ब(म्ब)ग्रहप्रासे राहुरनन्तसौ(शौ)र्यमहिमाश्चर्यो मही-  
मण्डले ॥५॥ सप्यत्पूर्णशशाङ्कधामधवलस्फायद्यशोजन्मभूरुद्यतीव्रतरप्रतापतरणिः सत्का[त्र] ---  
८<sup>9</sup> । -<sup>8</sup>
- 7 यातदिगन्तवन्दिनिबहाभीष्टार्थचिन्तामणिः पृथ्वीदेवनरेश्वरोऽस्य तनयः श्रीमानभूवभूतले ॥६॥  
राज्ये भूमिभुजोऽस्यैव नयमार्गानुसारणि । क्षीणोपसर्गसंसर्गभ्रजानन्दविधायिनि<sup>10</sup> ॥७॥ वा  
८<sup>11</sup> । -<sup>11</sup>
- 8 गर्गोबिन्दश्चेदिमण्डलात् । कृती कालक्रमेणासौ देशन्तुम्मागमागतः ॥८॥ पुत्रस्तस्य जनानुराग-  
जलधिर्भूमत्समाभूषणो ज्यायान्यण्डितपुण्डरीकतरणिम्मभिऽभिधानोऽभवत् । यो धात्रीतिलको [नि] -  
८<sup>12</sup> । -<sup>12</sup>
- 9 लालङ्कारहारोपमो विख्यातस्त्रपुरान्तकैकचरणाम्भोजैकभूङ्गो भुवि<sup>13</sup> ॥९॥ आता श्रीराववोऽमुष्य  
कनीयान्गुणसागरः । नागरो भुवनाभोगमूषा पूषोपमो व(व)भौ<sup>14</sup> ॥१०॥ श्रीमामेतनयः समस्त-  
जग[ती] -<sup>15</sup>
- 10 ण्णकीर्णस्फुरत्कुन्देन्दुद्युतिकीर्तिसन्ततिलताव्यासक्तदिङ्मण्डपः । राजत्युन्मदवादिबुन्ददलनो लीला-  
विहारः श्रियः शीलाचारवि[वे]कपुण्यनिलयः श्रीरत्नसिंहः कविः<sup>16</sup> ॥११॥ स(श)चीव जिष्णोर्गि-  
रिजे ८<sup>17</sup> -<sup>17</sup>
- 11 स्मोर्दुग्धाब्धि(वि)पुत्रीव च चक्रपाणेः । साध्वी सदा वं(वं)धुजनाभिपूज्या रम्भेतिनामाऽभवदस्य  
पत्नी<sup>18</sup> ॥१२॥ ताम्यामजायत जगत्त्र[य]पुष्टकीर्तिराखण्डितारिबु(बु)धमण्डलचण्डद्वयः । चण्डी-  
शाचारुचरणाम्बु(म्बु)जचन्व(ञ्च)रीकः प्रज्ञाप[यो] ८<sup>19</sup> -<sup>19</sup>
- 12 रिह देवगणस्तनूजः<sup>20</sup> ॥१३॥ एतद्यस्य जगद्यशोभिरभितो डिण्डीरपिण्डप्रभैराक्रान्तधवलम्बिलोक्य<sup>21</sup>

<sup>1</sup> The last *aksbara* of this line was evidently ज.

<sup>2</sup> Read कर्णावतंसः.

<sup>3</sup> Metre: *Sragdharā*.

<sup>4</sup> Rajendralal read here -मर्ध्व्याम्बुधिः । स-, and Kielhorn supplied -प्ताम्भो-

<sup>5</sup> Metre of this and the next two verses: *Sārdūlavikrīḍita*.

<sup>6</sup> Rajendralal read here श्रीरत्नदेवो नृप(पः).

<sup>7</sup> Kielhorn supplied the missing *aksbara* as ग.

<sup>8</sup> Rajendralal read the *aksbaras* here as धर्म्माब्धिः । ना[ना]-

<sup>9</sup> Kielhorn read -गै, but the original has no *mātrā* on गै.

<sup>10</sup> Metre of this and the next verse: *Anuṣṭubh*.

<sup>11</sup> Rajendralal read here वास्तव्यवशात्प्रा[प्त]-.

<sup>12</sup> Rajendralal read here निजामलकु-.

<sup>13</sup> Metre: *Sārdūlavikrīḍita*.

<sup>14</sup> Metre: *Anuṣṭubh*.

<sup>15</sup> Rajendralal read here वि[स्ती]-.

<sup>16</sup> Metre: *Sārdūlavikrīḍita*.

<sup>17</sup> Read वशं-. The first *aksbara* which was partly extant in Kielhorn's time has since been broken off.

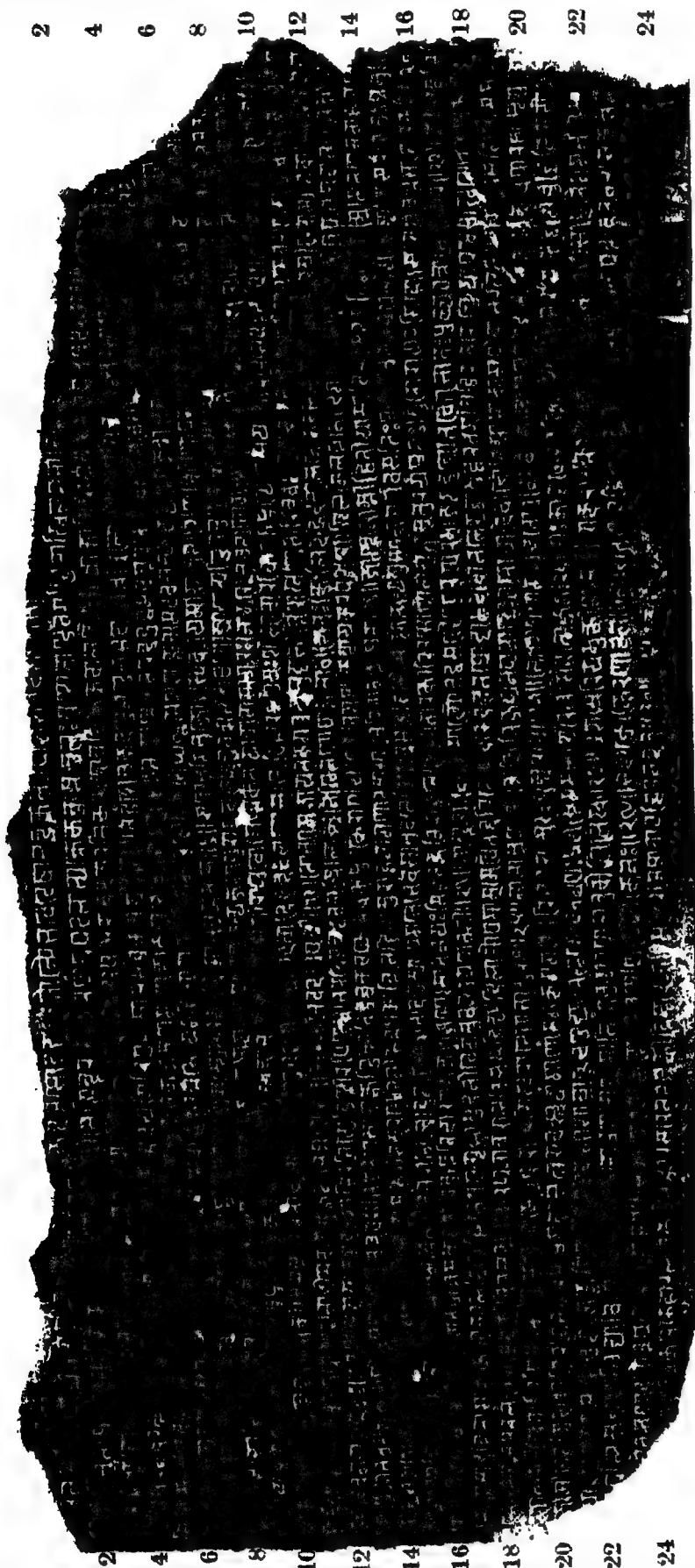
<sup>18</sup> Metre: *Upajāti*.

<sup>19</sup> The missing *aksbara* is of course वि.

<sup>20</sup> Metre: *Vasantatilakā*.

<sup>21</sup> Read -वलं विलोक्य.

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- निक्षिप्तं योपाङ्गनावीक्षितः । कालिन्धीद्वयकालनेत्रिद्वयप्रारम्भवीतावरस्तीरे ताम्यति वारिराशि-  
तनया —<sup>1</sup>
- 13 तोपि जातश्रमः<sup>2</sup> ॥१४॥ पीयूषद्वयसान्द्रवि(वि)न्दुवसतिर्यस्यास्य वाक्चन्द्रिका विद्वच्चक्रवकोरच-  
म्बुपुटकैरापीयमानानिशम् । किम्बा(म्बा)म(यं) करपञ्चरोऽखिलमिलजानाविगन्ताधिनां भूयो-  
ऽमीष्टफलप्रदानचतुर[\*] स्वाधी[न] —<sup>3</sup>
- 14 स्पृष्टुमः ॥१५॥ चन्द्रिकेव क्षिप्रिणीशुभालिनो मञ्जरीय सुरमेदिनीदहः । कान्तिनिर्ग्वितसुराङ्गना-  
गणा तस्य साधुचरिता वधूः<sup>4</sup> प्रभा ॥१६॥ जा[म्हो]नान्नी द्वितीयमास्य विलासकसतिः प्रिया ।  
अमितप्रेमवा(वा)हल्या ७ —<sup>5</sup>
- 15 यं प्राणमन्दिरम्<sup>6</sup> ॥१७॥ लावण्याप्रतिमल्लतामदभरा मौलीङ्गुना क्रोधतो दग्धस्यापि मनोभवस्य  
भुवने विद्येव सञ्जीवनी । सत्सोभाग्यगुणैकगर्भवसतिः प्राणाधिका प्रेयसी यां निर्मम्य सरोजभूः  
प्रमुदि —<sup>7</sup>
- 16 प्राप्तः परां निर्वृतिम्<sup>8</sup> ॥१८॥ अबो(बो)धध्वान्तसन्तानकवि(रि)कृम्भविदारणः । जगत्सिंहोऽस्य  
तनयः सि(सि)हवद्भुवि राजते<sup>9</sup> ॥१९॥ तारकारिरसौ शैलसुतासूनुर्यं पुनः । सुतो रायरसिंहो-  
ऽस्य व(व)न्धुवर्गस्य तारकः ॥२०॥[\*]<sup>10</sup>
- 17 भोपास्य दुहिता साध्वी कलिकालविचेष्टितः । अस्पृष्टा स्वर्दुनीवेयं भुवनत्रयपावनी ॥२१॥  
बालूश्रीदेवदासास्थी व(व)दसस्थी परस्परम् । जगदुद्योतकी<sup>11</sup> भातः पु प<sup>12</sup>वन्ताविवाम्ब(म्ब)रे ॥  
२२॥ बातोद्वृत्ति[वि]<sup>13</sup> —
- 18 लोलतूलतरलं नृणामिदं जीवितं लक्ष्मीं धोरणनान्तरालविलसद्विद्युद्विलासोपमाम् । मत्तैतद्दुरिती-  
षदावदहनप्रोद्दामदावानले भद्रामुदतधर्मवु(वु)द्विरकरोच्छ्रेयःपथे सा(शा)वते<sup>14</sup> ॥२३॥ चक्रे  
देव[ग\*]<sup>15</sup> —
- 19 णो धाम वि(वि)त्त्वपाणिपिनाकिनः । सांवा(वा)ग्रामे तुषाराग्निसि(सि)कराभोगमासुरम्<sup>16</sup> ॥२४॥  
नानाभूपालभुक्तसितिजवनवनाश्लेषतोषादिबादौ दिग्बामाकामपीडातरलतनुगुरुश्लेषलिप्सं सम[न्ता]-  
[त्\*]<sup>17</sup>
- 20 कामीवेदम्बिदग्धो<sup>18</sup> विरचितपरमप्रेमहासं त्वरावत्स्वर्वाभाणां समक्षं गगनपरिसरक्षीमुखं<sup>19</sup> बुम्ब-  
(म्ब)तीव<sup>20</sup> ॥२५॥ निःशेषागमशुद्धबो(बो)धविभवः काव्येषु यो म[भ्य]धीः सत्तर्काम्बु(म्बु)-  
धिपारगो भृगु[सु][तो\*]

<sup>1</sup> The missing *akshara* is evidently य, as conjectured by Kielhorn.

<sup>2</sup> Metre of this and the next verse: *Sārdūlavikrīḍita*.

<sup>3</sup> The missing syllable is clearly क.

<sup>4</sup> Metre: *Ratnoddhata*.

<sup>5</sup> Restore वृद्धिः—. The first *akshara*, which is now completely lost, was partially visible in Kielhorn's estampages.

<sup>6</sup> Metre: *Anuṣṭubh*.

<sup>7</sup> The missing syllable is evidently तः.

<sup>8</sup> Metre: *Sārdūlavikrīḍita*.

<sup>9</sup> Metre of this and the next verses: *Anuṣṭubh*.

<sup>10</sup> Read जगदुद्योतकी.

<sup>11</sup> Read पुण्य—.

<sup>12</sup> This *akshara* is damaged, only the medial i being still visible.

<sup>13</sup> Metre: *Sārdūlavikrīḍita*.

<sup>14</sup> This *akshara*, which was partly visible in Kielhorn's time, has been completely broken away.

<sup>15</sup> Metre: *Anuṣṭubh*.

<sup>16</sup> Read कामीवेद विदग्धो.

<sup>17</sup> Kielhorn read गगनपरिसर[\*] भीमुखं, but there is no trace of a *visarga* after र. Besides, it is unnecessary to supply it. See translation, p. 490, below.

<sup>18</sup> Metre: *Sragdhara*.

- 21 [यो] दण्डनीती मतः । अमृतोऽलङ्कृतिसम्बद्धः (अ) मन्मथकलाशास्त्राब्जः (अ) चण्डबुद्धिचक्रे देव-  
गणः प्रशस्तिममलां श्रीरत्नसिंहात्मजः<sup>1</sup> ॥२६॥ यः काव्यकैरविकाशनशीतर[श्मि]रुद्दामबु(बु)-  
द्धिनिलयोऽ[व]<sup>2</sup>—
- 22 [नि\*]पालसूनुः । विद्याविलासवसतिर्विभक्तां प्रशस्तिं श्रीमानिमां कुमारपालबु(बु)धो किल्लेस<sup>3</sup> ॥२७॥  
प्रशस्तिरियमुत्कीर्णां रुचिराक्षरपंक्तिभिः । धीमता सूत्रचारेण सांपुलेन मनोरमा<sup>4</sup> ॥२८॥\*
- 23 ५५ [देव]गणावेतो रूपकारशिरोमणी । चक्रतुर्धटवाम्बाम्बो वि(वि)त्त्वपाणिपिनाकिनः ॥२९॥  
चन्द्रावकौ<sup>5</sup> किरणावलीवलयितं भावद्विधताञ्जगद्विह्वलातङ्गवटोपबु(बु)द्धितपराचक्रन्व(अ) कू-
- 24 - ५५<sup>6</sup> । नक्षत्रप्रकरोरुहारलतिकाऽलङ्कारसारं नभस्त्वत्कीर्तिर्मन्दमारिमन्दिरमिवासावध्विरं नन्दतु<sup>6</sup>  
॥३०॥ सम्बत्<sup>7</sup> [१२०७] [१\*]

## TRANSLATION

Success! Ōm! Adoration to Siva!

(Verse 1) May Rudra protect you!—(he), who at [the time of] sexual enjoyment is engrossed in persuading (thus) the daughter of the mountain (i.e., Gauri)—‘How can the lord of serpents who uses his eyes as ears be able to see us? And [how can] this crescent moon also which is in the state of infancy [know of it]? . . . .’!

(V. 2) May the leader of the Gaṇas (i.e., Gaṇapati) grant you prosperity!—(he) the surface of whose unique frontal globes is smeared with large masses of the powder of excellent vermilion; who, with the violent dance of his trunk, adorns the [extensive] pavilion of all the regions of the sky . . . . (and) who is engaged in the sport of uprooting multitudes of trees . . . . !

(V. 3) [Glorious] is the white-rayed god (i.e., the Moon) who covers the circles of the regions with the multitude of his rays flowing with streams of nectar; who has the beauty of a large mirror for the army of the king Madana as he marches forth for the conquest of the three worlds; . . . . who is the jewelled ear-ornament of heavenly damsels and whose loveliness completely removes haughtiness from the hearts, resembling mountain caves, of mature women.

(V. 4) In his race was (born) the king Jājalladēva (I), a unique jewel-ornament of the world, who conquered the regions of the three worlds by the pride of his round massive arms, (and) attained the position of the lord of the host of gods . . . . the favourite husband of his wife, the earth, surrounded with the girdle of the [seven] oceans.

(V. 5) From him there was born a son [the illustrious king Ratnadēva (II)] who was the fierce submarine fire to the matchless ocean of the arrayed hard-to-be-subdued hosts of the Chēdi king; who was Rāhu in seizing and swallowing the large lunar orb of the mighty warriors of Chōḍagaṅga, haughty with self-conceit; and the marvels of whose great valour had no end on the orb of the earth.

(V. 6) There was born on the earth his son, the illustrious king Prithvidēva (II), the source of increasing fame, white like the spreading lustre of the full moon; the

<sup>1</sup> Metre: *Sārdūlavikrīḍita*.

<sup>2</sup> This *akṣhara* was clear in Rajendralal's estampage. He supplied नि at the beginning of the next line.

<sup>3</sup> Metre: *Vasantatilakā*.

<sup>4</sup> Metre of this and the next verse: *Anuṣṭubh*.

<sup>5</sup> The missing *akṣharas* were probably -मैत्रि.

<sup>6</sup> Metre: *Sārdūlavikrīḍita*.

<sup>7</sup> For the reading of this word and the figures of the following dates, see above, p. 485, n. 3.



rising sun of extremely fierce valour; [the ocean] of excellent royal [duty]; a wish-fulfilling jewel to hosts of panegyrists, come from (*various*) quarters.

(V. 7) In the reign<sup>1</sup> of this very prince, which follows the path of (*good*) policy, and causes joy to the people, which is unattended by contact with troubles—

(V. 8) In the course of time the learned Gōvinda [the moon of the Vāstavya race] came to the country of Tummāpa from the Chāḍi maṇḍala.

(V. 9) He had an elder son named Māmē, an ocean of the affection of the people, an ornament to a royal assembly and the sun to the day-lotuses which were learned men; who, an ornament of the earth, was, as it were, a pearl-necklace to adorn [his own spotless] family (*and*) was well-known on the earth as a unique bee in the matchless lotuses which were the feet of (Śiva) the destroyer of Tripura.

(V. 10) His younger brother was the illustrious Rāghava, an ocean of excellences; being cultured, he, an ornament of the expanse of the world, shone like the sun.

(V. 11) Radiant is the son of the illustrious Māmē, the illustrious Ratnasimha, the poet; the creeper of whose spreading, brilliant and continuous fame, shining like the *kunda* flowers and the moon and covering the (*whole*) world, has clung to the pavilion of the quarters; who routed hosts of haughty disputants (*and was*) the pleasure-resort of Fortune, and the home of integrity, righteous conduct, discrimination and religious merit.

(V. 12) He had a virtuous wife named Rambhā who was always honoured by relatives and who was (*to him*) as Sachi is to Indra, as (Gaurī) the daughter of the mountain is to Sambhu, (*and*) as (Lakshmi) the daughter of the milky ocean is to (Viṣṇu) who wields a discus in his hand.

(V. 13) From these two there was born here a son (*named*) Dēvagaṇa, whose fame is proclaimed in the three worlds; who has crushed the excessive conceit of hosts of learned opponents; (*and*) who is a bee on the beautiful lotuses which are the feet of (Śiva) the lord of Chāṇḍī, and [an ocean of] learning.

(V. 14) Seeing this whole world on all sides filled (*and*) whitenend by his fame shining like a mass of the foam of the sea, even (Kṛishṇa), [the beloved] (of Lakshmi) the daughter of the ocean, watched by the wives of cow-herds, gets confused and stands distressed by the shore, losing his interest in the work of the destruction of Kālanēmi in the deep waters of the Kālindī.

(V. 15) His words are always eagerly listened to by multitudes of learned men, being the receptacle of abundant drops of the nectar-liquid-like moon-light which is drunk by the round beaks of Chakōra birds. Moreover, this cage-like hand of his, clever in conferring again and again their desired objects on all suppliants crowding together from various regions, has the wish-fulfilling tree under its control.

(V. 16) As the moon-light is to (*the moon*) that wears a garland of cool rays, as a cluster of blossoms is to the celestial tree, even so to him is his virtuous wife Prabhā, who by her beauty has surpassed a crowd of heavenly damsels.

(V. 17) His second beloved wife is Jāmbhō, a home of gracefulness, who, owing to the intensity of unbounded fame, was a second abode of (*his*) life.

(V. 18) Full of pride owing to the matchlessness of her beauty, being, as it were, the science of reviving on earth the mind-born (*god of love*), though (*he was*) burnt by the moon-crested god (Śiva) in rage, (*and*) the home of the unique pride of the excellence of virtuous beauty, she was dearer (*to him*) than his life; after creating whom, the lotus-born (Brahmā), being pleased, felt exceedingly happy.

<sup>1</sup> This verse states the time when the temple mentioned in verse 24 was built.

(V. 19) His son Jagataimha shines like a lion on earth,—(he) who dispels the expanding darkness of ignorance as a lion breaks open the frontal globes of elephants.

(V. 20) That son of the daughter of the mountain (*i.e.*, Kārttikēya) is an enemy of Tāraka;<sup>1</sup> but this son of his, Rāyasaṁha,<sup>2</sup> is the saviour (*tāraka*) of the whole multitude of (*his*) kinsmen.

(V. 21) His virtuous daughter Bhōpā, untouched by the (*evil*) actions of the Kali age, is, like the celestial river, purifying the three worlds.

(V. 22) Vālhū and the illustrious Dēvadāsa, united in mutual friendship, are shining, illuminating the world like the sun and the moon.

(V. 23) Realizing that this human life is unsteady like a tuft of grass which trembles when shaken by the wind, and that fortune is like the play of lightning flashing in the midst of dreadful clouds, he (*i.e.*, Dēvagaṇa), becoming exceedingly pious, put his faith in the eternal path of bliss which destroys the mass of sins, even as a mighty wild fire burns wood.

(V. 24) At the village Sāmbā, Dēvagaṇa constructed a temple of Śiva Bilvapāṇi, resplendent like the extensive peaks of the snow-mountain (*Himālaya*).

(V. 25) Being, as it were, pleased at first with the close embrace of the hips of the earth<sup>3</sup> enjoyed by several kings, and being (*next*) desirous of clasping closely the bodies of women, *viz.*, the quarters all round,<sup>4</sup> trembling with the pangs of love, this temple, putting on a smile of intense love, like a clever lover, kisses the face of Beauty of the surrounding regions of the sky<sup>5</sup> in the presence of heavenly damsels.

(V. 26) Dēvagaṇa, the son of the illustrious Ratnasimha,— whose wealth of learning is rendered faultless by (*his knowledge of*) all traditional precepts; who has an excellent talent for poetry; who has reached the further shore of the ocean of good reasoning; who is regarded as the son of Bhṛigu (*i.e.*, Sukra) in politics; (*and*) who is the sun to the lotuses, namely, the sciences of metrics, rhetoric (*and*) grammar, of love and of the arts,— has composed this faultless eulogy.

(V. 27) The illustrious learned Kumārapāla,<sup>6</sup> the son of [Avani]pāla, a home of the play of learning and the repository of a powerful intellect, who is the cool-rayed (*moon*) in making the night-lotus of poetry bloom, has written this faultless eulogy.

(V. 28) This pleasing eulogy has been engraved in beautiful rows of letters by the intelligent artisan Sāmpula.

(V. 29) . . . . and Dēvagaṇa, the crest-jewels of sculptors, have constructed (*this*) temple of Śiva (*named*) Bilvapāṇi.

(V. 30) As long as the moon and the sun encircle the world with the lines of (*their*) rays, as long as the orb of the earth supported by troops of the elephants of the quarters [rests on the tortoise], as long as the sky bears the excellent ornament of the long pearl-strings (*viz.*) the constellations of stars,—so long may thy fame prosper in the guise of (*this*) temple of (*Śiva*) the enemy of the god of love!

The year [1207].

<sup>1</sup> There is a play on the word *tāraka* which means (1) a demon of that name killed by Kārttikēya and (2) a saviour.

<sup>2</sup> Such names are generally found in Kannaḍa records. This name would mean 'a lion to the kings.'

<sup>3</sup> For, the foundation of the temple is laid deep in the earth.

<sup>4</sup> Since the flags of the temple flutter on all sides.

<sup>5</sup> For, it soars very high in the sky. For the idea in this verse, see verse 22 of No. 97, below. See also p. 518, n. 2.

<sup>6</sup> See above, p. 484, n. 1.

No. 94: PLATE LXXVII

AMODA PLATES (SECOND SET) OF PRITHVIDĒVA II: (KALACHURI) YEAR 905

THIS set of two copper-plates was found together with another (called the First Set) issued by the same king<sup>1</sup> and two others<sup>2</sup> at Amōdā, 40 miles south by east of Bilaspur, in the Jānjgir *tahsil* of the Bilaspur District in Madhya Pradesh. This inscription, like that on the first set, has been edited with lithographs, but without a translation, by Rai Bahadur Hiralal in the *Indian Historical Quarterly*, Vol. I, pp. 405 ff. It is edited here from the original plates which are deposited in the Central Museum, Nagpur.

The plates are inscribed on one side only. They are much bigger in size than those of the First Set, measuring from 15.3" to 15.6" broad and 8.8" high. They are about .1" in thickness. Their ends are slightly raised for the protection of the writing. A small piece at the lower proper left corner of the first plate has been broken away and lost, which has resulted in the mutilation of one *akshara* at the end of line 18. Again, some *aksharas* in the lower proper right corner of the second plate have been slightly damaged by verdigris. Otherwise, the plates are in a state of good preservation. The damaged letters can be easily supplied from the First Set which has a large portion in common with the present record. The plates were held together by a ring passing through a hole, .5" in diameter, at the top of each. The ring has a circular seal, 2.8" in diameter, closely resembling that of the First Set in device and legend. The weight of the two plates is 255 *tolas* and that of the ring and the seal, 15 *tolas*.

The characters are Nāgarī. The letters are deeply incised and somewhat better formed than those of the First Set. Their average size is .4", except in the last seven lines on the first plate where it is reduced to .3". As shown below, the present charter was written only about five years after that of K. 900 and the writer of both was the same. Consequently, we see the same palaeographical and orthographical peculiarities here as in the latter charter. The language is Sanskrit. Except for *om namō Vrahmaṇe* in the beginning and the name of the engraver and the date at the end, the record is in verse throughout. It contains 28 verses, all of which are numbered. Of these, the first eleven, which give the genealogy of the donor, are copied *verbatim* from the earlier grant. The next four, which mention the donees, their *gōtra* and the village granted to them, are, of course, different. Then come twelve benedictive and imprecatory verses, of which four are found in the earlier record. The last verse, which gives particulars about the writer, is, again, identical in both the records.

The inscription is one of Pṛithvidēva II of the Kalachuri Dynasty of Ratanpur. The object of it is to record the grant, by Pṛithvidēva II, of the village Buḍubuḍū in the Madhya-maṇḍala to the three Brāhmaṇa brothers Sīlaṇa, Pīthana and Lakṇa, the sons of Dēvaśarman who was himself the son of Mihiraśvāmin of the Chandrātrēya *gōtra*, with the three *pramukhas* Chandra, Atri and Spāvana.<sup>3</sup> From the other Amōdā plates we have seen that Sīlaṇa was the eldest of the three brothers and was the sole recipient of the grant recorded in it. The present grant was made on the *akṣaya-*

<sup>1</sup> No. 91, above.

<sup>2</sup> *Viz.*, the Amōdā plates of Pṛithvidēva I, K. 831 (No. 76) and the Amōdā plates of Jājalladēva II, K. 91[9] (No. 99).

<sup>3</sup> This is probably a mistake for *Pāvana* (fire). See above, p. 475, n. 1.

*tritiyā tithi*.<sup>1</sup> The record was written by Vatsarāja, the son of Kirtidhara, the owner of the village Jaḍēra. He was the writer of the First Set of the Amōḍā plates also. The charter was engraved by Chāndārka.

The inscription is dated on Tuesday, the 6th day of the bright fortnight of Āśvina in the year 905 (expressed in decimal figures only) of an unspecified era. The date must, of course, be referred to the Kalachuri era. According to Kielhorn's final view, the Kalachuri era began on Āśvina śukla 1 (the 5th September) in 248 A.C. The date of the present grant should, therefore, fall in 1152 A.C. if the year 905 was current, and in 1153 A.C. if it was expired. But in 1152 A.C. the afore-mentioned *tithi* ended 7 h. 30 m. after mean sunrise on Saturday (the 6th September) and in 1153 A.C. it ended 7 h. after mean sunrise on Friday (the 25th September). In neither case was the *tithi* connected with a Tuesday. The date would, therefore, have to be taken as irregular. On the other hand, if we suppose that the Kalachuri year began in some month later than Āśvina (say in Kārttika), the details of the date work out regularly; for the 6th *tithi* of the bright fortnight of Āśvina in 1154 A.C., corresponding to the *expired* Kalachuri year 905, commenced 1 h. 15 m. after mean sunrise on Tuesday (the 14th September). It is true that on this day also the *tithi* was not current at sunrise, but since it practically filled the whole of that day and was probably current at the time of the gift, it may have been coupled with that week-day. Tuesday, the 14th September, 1154 A.C. is, therefore, the date of the present record. Like the date of the Jabalpur plates of Jayasimha<sup>2</sup> it clearly shows that the Kalachuri year must have commenced in some month later than Āśvina. The preceding *akṣaya-tṛitīyā* or *Vaiśākha-śukla-tṛitīyā*, on which the grant was made, fell on Saturday, the 17th April 1154 A.C.<sup>3</sup> The plates were thus actually issued nearly five months after the grant was made.

Of the geographical names occurring in this inscription, Madhya-maṇḍala and Jaḍēra have already been identified.<sup>4</sup> The donated village Buḍubudū was, like Avalā, probably situated in the vicinity of Amōḍā, but it cannot be traced now. R.B. Hiralal identified it with Burbur in the former Lāphā Zamindari, 2 miles south-west of Pāli in the Bilaspur *tahsil*, but it is situated too far from Amōḍā.

### TEXT<sup>5</sup>

#### First Plate

- 1 सिद्धिः<sup>6</sup> [1\*] ओं नमो ब्र(ह्म)ह्मणे ॥ निर्गुणं व्यापकं नित्यं शिवं परमकारणम् । भावसाहस्रं परं ज्यो(ज्यो)तिस्त-
- 2 स्मै सद्ब्रह्मणे<sup>7</sup> नमः<sup>8</sup> ॥१॥ अवेतद्वेसरम्भ(म्भ)रस्य ज्योतिः स पूषा(वा) पुरुषः पुराणः । अथास्य पुत्रो

<sup>1</sup> Hiralal calls it *rājy-ākṣaya-tṛitīyā*, but the first word is a misreading for *rājā* meaning 'by the king'. See below, p. 494, n. 3.

<sup>2</sup> Above, No. 63.

<sup>3</sup> Hiralal's statement that it fell on Saturday, the 17th March 1154 A. C. (I. H. Q., Vol. I, p. 407) is obviously a mistake.

<sup>4</sup> See above, pp. 425 and 475.

<sup>5</sup> From the original plates.

<sup>6</sup> Expressed by a symbol.

<sup>7</sup> Read सद्ब्रह्मणे.

<sup>8</sup> Metre: *Anuṣṭubh*.

- 3 मन्ुरादिराजस्तदन्वय(ये)ऽमूदभुवि कार्तवीर्यः(र्षेः)<sup>1</sup> ॥२॥ तद्वंशप्रभवा [न]रेन्द्रपतयः क्थाताः क्षितौ  
हेह—
- 4 या[स्ते]पा(या)मन्वयभूषणं रिपुमनोविन्व[स्त]तापानलः । धर्मध्यानधनानुसंधितयथाः सस्वत्स—  
सा<sup>2</sup> सौख्य—
- 5 कृत्प्रेयान(न्) सर्वगुणान्वितः समभवत्प्रीमानसी<sup>3</sup> कोककलः<sup>4</sup> ॥३॥ अष्टादसा(क्ता)रिकरिकुंभवि—  
6 भंगसिद्धाः पुत्रा बभूवुस्तिसौ(सी)र्वंशस्थ सख । त[त्रा]प्रजो नृपवरत्निपुरीश<sup>5</sup> आसीत्पा—  
7 र्वे(र्वे) बभूवुस्तिसौ स बकार(र्षे)भूव<sup>6</sup> ॥४॥ तेषा(या)मनूजस्व कलिमराजः प्व(प्र)तापवह्नि—  
क्षपितारि—
- 8 राजः । जातोऽन्वये द्विष्टिरिपुप्रवीरप्रियासुमाओल्लुषार्थी(र्षे)दुः<sup>7</sup> ॥५॥ तस्मादपि प्रततनिर्मल—  
9 कीत्तिकान्तो जातः सुतः कमलराज इति प्रसिद्धः । यस्य प्रसापतरणावुदिते रत्नम् आतानि  
10 पंकजवनानि विकासभाजि<sup>8</sup> ॥६॥ तैराव चंद्रवदनोऽजनि स्मरराजो मिथो(र्वे)पकारक—  
11 रुणा[ज्जि]तपुण्यमारः । येन स्वया(वा)द्वयुमनिर्मितविक्रमेण नीतं यशसि(स्त्रि)भुवने विनिहत्य  
स(श)[त्र]न्  
12 ॥७॥ नोनल्लाख्या वि(प्रि)या तस्य शूरस्यैव हि शूरता । तयोः सुतो नृपश्रेष्ठः पृथ्वीदेवो  
बभूव ह<sup>9</sup> ॥८॥
- 13 पृथ्वीदेवसमुद्भवः समभवद्राजल्लदेवीसुतः शूरः सज्जनज्ञा[छि]ताथ(र्षे)फलदः कल्पद्रु(द्रु)मः श्री—  
14 फलः । सर्वेषामुचितोऽर्चने मु(सु)मनसा तीक्ष्णद्विषत्कंटकः पस्य(द्य)त्कान्ततरांगनागमदनो जा—  
जल्लदेवो नृ—
- 15 पः<sup>10</sup> ॥९॥ तस्यात्मजः सकलकोसलमंडनश्रीः श्रीमान्समाह(ह)तसंम[स्त]नराधिपश्रीः । सर्वक्षि—  
तीक्ष्णरसि(शि)रोवि—
- 16 हिती(ता)हि(हि)सि(से)नः सेवालु(भु)तां निधिरसौ भुवि रत्नदेवः<sup>11</sup> ॥१०॥ पृथ्वीदेवस्ततो  
जातः पोतः कंडीरवादिब । [सि]ह—
- 17 संहननो योऽरिकरिपू(यु)धमपोषयत्(त्)<sup>12</sup> ॥११॥ चदानयस्य<sup>13</sup> गोते(त्रे)भूचचन्द्रात्रिस्पावनै—  
त्त्रिभिः<sup>14</sup> । प्रवरैः प्रव—
- 18 रो विप्रो मिहिरस्वामिसज्जया<sup>15</sup> ॥१२॥ व(त)स्याभू[हे]वप(श)र्मेति तनयो नयमित(त्त)मः ।  
पुत्रौ तस्यापि वि[स्या]<sup>17</sup>—

<sup>1</sup> Metre: *Upajāti*.

<sup>2</sup> Read शस्वत्सता.

<sup>3</sup> Read समभवत्प्रीमानसी.

<sup>4</sup> Metre: *Sārdūlavikrīḍita*.

<sup>5</sup> Hiralal read -स्त्रिपुरीश, but the first member of the conjunct is clearly *t*, not *s*.

<sup>6</sup> Metre: *Vasantatilakā*.

<sup>7</sup> Metre: *Upajāti*.

<sup>8</sup> Metre of this and the next verse: *Vasantatilakā*.

<sup>9</sup> The subscript *f* is not completely incised.

<sup>10</sup> Metre: *Amṣpabb*.

<sup>11</sup> Metre: *Sārdūlavikrīḍita*.

<sup>12</sup> Metre: *Vasantatilakā*.

<sup>13</sup> Metre of verses 11—17: *Amṣpabb*.

<sup>14</sup> Read चदानयस्य.

<sup>15</sup> Read -भूरिभिरचचन्द्रात्रिस्पावनैः to suit the metre. स्पावन is clearly a mistake for पावन. See above, p. 475, n. 1.

<sup>16</sup> Read -चंदना.

<sup>17</sup> Only the left member of *ab* is partly visible as the corner of the plate is broken here.

## Second Plate

- 19 तावुमौ श्री(सी)लणपीवनी ॥१३॥ लणीयात्क[क]<sup>१</sup>नो नाम यथा रामस्य क[कम]नः । चर्मा-  
स्थाना(नो) म-
- 20 हात्मानः सर्वे देववि(हि)जपि(मि)याः<sup>२</sup> ॥१४॥ तेभ्यो बुद्बुद्<sup>३</sup> नाम कामोयं मध्यमंडले ।  
राज्ञास्य<sup>४</sup>—
- 21 तृतीयायां ताम्रशासनसाकृतः ॥१५॥ संक्षे<sup>५</sup> भद्रासनं कृत्वा<sup>६</sup> यथा[स्व]वरवाहनम् । भूमि-
- 22 दानस्य विह्वावि फलं स्वर्णः पुरंदर ॥१६॥ व(व)भूमि(र्व)पुत्रा युक्ता राजभिः सगरा-  
दिभिः । यस्य
- 23 मस्य यथा भूमिस्तस्य तस्य तथा फलम् ॥१७॥ भूमि वः प्रतिबुद्ध(ह्र)ति य[स्तु] भूमि प्रयच्छति ।  
उ[भौ]
- 24 तो पुण्यकर्माणां नियतो स्वर्णवामिनी ॥१८॥ पू[र्व]वत्तां द्विजातिभ्यो यत्नाह(इ)क पुरंदर । महीं
- 25 महीभूतां श्रेष्ठ दानाच्छ्रेयो हि पाकनम् ॥१९॥ स्वदत्तां परदत्तां वा यो हरेत् वसुंधराम(म्) ।  
स विष्ठा-
- 26 यां कुमिर्भूत्वा पि[तृ]भिः सह मज्जति ॥२०॥ तडागानां सह[स्रे]ण वायपेयसतन<sup>७</sup> व । गवां को-
- 27 टिप्रदान(ने)न भूमिहर्ता न [सु]ष्यति<sup>८</sup> ॥२१॥ व[ष्टि](ष्टि) व्यं(व)वैसहस्राणि स्वर्गे वसति  
भूमिवः । आच्छे-
- 28 ता चानुमन्ता च तान्येव नरके वसेत् ॥२२॥ इष्टं(ष्टं) दत्तं द्रुतं चैव यत्किञ्चिद्वर्म्मसंचितम्(म्) ।  
[अ]दां[र्द्धां]-
- 29 गुलेन सीमाया हरणेन प्रणस्य(स्व)ति ॥२३॥ यथाप्सु पतितं स(श)क तैलवि(वि)दुर्विसर्प-  
ति । एवं
- 30 भूमि[कृ]तं दानं सस्ये सस्ये [प्र]रोहति ॥२४॥ हन्ति जातानुयातांश्च<sup>९</sup> भूम्यर्थे योज्ज्वलं वदेत् । स व(व)-
- 31 द्रो वारुणैः पासै(सै)सि(स्ति)र्यग्योन्मां तु जायते ॥२५॥ द्विजाश्च नाबमन्ताभ्यास्वर्णे(स्वै)लोक्य-  
मि(स्वि)तिहेतवः । देव-
- 32 वत्पूजनीयाश्च दानमानार्चवनादिभिः ॥२६॥ सर्वोपा(वा)मेव दानानामेकजन्मानुकं(गं) फलम् ।  
हाट -
- 33 कक्षितिगौरीणां सप्तजन्मानुकं(गं) फलम् ॥२७॥ वास्तव्यवंस(श)कुमुदप्रविका[स]चंद्रः श्रीमानभू-
- 34 दिह [हि] कीर्तिधरो मनीषी । ग्रामो जडेर इति मस्य सुतोऽस्य विद्वान् श्रीवत्सराज इ-
- 35 ति ताम्र<sup>१०</sup>मि[दं] लि[लेख]<sup>१०</sup> ॥२८॥ चांदाकनो(नो)त्कीर्णमिद[म](म्) ॥ मं(सं)वत(त्) ९०५  
आ[स्वि](स्वि)न सुवि ६ भौमे ॥

## Seal

1 राजश्रीमत्पु-

2 ध्वीदेवः [।\*]

<sup>१</sup> This *akṣara* is not completely incised. Read -स्वर्कपो. The name is given as *Lakṣmī* in the first set of the Amōdā plates.

<sup>२</sup> Perhaps बुद्बुद् is intended here.

<sup>३</sup> Hirālāl reads राज्या-, but he does not seem to have noticed the curve representing the subscript # below j.

<sup>४</sup> Read संक्षो.

<sup>५</sup> Read कृत्वा.

<sup>६</sup> Read वायपेयसतन.

<sup>७</sup> Read सुष्यति.

<sup>८</sup> Read जातानुयातांश्च.

<sup>९</sup> Read ताम्र-

<sup>१०</sup> Metre: *Vasantatilakā*.



**AMODA PLATES (SECOND SET) OF PRITHVIDEVA II: (KALACHURI) YEAR 905**

Seal

(From a photograph).

[illegible][illegible]

# RATANPUR STONE INSCRIPTION OF PRITHVIDEVA II: YEAR 910 491

## TRANSLATION

Success! Ōh! Adoration to Brahman!

[For a translation of verses 1-10, see above, pp. 428-29.]

(Verse 11) From him was born Prithvidēva (II) as a cub is from a lion; who, having the strong body of a lion, destroyed his enemies like a troop of elephants.

(V. 12) In the *gētra* of Chandrītrēya, with the three *pravaras* Chandra, Attri and Spāvana<sup>1</sup>, there was an excellent Brāhmaṇa bearing the name Mihiraśvāmin.

(V. 13) He had a son named Dēvaśarman, most proficient in policy. He too had two well-known sons Śīlapa and Pīṭhana.

(V. 14) (Their) younger (brother) was Lakṣaṇa as Lakṣmaṇa was of Rāma. All of them were religious-minded and high-souled, and were fond of gods and Brāhmaṇas.

(V. 15) To them this village Budubudū in the Madhya-maṇḍala recorded in (this) copper-charter (was granted) by the king on the *akṣaya-tṛitīyā*.

(Here follow twelve benedictive and imprecatory verses.)

(V. 28) There lived here the wise and illustrious Kīrtidhara, the moon which made the night-lotuses of the Vāstavya family bloom, (and) who owned the village named Jaḍēra. His learned son, known as the illustrious Vatsarāja, wrote (on these plates of) copper.

(Line 36) Engraved by Chāndārka. (In) the year 905, on Tuesday, the sixth (lunar) day of the bright (fortnight) of Āśvina.

Seal

The King, the illustrious Prithvidēva.

NO. 95; (NO PLATE)

## RATANPUR STONE INSCRIPTION OF PRITHVIDEVA II: KALACHURI YEAR 920

This inscription was first brought to notice by Sir A. Cunningham who gave a transcript of its date accompanied by a photozincograph of the corresponding portion of the record in his *Archaeological Survey of India Reports*, Vol. XVII (1881-82), p. 76 and pl. xx. The record was subsequently noticed very briefly by Rai Bahadur Hiralal with the remark that 'it is fragmentary and is almost wholly effaced'.<sup>2</sup> It is edited here for the first time from the original stone which is now deposited in the Central Museum, Nagpur.<sup>3</sup>

The inscription is incised on a slab of black stone which is said to have been found at Ratanpur in the Bilaspur District of Madhya Pradesh. It is fragmentary. The extant portion, which covers a space 2' 1" broad and 1' 6½" high, contains twenty-eight lines. About three lines containing two verses and a portion of the third have been broken away from the top, but nothing has been lost from the sides and the bottom of the stone. The inscription has, however, been almost completely obliterated on the middle of the surface of the stone, only about half a dozen *akṣaras* on either side being still legible in lines 3-23. The preserved portion shows that the present record had many verses in common with three other inscriptions,<sup>4</sup> but as these latter also are fragmentary, they do not afford much help in the restoration of the lost *akṣaras*.

<sup>1</sup> Rather, *Pāṇini* (first). See above, p. 477, n. 2.

<sup>2</sup> I. C. P. B. (first ed.), p. 121; (second ed.), p. 134.

<sup>3</sup> Its estampages are not sufficiently good for plating.

<sup>4</sup> *Vt.*, Nos. 84, 85 and 87, above.

The characters are Nāgarī, and the language Sanskrit. The record originally contained thirty verses, all of which except the last two were numbered, and some portion in prose in lines 24-27. The orthography does not present anything calling for special notice.

The inscription refers itself to the reign of the king Prithvidēva (II) of the Kalachuri Dynasty of Ratanpur. The object of it seems to be to record in one place all the religious and charitable works which Vallabharāja, a feudatory chieftain of the Kalachuri kings Ratnadēva II and Prithvidēva II, did from time to time. It is dated in the year 910 (expressed in decimal figures only) which is expressly referred to the Kalachuri era. The date corresponds, for the *expired* year 910, to 1158-59 A.C. It does not admit of verification in the absence of the necessary details.

The first two verses, which, to judge from the Akaltarī inscription of the same chieftain,<sup>1</sup> were probably in praise of Siva and the moon are completely lost. The third verse describes the Kalachuri family. The next five verses, of which four are common to the Akaltarī inscription, eulogize Ratnarāja (I), Prithvidēva (I), Jājalladēva (I), Lāchchhalladēvī, the queen of Jājalladēva (I), and Ratnadēva (II). Verse 9 seems to have described Prithvidēva II,<sup>2</sup> but it is almost completely effaced. It was followed by a description of Vallabharāja's ancestors as in the Akaltarī inscription, but only the name of Harigaṇa the father of Vallabharāja can be read in the preserved portion. The eulogy of Vallabharāja seems to have commenced in verse 13 and to have contained *inter alia* a description of the town he founded and the tank he excavated. The name of Dēvapāni, who composed the *pralasti*, occurs in line 23. Then comes an enumeration, in prose, of the religious and charitable works of Vallabharāja. He made a lake to the east of Ratnapura, using the range of hills near the village Khāḍā as a dam. He dug another small tank, raised a grove of three hundred mango trees at the foot of the hill near the village Saḍaviḍa, and excavated a large lake Ratnēśvara-sāgara, named evidently after his earlier suzerain Ratnadēva II. On the outskirts of Vikarnapura he made a tank, raised a garden containing many temples and monasteries, erected a temple of Rēvanta and dug a very deep well near a hill called Dēvaparvata. Another tank was excavated in a village, the name of which appears to be Rāṭhēvalsamā. To the east of the town called Bhaudā, on the way to Hasivadhā, he excavated a tank, full of water-lilies. Finally, we are told that the work was done at the instance of Vallabharāja's pious wife Svētalladēvī.<sup>3</sup>

As for the geographical names occurring in the present inscription, Ratnapura has already been identified with Ratanpur. The village Khāḍā, near which a lake was formed, taking advantage of the position of the neighbouring hills, is probably identical with Kamā, about a mile and a half to the east of Ratanpur, near which there is still the extensive Khārunḡ Tank. Vikarnapura was probably the old name of Kōṭgaḍh, 1½ miles north of Akaltarī. Hasivadhā may be Hasod in the Jānjgir *tahsil*, about 22 miles east of Sheḍrinārāyaṇ. The hills Bījāla and Dēvaparvata cannot be definitely located. The former may, however, be connected with Baijalpur, a village in the Jānjgir *tahsil*. The remaining places I am unable to identify.

<sup>1</sup> No. 84, above.

<sup>2</sup> It occurs near the end of the Raipur Museum stone inscription (No. 85, l. 22, above)

<sup>3</sup> The first *akshara* is slightly damaged. Her name may have been *Svītalladēvī*.

TEXT<sup>1</sup>

- 1 [सम्राट्]<sup>2</sup> मुपा[मुपम] कलचुरि[र्षा]मान्[यो] नूतयान् । तत्प्रोद्गमयमास्तुपावकलित-  
वेडो[नय]दिवाकय जाता नय तदुत्तमेकमहि[माया]र वरिणीमुज<sup>3</sup> ॥३॥ तस्मादेतत्कलचुरि-  
कलचुरिरे रत्नराजो राज<sup>4</sup>—
- 2 नमसो मुचरितमुहं सत्यवर्माभितारः । जातः प्रातःस्मरणावधी[राज]भागो मनीषी भाषातेव प्रथित-  
सहिषा [ममनीषी नृपायाम्<sup>5</sup> ॥४॥] [अतस्तस्मात्कलिकमलिनीकुञ्ज<sup>6</sup>]\*रः क्वातकीर्ति[ः]  
सत्यरत्नांग्र—
- 3 [प्रित<sup>7</sup>]महिमा नीतिमानवकतेजाः । [सम्राट्]मुचरितकर्ता[लम्ब(म्ब)]नम्रोद्गवासी  
पुष्पी<sup>8</sup>[देवः पृथु]रिक् वगव्याव[नीषो नरेवः] ॥५॥ तस्मादधामतमुजपरिवप्रचण्ड-  
क्षीर्यनस्त्रमभि<sup>9</sup>\*तारिप्रहावनधीः । जाज—
- 4 लदेवमुपतिः अरदि[मुकुन्दवीहार]र[कुमुदोज्ज्वलगीरकीर्तिः<sup>10</sup> ॥६॥ एतत्पाणिगृहीता ल<sup>11</sup>]स्मी-  
यविह [पुत्रवोत्तमस्यासीत् । या वसुधासापत्न्यं वक्रे लाञ्छलदेवीति ॥७॥<sup>12</sup>] [अतः] संगर-  
शी(सी)मसं—
- 5 अरदरिक्तोणीन्रवृत्तारक — — — उ उ — उ — उ उ उ — — उ — उ — । [विश्वस्वानसमुद्रशीतकिरणः  
सौम्यविभाममूपां पालजमौलिलालितपदः श्री<sup>13</sup>]रत्नदेवस्ततः<sup>14</sup> ॥८॥
- 6 इदानीमस्यायं प्रथितपु[मुकीर्तिः प्रियसुतः कृतार्थं नानार्थः सपदि<sup>15</sup>]\* उ उ — — उ उ उ — । उ  
— — — — उ उ उ उ उ — — उ उ उ — , उ — — — — उ उ उ उ उ — [उ]दयते<sup>16</sup> ॥९॥ तस्य पू-  
7 [र्ष]जराजानाममू[भीतिविदां कृते ।\*]<sup>17</sup> उ उ उ उ उ — — उ , उ उ उ उ उ — उ उ<sup>18</sup> ॥१०॥ — — उ उ  
— उ — उ उ उ — — उ — उ — , — — उ उ — उ उ उ — — उ — [कः । जा]नक्याः सदनं मु-  
8 दो नदहरः स्वस्वामिवि[द्वेषिणा<sup>19</sup>]\* — — — उ उ — उ — उ उ उ — — उ — उ — <sup>20</sup> ॥११॥ उ उ उ उ  
उ उ — — उ — उ — , उ उ उ उ उ उ — — उ — उ — [।\*] [हरिहरपदसेवापि<sup>21</sup>]<sup>17</sup>—  
नीराजहंसो ह—
- 9 रिगण इति नाम्ना तस्य [सुसुखंभू<sup>22</sup> ॥१२॥]\* — — उ — उ उ उ — उ उ उ — , — — उ — उ उ उ  
— उ उ — उ — । [सम्राट्संपदि सतीव गृहेषु मर्तुल्लंस्मीरिक्तस्य वनिता<sup>23</sup>]\* [विनता व<sup>24</sup>]<sup>20</sup>—  
मुज<sup>21</sup> ॥१३॥ तस्या—

<sup>1</sup> From the original stone and inked stampages.

<sup>2</sup> See ll. 2—3 of the Akaltara stone inscriptions of (No. 84, above).

<sup>3</sup> Metre: *Sārdhānīkṛdita*.

<sup>4</sup> Metre of this and the next verse: *Mandikrānt*.

<sup>5</sup> See the Akaltara stone inscription, l. 4.

<sup>6</sup> *Ibid.*, l. 5.

<sup>7</sup> Metre: *Vasuntatīlaka*.

<sup>8</sup> See the Akaltara stone inscription, ll. 5-6. Metre: *Arjā*.

<sup>9</sup> See l. 3 of the Kugdā inscription (No. 87, above).

<sup>10</sup> Metre: *Sārdhānīkṛdita*.

<sup>11</sup> See l. 22 of the Raipur Museum stone inscription (No. 83, above).

<sup>12</sup> Metre: *Sikharipā*.

<sup>13</sup> See l. 4. of the Raipur Museum inscription.

<sup>14</sup> Metre: *Anubhāṣā*.

<sup>15</sup> See l. 5 of the Raipur Museum inscription.

<sup>16</sup> Metre: *Sārdhānīkṛdita*.

<sup>17</sup> See l. 3 of the Kugdā inscription.

<sup>18</sup> Metre: *Mālinī*.

<sup>19</sup> See l. 6 of the Kugdā inscription.

<sup>20</sup> See l. 7 of the Raipur Museum inscription.

<sup>21</sup> Metre of this and the following verse: *Vasuntatīlaka*.

- <sup>10</sup> Metre: Šārdūlavikrīdita.

- [illegible]

## TRANSLATION

*(The first two verses are completely lost.)*

(Verse 3) . . . . . Among them was a lineage named Kalachuri adorned with excellences, in which were born [kings] possessed of the greatness of Indra, who, with the plaster of their immense fame, whitened the temples of the three worlds.

(V. 4) [From the milk-ocean of that Kalachuri family was born Ratnarāja(I)] the home of the good actions of royal personages, an incarnation of the law of truth, [a royal road] among the paths of morning remembrance,<sup>14</sup> a wise man of well-known great-

<sup>1</sup> See l. 17 of the Raipur Museum inscription.

\* Metre: 4/4.

<sup>a</sup> This verse is completely preserved in the Aaltari inscription.

## Abstract

\* Motre: Sarda Alau Arigita.

\* See L. 24 of the Raipur Museum inscription.

**Robert T. Anderson**

\* See I. 25 of the Raipur Museum inscription.

## Notes

20 Here begins a verse. Metric: Anapaest.

**SECRET**

2. Perhaps ~~was~~ was intended.

44 See above, p. 414, n. 1.



ness, like Māndhātā, (and) [an object of veneration to princes].

(V. 5) [From him was born the king] *Prithvidēva* (I), [who was to the Kali age what an elephant is to a lotus-plant], who was possessed of well-known fame and of renowned greatness through veracity and liberality (and) who was virtuous in conduct and resembled the sun in lustre, [being (himself) piety incarnate and a grown-up tree supporting the creepers of good deeds, and like *Prithu*] an object of veneration to the world.

(V. 6) From him was born the king *Jālladēva* (I), [who, by the mighty valour of his bolt-like arms, destroyed] the fortune of his enemies, even as fire destroys a large forest, (and) who was possessed of glory, brilliant and white like the autumnal moon, a *kunda* (flower), snow, a pearl-necklace, (and) a night-lotus.

(V. 7) [He had (a wife) named *Lāchchhalladēvi* whose hand he grasped (in marriage)] as *Purushōttama* (*Vishṇu*) had *Lakshmi*. [She became a co-wife of the Earth.]

(V. 8) There was born from him the illustrious *Ratnadēva* (II) . . . . a multitude of hostile kings moving on the border of the battle-field; . . . . [who was the moon to the ocean of friendly persons; who was the resting place of courteous conduct, and whose feet were caressed by the heads of a crowd of princes.]

(V. 9) Now there rises this beloved son<sup>1</sup> of him, whose extensive fame is well-known, . . . . immediately . . . . him who is happy with various things.

(V. 10) In the family of the kings, his ancestors, [who were versed in politics]<sup>2</sup> . . . .

(V. 11) . . . . the home of joy of *Jānakī*, the humbler of the pride of those who hated his lord . . . .

(V. 12) . . . . His son was *Harigaṇa* by name, a swan to the lotus-plant which was the service of the feet of *Hari* and *Hara* . . . .

(V. 13) . . . . He had a modest wife, who was like the goddess of fortune (and) like *Satī* in her husband's home in the midst of prosperity in all matters.

(For a translation of verses 14-20, see that of vv. 9-15, p. 449.)

(V. 21) Having realized on reflection that [the world] is decayed and rotten . . . . (he) . . . .

(V. 22) (This verse is completely lost.)

(V. 23) [Beautiful] is that well-known city of the lord of gold (i.e., of *Kubēra*) in heaven. Having, however, seen this city established by *Vallabharāja* . . . .

(V. 24) Like *Airāvata* which is resting on the bank, having sported in the water of the *Mānasa* (lake) . . . .

(For a translation of v. 25, see that of v. 24 on p. 436.)

(V. 26) . . . . the favourite abode of love of the beauty of jewels . . . . obtained . . . . dear to . . . .

(V. 27) [May this work endure] as long as the *Gaṅgā* rests like a chaplet on the head of *Śiva* (and) as long as the glory of *Śiva*, on account of his victory over *Tripura* is sung in the three worlds . . . .

(V. 28) The illustrious *Dēvapāni* has composed this large *prastāvi* (eulogy) which is beautiful with the spray of the water of nectar . . . .

(Line 24) Here are stated the places in which *Vallabharāja*, who is conversant with

<sup>1</sup> I. e., *Prithvidēva* II.

<sup>2</sup> Verses 10 and 11 seem to have eulogised *Dēvarāja* and *Rāghava*, the grandfather and father, respectively, of *Harigaṇa*.

all religious precepts, has done charitable works:—He has made a lake to the east of Ratnapura by constructing (*a dam in the space between*) hills near the village Khāḍā; (*he has*) raised an orchard containing a hundred mango trees . . . and extremely kind-hearted as he is, he has made a small tank at the foot of the hill (*near*) the village Śaḍṣyāḍa which lies to the north-east and is provided with (*an orchard of*) three hundred mango trees attractive to the minds of all people, (*and*) also the tank *Ratnānāḍāgara*; he has caused to be made on the outskirts of Vīkarnapura a tank filled with abundant water and provided with the *mandapa* of a temple, a pleasure-grove containing several temples and monasteries together with enclosing walls, a temple containing an image of Rēvanta, (*and*) also a very deep well at the foot of Dēvapārvata. In the village Rāḥḍevāsaṁk(?) he has made a small tank, and near the hill Vijjala on the way to Hāṣivadhā to the east of the town Bhaṅgā he has constructed—

(Verse 29) (*another*) tank covered with water lilies, which, being beneficial to all creatures, is, as it were, the essence of all religions on the earth.

(V. 30) The pious wife of the illustrious Vallabharāja, Śvētalladēvī by name, did this of her own accord.

(Line 28) In the Kalachuri year 910, during the victorious reign of the king, the illustrious Pṛithvidēva (II).

May the world be happy!

#### No. 96; PLATE LXXVIII

#### RATANPUR STONE INSCRIPTION OF PRITHVIDEVA II: (KALACHURI) YEAR 915

THIS inscription was brought to notice as early as 1825 by Sir Richard Jenkins who published a short account<sup>1</sup> of it in the *Asiatic Researches*, Vol. XV, pp. 504-5. It has since been referred to twice by Dr. Kielhorn in the *Epigraphia Indica*<sup>2</sup> and has also been briefly noticed by Rai Bahadur Hiralal in his *Inscriptions in C.P. and Berar*.<sup>3</sup> It is edited here from the original stone which is now preserved in the Central Museum, Nagpur.<sup>4</sup>

According to a manuscript history of Ratanpur, the stone bearing this inscription was discovered within the Bādal Mahāl<sup>5</sup> of the fort at Ratanpur, 16 miles north of Bilaspur in the Bilaspur District of Madhya Pradesh. More than 75 years ago one Reva Ram Kayastha of Ratanpur prepared a transcript of the inscription for the Chief Commissioner

<sup>1</sup> Jenkins' account of this record was based on the report of his Śāstrī Vinayakrao Anandao Anangabadkar who examined this and some other records at Sirpur, Raipur and Ratanpur. The manuscript of his report written in Mōḍī characters is still preserved in the India Office Library. A photographic copy of it was kindly supplied to me by the Librarian, Dr. H. N. Randle. As shown below, the report is incorrect in several places.

<sup>2</sup> Vol. I, p. 35 and Vol. V, Appendix, p. 60, n. 1.

<sup>3</sup> Second ed., pp. 227 ff. This is also probably the inscription mentioned by Cunningham's Assistant, Beglar in C. A. S. I. R., Vol. VII, p. 214, though he says that it is dated in 979; for his description of it fits the present record. 'The centre of the slab which is a large one', says he, 'is worn quite smooth; it opens with an invocation to Śiva.'

<sup>4</sup> This inscription was edited for the first time by me in *Ep. Ind.*, Vol. XXVI, pp. 255 ff.

<sup>5</sup> Jenkins also says that the stone was 'within the fort of Ratanpur, near the Bādal Mahāl,' *Asiatic Researches*, Vol. XV, p. 505. Beglar, however, was told by some people at Bilaspur that the slab originally came from Dhangson (*i.e.*, Dhangpur, a village in the former Pundā Zamindārī in the Bilaspur District, which contains several ruins). If the object of the inscription was to record the gift of a village in honour of Śiva under the name Śāmanātha installed at Kumārākōṭa (see vv. 36-39), the inscription may have been originally put up at that place and later on removed to Ratanpur.

of the Central Provinces, which is now included in the aforementioned MS. history of Ratanpur.<sup>1</sup> The stone was then apparently in a state of good preservation, for Reva Ram's transcript has no lacunae. It has since then suffered in a most deplorable manner especially in the middle of lines 3-35, where from 3 to 39 *akṣaras* have been lost in each line. Lines 13 and 14 have been completely effaced except for a few *akṣaras* at one end. In the extant portion also, several letters here and there have become partly or wholly illegible. Unfortunately Reva Ram's transcript affords little aid in such places as it is full of inaccuracies, judging from the extant portions of the record.<sup>2</sup> A patient examination of the original has enabled me to prepare the subjoined transcript from which it would be possible to form a general idea of the whole record.

The inscribed portion measures 2' 9½" broad and 1' 9½" high and contains 36 lines. The characters are Nāgarī. The average size of the letters is .4". The medial diphthongs are shown by *prishyamātrās*; *ṣ* is still without a dot; see, e.g., *-bhṛīṅga-*, l. 2; the rare *jh* occurs in *-jhāmkṛitāḥ*, l. 24 and *-jhāmkāra-*, l. 27; the upper loop of *th* is not open; see *-pratyarthi-prithvipātaḥ*, l. 20; in its subscript form the letter is still laid on its side; see *pāntha-*, l. 24; finally, *dh* has not yet developed a horn on the left; see *dhārādharāṇa*, l. 2. The language is Sanskrit. Except for *Om namaḥ Śivāya* in the beginning and the date at the end, the record is metrically composed throughout. It contains 45 verses, all of which seem to have been numbered. The orthography does not call for any notice except that the consonant following *r* is generally reduplicated and *v* is throughout used for *b*.

The inscription is one of Brahmadēva, a feudatory prince of Prithvidēva II, of the Kalachuri Dynasty of Ratanpur. The object of it is to record the religious and charitable works of Brahmadēva at several places. It is dated in the year 915 (expressed in decimal figures only) of an unspecified era. This date must, of course, be referred to the Kalachuri era. The year, if expired, would correspond to 1163-64 A.C. This is the last known date<sup>3</sup> for Prithvidēva, for the next certain Kalachuri date 919 belongs to the reign of his successor Jājalladēva II.

The inscription opens with the customary obeisance to Śiva, which is followed by three verses invoking the blessings of the deity. The next verse describes Śēṣha, the lord of serpents. Verses 5-8 eulogise the Talahāri-maṇḍala which is called an ornament of the earth. Then begins a description of the family of Brahmadēva who put up the present record. His father Prithvipāla is eulogised in verses 8 and 9 as a very valiant and famous personage. His son Brahmadēva was the foremost of the feudatories (*maṇḍalik-āgrani*) evidently of the contemporary Kalachuri king of Ratanpur (v. 11). The next nine verses (12-20)

<sup>1</sup> *Drug District Gazetteer* (1909), p. 47. This is referred to below as the Ratanpur MS.

<sup>2</sup> Jenkins' account of the contents of this inscription, which was based on the report of Aurangabadkar, is equally incorrect; for according to him 'the present inscription contains a list of nine Rājās in the order of succession from father to son, including the one by whose order the inscription was engraved.' Aurangabadkar's MS. mentions five of these, viz., Prithvipāla, Brahmadēva, Rudradēva, Prithvidēva and Śridēva. The extant portion shows the names Prithvipāla, Brahmadēva and Prithvidēva only. The other names seem to be due to misreading; for they do not occur in the manuscript history of Ratanpur also. Further, Jenkins speaks of Prithvidēva as a fortunate prince who in his old age resigned his kingdom called Kōśaladēva to his son. This is evidently an incorrect interpretation of verse 21 of the present inscription. What the verse really means is that Prithvidēva, who is identical with the Kalachuri king Prithvidēva II of Ratanpur, called Brahmadēva to his capital, and entrusting the government of the kingdom to him, led a life free from care.

<sup>3</sup> Hiralal read the date of the Amōḍī plates of Jājalladēva II (below, No. 99) as 912, but his reading of the third figure of it is probably incorrect in view of the date of the present inscription which belongs to the reign of his father Prithvidēva II. See below, p. 329.

describe his valour, handsome form, learning and charity. The only point of historical interest mentioned in the entire portion is that he obtained a victory over Jaśṭdeva who is evidently identical with the homonymous son of Anantavarma Chōdhaganga. We are now told that Prithvidēva, the lord of Kāśā, called him from the Talahāri-maṇḍala, and entreating the government of his domain to him, obtained peace of mind. This Prithvidēva is evidently the second prince of that name in the Kalachuri dynasty of Ratanpur. The next eighteen verses (22-39) describe the benefactions of Brahmadēva. He constructed a temple of Dhūrjati (Śiva) at Mallāla and excavated a tank, evidently at the same place. The religious merit of the former he assigned to his lord, Prithvidēva. Besides these, he built ten shrines of Trībhaṅka (Śiva) and dug two lotus-ponds at some place, the name of which is lost. At Varēśapura he constructed a grand temple of Śaṅkha and at Ratnapura he built nine shrines of Pārvaī. At the latter place he excavated also a large step-well and two tanks, one on the north and the other on the south of the city. Several other religious and charitable works of Brahmadēva are next mentioned, viz., a tank at the village Gōṭhālī, a temple of Dhūrjati at Nārāyanapura, tanks at Bamhāṇī, Charaṇya and Tējallapura, a temple of Śiva at Kumārākōṭa and a mango-grove as well as a charitable feeding house evidently at the same place. Verse 39 records that he donated the village Lōṇākara to the god Sōmanātha who is probably identical with the deity installed in the temple at Kumārākōṭa.

The next two verses (40-41) are devoted to the description of Anantapāla of the Gauda lineage, who was a keeper of records, and his son Tribhuvanapāla who composed the present *prastāva*. Then are mentioned the scribe Kumārāpāla and the engravers Dhanaṣṭhi and Jēvata (vv. 43-44). The *prastāva* closes with a verse expressing the hope that the *kīrti* (evidently the temple of Sōmanātha at which the present *prastāva* was originally put up) may last for ever.

As for the localities mentioned in the present inscription, Mallāla is evidently modern Mallār, 16 miles south-east of Bilaspur. Varēśapura or Barēśapura is Barēla, 10 miles south of Ratanpur. Nārāyanapura and Bamhāṇī still retain their names; the former is situated on the Mahānadi in the Raipur District, while the latter is 4 miles north by east of Akaltari. Rai Bahadur Hiralal identified Kumārākōṭa with Kōṭgaḍh,<sup>1</sup> but from some other records the old name of the latter appears to have been Vikarnapura.<sup>2</sup> Gōṭhālī, Charaṇya and Tējallapura cannot now be traced, but the last of these may have been situated not very far from Shōrinārāyaṇ, for it seems to have been founded by Tējalladēva, a Kalachuri prince of a collateral branch, who is mentioned in an inscription at Shōrinārāyaṇ.<sup>3</sup> Finally, Talahāri maṇḍala is probably

<sup>1</sup> See below, p. 307, n. 14. Kumārāpāla belonged to the race of Śaṅkhaṇḍa from whom the Kalachuris also traced their descent. He is mentioned as the scribe in some other records also, such as the Ratanpur stone inscription of the reign of Prithvidēva II, dated V. 1207, above, No. 93; and the Mallār stone inscription of Jijalladēva II, dated K. 919, below, No. 97. He had also considerable poetic talent; for he composed the Shōrinārāyaṇ stone inscription of the reign of Jijalladēva II, dated K. 919 (below, No. 99) and the Kharōḍ stone inscription of Ratnadēva II, dated K. 933 (below, No. 100).

<sup>2</sup> I. C. P. B. (second ed.), p. 127. The name of the place is not Kōṭgaḍh as stated by Hiralal but Kumārākōṭa.

<sup>3</sup> A stone inscription, which was originally found at Kōṭgaḍh and is now at Akaltari (above, No. 84), records the construction of a tank and a temple of Rēvanta by Vallabharāja, another feudatory of Ratnadēva II and Prithvidēva II. Another stone inscription of the same feudatory found at Ratnapur (above, No. 97), while enumerating the benefactions of Vallabharāja, mentions the same tank and temple of Rēvanta as situated at Vikarnapura. This shows that Vikarnapura was the earliest name of Kōṭgaḍh. Is Kumārākōṭa identical with Dhanagani? See above, p. 302, n. 7.

<sup>4</sup> Below, No. 98.

identical with the ancient *Taradāmāka Mūrti* mentioned in the Mallik plates of Mahā-Siṃgha-gupta.<sup>1</sup> It is highly glorified in the present inscription probably because Mallik and other places, where Brahmadēva constructed his religious and charitable works, were included in it. It seems thus to have comprised the southern portions of the Bilaspur and Jānjgir *tahsils* and the northern portion of the Raipur District.

## TEXT\*

- 1 [सिद्धिः<sup>2</sup>] [॥\*] [ओं न]मः शिवाय ॥ पश्चामो[करकु\*]म्भसमिभकुचद्वयस्य रत्युत्तमकीडनेहसि  
शैलराजदुहितुर्गवन्नासविन्दस्य च । निःकर्णयद्विदुस्यैव भगवान्भवेत् स्म नेत्रमयं स श्रेयंसि  
समातनोत् भवतामर्द्धेदुचुडा-
- 2 [मणिः\*]<sup>4</sup> ॥१॥ य[स्का]ण्डो मूलि- --[य\*]बलपरिसरः कञ्जलेदीपरासीमुङ्गधेयीननीलो-  
पलगबलतमःस्तोमलक्ष्मीविडम्भी(म्भी) । भाति प्रासेयभूमृत्कटकतट इव स्वाभलेनां(बु)भार-  
व्याप्तो धाराधरेण प्रभवत् ।<sup>5</sup>
- 3 [न]वतां स भिये नीलकण्ठः<sup>7</sup> ॥२॥ न(न)होन्मोर्षे[द्व]चंद्रयुमणिकुलगिरिस्मासमुद्रादिरूपैल्लोकं  
संक्रान्तनि(वि)म्बं(म्बं) नक्षत्रकुरतले यत्पदाब्जां(म्भां)मूलीनाम् । दृष्ट्वा शैलेन्द्रपुत्री परिणयसमये  
विस्मयं प्राप लज्जानक्षीभूताम्-
- 4 नैदुः स हरतु दुरितं पार्श्वेतीवत्लभो नः ॥३॥ यत्कोटे जठरंकोटरकुटीविभ्रान्तविश्वदिशरं लक्ष्मी-  
पाणिसरोजलालितपदो निद्रति नारायणः । किञ्चानेकफणामणिव्यतिकरं रत्नाकरत्वं दधावम्भो-
- 5 विविदधातु शर्म जगतां शेषः स भोगीश्वरः<sup>8</sup> ॥४॥ उत्फुल्लां(बु)रुहैः[ ] सरोभिरभितो गुञ्ज-  
वृद्धिरेफैर्भूतं- --<sup>9</sup> पवनोत्सलसत्कवलिकारोचिष्मभिर्भूषितम् । उद्यानैः कलकञ्चकूषितभरव्याकु-  
ष्टपुष्पायुधैर-
- 6 स्ति श्रीतलद्धारिमण्डलमिदं विश्वम्भराभूषणम् ॥५॥ उन्मीलनवनी[लनीरज] उ- -- - उ- -- उ  
- -- - उ- -- उ- -- उ- -- उ- -- <sup>10</sup> वाचालदिकमण्डले । सङ्गीतध्वनिपूर्णक[र्ण]कुरैरध्यापकैः  
कीतुकादन्तेवा-
- 7 सिगणस्य यत्र पठतो नावद्यमाकर्ण्यते ॥६॥ इह कनिपति- -- - उ- -- उ- -- , उ- -- उ- -- उ- --  
उ- -- उ- -- <sup>11</sup> । अमति यशसि गुञ्जे यस्य विज्वक्वकीराः शशधरकरवु(बु)दृषाद्यापि नाव-
- 8 न्ति सोत्काः<sup>12</sup> ॥७॥ यद्वाटके झटिति भूमततिः स्पृशन्ती व्योमाङ्गणे उ- -- उ- -- उ- --  
- -- उ- -- उ- -- उ- -- उ- -- व्यालोकिता जलदजालधिया ध्वनद्भिः<sup>13</sup> ॥८॥ पृथ्वीपालस्ततो-  
भूकरतलक-

<sup>1</sup> Ep. Ind., Vol. XXIII, p. 120.

<sup>2</sup> From the original stone and ink impressions.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> Metre: *Sārdūlanibhīṛḍita*.

<sup>5</sup> The missing *akṣaras* may have been चर्चा.

<sup>6</sup> The vertical dash here is superfluous.

<sup>7</sup> Metre of this and the next verse: *Sragdhara*.

<sup>8</sup> Metre of this and the next two verses: *Sārdūlanibhīṛḍita*.

<sup>9</sup> The Ratanpur MS. reads — गुञ्जवृद्धिरेफैर्भूषितभादेः पवनोत्सल- , which makes no good sense. Perhaps the original reading was सावभादेः.

<sup>10</sup> The Ratanpur MS. furnishes here the fairly good reading— वनभाष्यं (स्यम्भं) परन्वस्युहाभाम्भुमुरिमभुता-  
विषिततां (विषितं) वीचालदिकमण्डले.

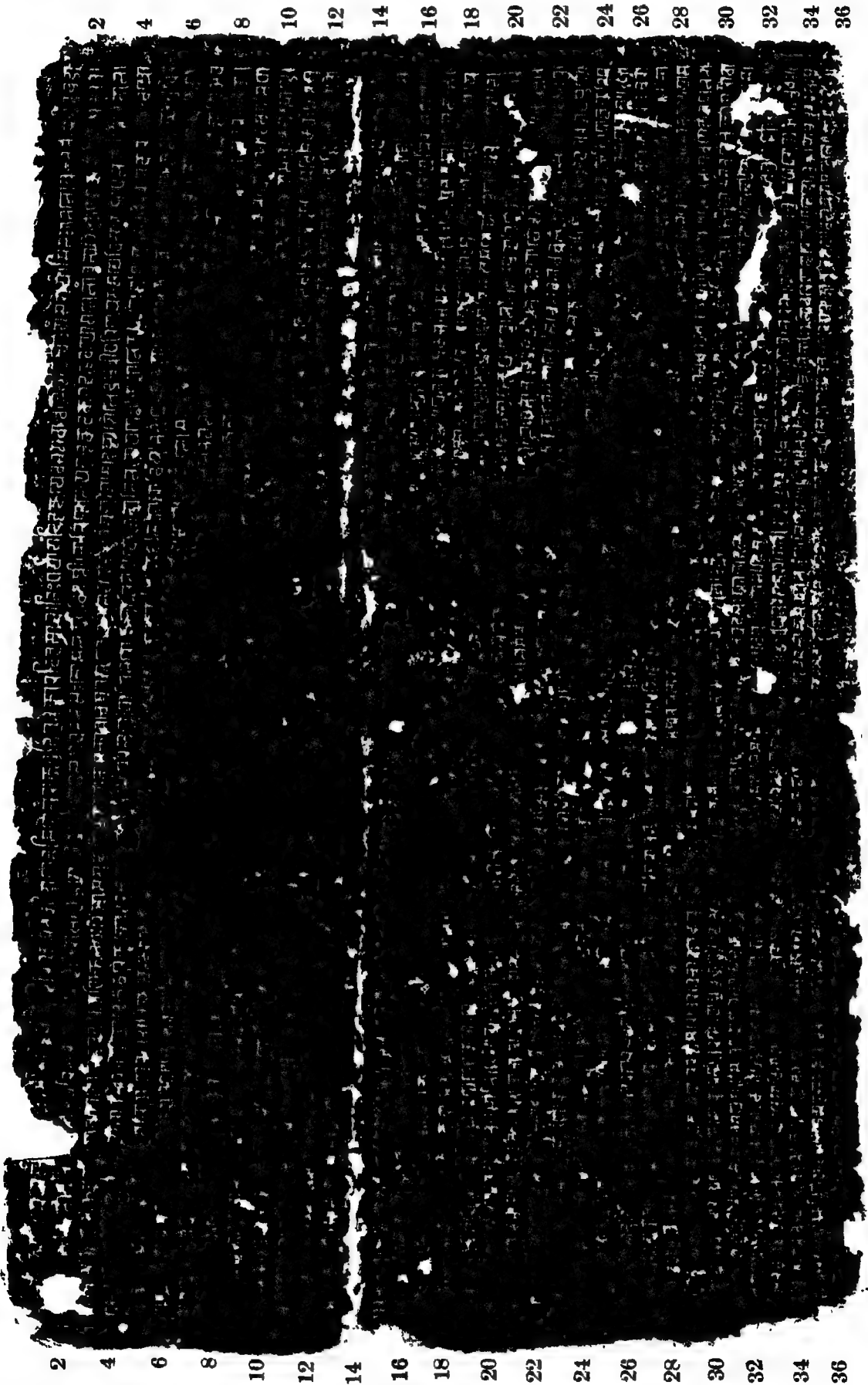
<sup>11</sup> The missing *akṣaras* can be supplied with the help of the Ratanpur MS. as एकनामकर्तृपुरमभूररज-  
सरेतःवीर्युरादिकार्ये.

<sup>12</sup> Metre: *Mālinī*.

<sup>13</sup> Metre: *Vasantatilakā*.



RATANPUR STONE INSCRIPTION OF PRITHVIDEVA II: (KALACHURI) YEAR 915







20 कावेस्तत्तदभुवनमनिशं आस्करो वं(वं)भमीति ॥२०॥ आनीते तलहास्तिनन्नेवशब्दीकोशाल-  
 [त्वा][मिना][पृथ्वी]देव इरेप्रदेव फलमेमिह नुकोमंविर्वाह हस्तकस्तद्वानेव[त्ति]मिहत्प्रत्यवि-  
 वन्नीपती इतिनाशब्दं मी[प्रती]मकि ॥२१॥

22 रमजसो धम्ममेवावृतः ॥२२॥ कुब्जाणामिषयस्य ७७७७-७७ सप्तोत्तिसप्तः ॥ वेदस्त्वेव  
 यमनमिषलजयन्तीमिरामिः । तेनो ७७-७७ कुब्जाणामिषयस्य ७७७७-७७ सप्तोत्तिसप्तः ॥ वेदस्त्वेव  
 यमनमिषलजयन्तीमिरामिः । तेनो ७७-७७ कुब्जाणामिषयस्य ७७७७-७७ सप्तोत्तिसप्तः ॥ वेदस्त्वेव

२४ पुण्यात्मने दत्तो ॥२५॥ दश भवनवराणि ध्यम्ब(म्ब)क[स्ये]दुरोचिदिक्ककुमुदकुन्दस्काटिकाद्रि-  
 प - - - १० । [अरुचयदलेषूनि प्रौढदेवेण्डीला] उ उ उ उ उ उ - - - उ - - - उ - - - ॥२६॥ अन्नैव  
 पयसि-उ उ उ स स्विराज्ञातः । पान्यश्रतिप-

25 बाह्यादि चारु पुष्करिणीद्वयम्<sup>13</sup> ॥२७॥ तेनोदारमकारि तत्र पवनोद्देलत्पताकाकुलं श्रीकण्ठस्य  
[सुधांशुषामधवलं] श्रीमद्वरेलापुरे । यत्रावासमवाप्य चाप्यतितीरं तत्याज देवशिखरप्रा -- ०७-<sup>13</sup>  
वि(वि)कापरिवटः कलासवासस्थलम्<sup>14</sup> ॥२८॥

26 प्रालेयशैलदुहितुः कुमुदेंदुकन्दनीहारहारलवलीषवलानि तेन । सख्योत्तमार्ति [पवनप्रचलत्पताकान्यध्र-  
लि]हार्ति नव रत्नपूरे कृतानि<sup>५६</sup> ॥२९॥ कोट[शगर/पुरन्धीपीनस्तनजनितबीचिविक्रोभाम् ।  
विपुलतरामि]ह बापीञ्च[का] ररुचिरा

27 विचित्रसोपानाम्<sup>16</sup> ॥३०॥ व्याकोबाव(बु)जपुस्वगुजदलनीसंकारवाचालितं तेलदभूरिमराल-  
संकुलतदं तेनोत्तरस्यां दिशि। श्रीसद्वनपुरस्य दक्षिणदिशि प्रोहामकामाङ्गना --- ७७-७-७<sup>17</sup>  
रुचिरं चक्रे तडागद्वयम्<sup>18</sup> ॥३१॥ [गो]ठालीना-

<sup>a</sup> This royal name also is missing in the MS. It is faintly seen on the original stone.

• Restore क्षतिपूर्ति -

<sup>1</sup> The missing *aksbaras* may have been ~~missing~~.

• **Metre:** *Mandākrantā*.

7 Restore रम्यं.

<sup>a</sup> Metre: *Vasantatilakā*.

• **Metre:** Anushtubh.

<sup>10</sup> The missing *aksharas* were perhaps —प्रभाणि.

<sup>11</sup> **Metre:** *Mālinī*.

12 Metres: *Ausstrubb.*

<sup>13</sup> The damaged *sksharas* may be conjecturally restored as *sksharas*.

14 Metre: *Sāradāvatīkrīdita.*

<sup>14</sup> Metre: *Vasantatilakā*.

20 Metre: Arya.

<sup>17</sup> The missing *akṣaras* can be restored with the help of the Ratanpur MS. as सुनाप्रानिवाह(व)र व.

10 Metre: Sārdulavikridita.

- 28 मणि काये चकार सखी। सुखम् । अविने[?]मणी कुर्वन्निमग्न्यासितामिव<sup>1</sup> ॥३२॥ सुधांशु-  
वध [तय सुवदेवाम] निम्नितम् । वाराणसपुरे । तेव प्रताकोलिलखिताम्ब (म्ब) रम् ॥३३॥  
अकारि [विस्ती]—५, ५, ५, ५ निरचित । वास्तवि कवा तेष व(व)म्बुवीयान-  
साविनी ॥३४॥ वरीकतामि विस्तीम्ब वावे रम्ब सरीवर (रम्) । अकार तेजलपुरे ५, ५, ५, ५  
रावितम् ॥३५॥ निम्नित मन्विर रम्ब कुमराकरोत्पत्तने । तेनैवान्ब यकारयामि प्रकाशं  
जावन्तीपते ॥३६॥ तेनैवान्बवर्ग इति प्रत्य-  
30 रण्णामिस्सत्त[प] पाणिनाम्बकोलेकरेम्बोदरे । वनवधं वीणयत् । कूष[कोफि]काकली-  
व्यतिकारम्बमावास्वर] प्रोदताविदलम्बाम्बित्तद्वीपानवहमिभम् ॥३७॥ आकण्ठ विवि-  
वातपाननिवर्तुवन्मा भवन्मा-  
31 [मि]दे रावति — ५, ५ — ५ अत्य कृतं सवे (रम्) म्बुवर्गि[वि]व । इत्य कापदिकवजेन रम्बता —  
[म]न्वामितो विद्वन्म सुवरीकरोति व(व)हन् । कोलाहलः प्रत्यम् ॥३८॥ हेवाम् सोमनसमान  
५, ५, ५, ५ [पु]म्बवान् । वती लोभाकार] — ५, ५ —  
32 म्बुवर्गः स — ५, ५ ॥३९॥ निम्बुदः कविपदती वुरि सता व(व)दोत्पदः सन्तत — विनम-  
प्रसादितमतिः सा — ५, ५ वावे वृषी । वासीद्विस्तुतकीतिरक्षपलमाप्तप्रतिष्ठः वि[वा] लीलावार-  
५ — ५<sup>2</sup> पावमिनु (वु)मो सोमनसका-  
33 योद्भुवः<sup>3</sup> ॥४०॥ विद्वरिष दुवककोवे प्रतासिताहः कलानिर्मितरम् । अमव[ति]मृगनपालः]  
पास्तिसकलद्विषस्तनुवः<sup>4</sup> ॥४१॥ वनसवती वजीरी स्वच्छतरा कविविचारमणीयाम् ।  
सरसीमिव प्रवांसि विमृगनपालो ज्वाविनु (वु)वः ॥  
34 ॥४२॥ हारावलीमिव सुवसगुणा सुभादया कान्वाग्विता वनसप्रकरा प्रवास्तिम् । — ५ —  
५, ५<sup>5</sup> [कलारविस्तवर्गः] कीदुहलात्कुमरापाल<sup>6</sup> (वु)मो किलेव<sup>7</sup> ॥४३॥ वतपतिताम्बा कविता  
सिन्धुवरेकेवरेण च वनोद । उत्तीर्णं प्रचुरराह म-  
35 वास्तिरियमभरे सविरे<sup>8</sup> ॥४४॥ वावन्मम्बलम्ब (म्ब) रेम्ब (म्ब) रमणेदवणीशम्बुहामणिश्वरः  
सावकरोत्करेण [कुरते] — ५ — कलाम् । वावेदवसि वा[स्ति] पपसदना कीमोदकीलकमगस्ता-  
वत्कीतिरियञ्चक्रास्तु विवादा विस्वम्बरामण्डले<sup>9</sup> ॥४५॥  
36 सम्बत्<sup>10</sup> ९१५ ॥४॥

<sup>1</sup> Metre of verses 32—36: *Anushubh*.

<sup>2</sup> The Ratapur MS. reads here विनवध निरचितम् which may be correct.

<sup>3</sup> Read —म्ववर्गो—.

<sup>4</sup> Read —वाप्रवणं.

<sup>5</sup> Metre of this and the next verse: *Sardulavikrānta*.

<sup>6</sup> Restore वापं.

<sup>7</sup> It is easy to conjecture that the missing syllables were —म्वितम्. Metre: *Anushubh*.

<sup>8</sup> The first two of the missing *aksharas* here appear like वेदा—. Read वेदावर्ग—.

<sup>9</sup> The missing letters may be विव. The sign of the middle *i* of वि is clear.

<sup>10</sup> The first three *aksharas* of the name are damaged, but from Aurangabadkar's mention of Anantapāla as the father of Tribhuvanapāla the *aksharas* can be restored as —मन्त—.

<sup>11</sup> Metre: *Sardulavikrānta*.

<sup>12</sup> Metre of this and the next verse: *Anyā*.

<sup>13</sup> The missing *aksharas* can be restored with the help of the Ratapur MS. as विवाविनोदः. Traces of the last two of these can be seen on the stone.

<sup>14</sup> Elsewhere this name appears as कुमराम्ब.

<sup>15</sup> Metre: *Anushubh*.

<sup>16</sup> Metre: *Anyā*.

<sup>17</sup> Metre: *Sardulavikrānta*.

<sup>18</sup> Read वरि

## TRANSLATION

Success! *Om!* Adoration to Siva!

(Verse 1) May the divine half-moon-crested (Siva) increase your welfare!—(*he*) who has three eyes as if because of his desire to see simultaneously, at the time of playful amorous enjoyment, the pair of gold-pitcher-like breasts and the lotus-like face of (Pārvaṭī) the daughter of the lord of mountains!

(V. 2) May that Nilakanṭha (*i.e.*, Siva) grant your fortune!—(*he*) whose throat with a white surrounding on account of [the unceasing of] ashes, imitating the beauty of collyrium, a row of blue lotuses, a line of bees, a sapphire, wild buffaloes and a mass of darkness, appears like the slope of a ridge of the snow-mountain covered with a cloud, dark with the surcharge of water!

(V. 3) May that lover of Pārvaṭī remove your sin!—seeing in the nails of whose lotus-like feet as in the surface of a mirror the reflection of the universe in the forms of Brahmā, Indra, Viṣṇu, the moon, the jewel of heaven (*i.e.*, the sun), the principal mountains, the earth, the oceans and others, (Pārvaṭī) the daughter of the lord of mountains was struck with wonder, her moon-like face being bent down in bashfulness!

(V. 4) May that lord of serpents Śeṣha grant the happiness of the worlds!—(*he*) on whose lap there sleeps for a long time Nārāyaṇa, in the unique cavity of whose belly as in a cottage there rests the universe and whose feet are caressed by the lotus-like hands of Lakṣmī; and on account of the precious stones in whose numerous hoods the ocean came to be the store of jewels!

(V. 5) This famous province (*maṇḍala*) of Talahārī is the ornament of the earth— which is surrounded on all sides by tanks with full-blown lotuses and humming bees and is adorned with gardens which appear beautiful with plantain trees shining [in the groves of mangoes and other trees] and to which the god of love is attracted by the excessive warbling of cuckoos;

(V. 6) Where the regions are noisy [with the humming of bees hovering on] blooming, fresh, blue lotuses [in the desire for honey]; where the teachers, the cavities of whose ears are, in admiration, filled with the musical sound, do not mark the faulty (*pronunciation*) of the crowds of pupils reciting (*their texts*).

(V. 7) Here while its fair fame, resembling the lord of serpents, [the moon, camphor-powder, silver, milk, pearl-necklace and others] is roaming in all directions, the chakōra birds even now eagerly fly (*after it*), mistaking it for the rays of the moon.

(V. 8) In the sacrificial enclosures in it, the line of smoke, as it speedily touches the expanse of the sky, . . . is looked at by the peacocks which scream in joy, mistaking it for a multitude of clouds.

(V. 9) Then there was born Pṛithvīpāla. From the necks of the hostile princes struck by him with the sharp sword grasped in his hand . . . for half a moment subjects himself to apprehension.

(V. 10) [Whose fame of bright lustre resembling lightning] and wearing a white necklace of spotless pearls scattered from the large frontal globes of the best elephants of his enemies, cleft by the strokes of his sword . . . has gone from the earth to the region of the sky in order to divert itself.

(V. 11) From him was born the illustrious Brahmadēva, the foremost of feudatories, the play-house of fame white like the moon (*and*) the resting place of valour,— (*he*) who is to the parting line of hair of the wives of hostile warriors struck by his sword what a cloud is to the moon!<sup>1</sup>

<sup>1</sup> *I. e.*, as the moon hidden behind a cloud is not visible, so the parting line of hair of those ladies is not seen, they being too full of grief to attend to their toilet.

(V. 12) [The heavenly damsels] gathering together again and again on the path of the gods (*i.e.*, in the sky) and conversing with crowds of hostile warriors killed on the battlefield as they speedily became gods . . . . . sumbling out of season.

(V. 13) . . . . . like the man-lion, he was the best of men; like Achyuta (Vishnu) wielding his uplifted discus, he leads a victorious army; like Vishnu who is fond of the bird (Garuda) and reclines on the back of serpents, he is fond of the Brāhmaṇas and lives in the company of the best of<sup>1</sup> Nāga princes.

(V. 14) (*This verse is completely effaced.*)

(V. 15) Who accepted a beloved child in a black garment . . . . . who had lovely, compact and large breasts, and who just then fell in love with him . . . . . Taking off the sheath of (*his sword*) . . . . .

(V. 16) In the fight, in which the strokes of his scorpion-like sword appeared like (*flashes of*) lightning and in which it was difficult to move about on account of multitudes of streams of blood gushing forth from the necks of crowds of wrathful foes, he having attacked the hostile king Jatīśvara. . . . .

(V. 17) He is to his enemies as the sun is to a mass of darkness; he is Pradyumna to women (*and*) the preceptor of gods (*i.e.*, Brihaspati) in the right judgment of speech; being well-known for imprisoning (*his*) mighty (*foe*),<sup>2</sup> he resembles Kṛishṇa (*who in his Dwarf incarnation imprisoned Bali*), (*but unlike Kṛishṇa*) he is not dark-complexioned.<sup>3</sup>

(V. 18) Though like the ocean he is . . . . . dear to all creatures, appears charming with his great vitality (*as the ocean does with its abundant store of water*), has attained a supreme position by his command of all armies (*as the ocean has by its lordship over all rivers*), and is a receptacle of precious things (*as the ocean is a treasure of jewels*), he does not (*unlike the ocean which gives shelter to water*) give refuge to dullards.

(V. 19) The regions at the extremity of the earth . . . . . which appear beautiful with the magnificent bridge of Rāma (*and*) those, the water of the ocean in which is absorbed by the navels of the women in the city of Varuṇa, have been resorted to by his fame.<sup>4</sup>

(V. 20) "This [Brahmadēva who is the sun to] the lotuses which are the faces of the excellent ladies who come out of eagerness to see his handsome form [may come] to our world to give away wealth to suppliants in charity."—Being as it were urged by gods through such apprehension<sup>5</sup> the sun moves continuously round the regions on the slopes of the golden mountain (Mēra).

(V. 21) Consigning the yoke of the government to him who, being a treasure of merits, had been brought over with great favour from the Talaḥāri-maṇḍala and who killed hostile kings with the strokes of the sword grasped in his hand, the king Prithvī-dēva (II), the lord of the famous Kōśala country, obtained great mental happiness.

(V. 22) [Seeing that] on the orb of the earth . . . . . is like dew-drops on (*the*

<sup>1</sup> There is a play on the words *chakra* meaning (i) a discus and (2) an army, *avijati* meaning (i) the bird Garuda and (ii) a Brāhmaṇa, and *bhāga* meaning (i) a serpent and (ii) a Nāga prince or an officer in charge of a *bhāga* or *bhukti* (sub-division).

<sup>2</sup> This may refer to the imprisonment of Jātīśvara.

<sup>3</sup> There is contradiction here, since the prince Brahmadēva is said to be Kṛishṇa and still not to have the complexion of Kṛishṇa, but the contradiction is only apparent as the intended meaning is that he was not infamous. The figure is *Vishvabhanu*.

<sup>4</sup> The regions in all the four directions were described in this verse. The first hemistich which described the northern and eastern regions is almost completely lost. The description in the second hemistich refers to the southern and western regions.

<sup>5</sup> The idea in this verse occurs also in verses 7 and 17 of the Mallikā stone inscription, below, No. 97.



*petal of*) a lotus shaken by wind, that wealth is unsteady encompassing mostly the fishes [of lightning] and that man's youth imitates (*in splendour*) the shining of the fire-fly, he who had acquired abundant wealth [by valour] exerted himself for piety. . . . (V. 23) In this Mallikā, which renders the circle of regions fragrant with abundant [full-blown] lotuses, he constructed a temple of Dhūṣṇī (Śiva) white like *kunda* flowers and (*distinguished*) by these banners set in motion by wind, which remove the perspiration caused by fatigue, of the horses of the sun.

(V. 24) [And he constructed] a tank, which appears beautiful with clusters of full-blown lotuses, the rows of the waves of which are broken by the protruding breasts of town-ladies and which is crowded on all sides with multitudes of swans sporting in water . . . .

(V. 25) The religious merit of this temple, the splendour of which is beautiful like that of the moon's rays and *kunda* flowers, he assigned to the king Prishadvīra (II) of pious nature.

(V. 26) He . . . . constructed ten large and beautiful temples of Tryambaka (Śiva), [bright] like moon-light, full-blown night-lotuses, *kunda* flowers and the mountain of crystal (*i.e.*, Kailāsa).

(V. 27) At this very place he [made] two beautiful lotus-pools which delighted the ears of travellers with the sweet humming [of bees]. . . .

(V. 28) He erected at the famous Varāṇspura, a temple of Śrīkaṇṭha (Śiva) white like the lustre of the moon, and covered with flags fluttering in the wind; having received habitation in which, the god (Śiva), the lord of Ambikā, has given up completely his longing for living on Kailāsa . . . .

(V. 29) By him there were built at Ratnapura nine cloud-kissing excellent temples of Pārvatī, the daughter of the Himalaya, (*which are*) white like night-lotuses, the moon, *kunda* flowers, snow, pearl-necklaces and *lavali* (*flowers*) (and) the flags of which flutter in the wind.

(V. 30) He made here a large and beautiful well, with wonderful steps, the waves of which were stirred by the plump breasts of town-ladies sporting (*in its water*).

(V. 31) In the northern and southern directions of Ratnapura he made two beautiful tanks which are rendered noisy by the buzzing of the swarms of bees humming on clusters of full-blown lotuses and the banks of which are crowded with numerous swans sporting (*in their water*) and [in which garments slip down from the bodies of] extremely libidinous women.

(V. 32) At the village named Gōṭhālī he made a pleasant tank which is occupied by crowds of fishes as heaven is by gods.<sup>1</sup>

(V. 33) He constructed at Nāṭṭyanapura a temple of Dhūṣṇī (Śiva), white like the moon, which with its flags scrapes the sky.

(V. 34) He made a tank near the village Bamhagī, which, like the story of the *Bhārata*, is . . . .

<sup>1</sup> The wording of verse 32 may be taken to signify that the inscription originally came from Mallikā, but notice a similar wording in v. 30.

<sup>2</sup> There is a play on the expression *ambikā-dṛṣṭi* (*i.e.*, having unwinking eyes). It signifies (i) fishes and (ii) gods.

<sup>3</sup> The verse apparently contained an expression which, by means of *kunda* flowers, described both the tank and the story of the *Mahābhārata*.



(V. 35) He made a large and lovely lake at the village called Chaturya and [a beautiful temple of Siva] at Tisallapura.

(V. 36) At the town of Kumarākṣita he made another lovely temple of (Siva) the husband of Parvati, resplendent like the mass of his own fame.

(V. 37) He himself planted a grove of mango trees which, with their very dense shade, removes the heat (of the sun) and with its multitude of fruits reached by the hand, pleases travellers, and whose the heart of stubborn reserve of proud young ladies gives way at the imperious command of the god of love, which is begun (to be communicated) by the mingling sweet notes of the warbling cuckoos.

(V. 38) Having partaken, to their hearts' content, of the various kinds of foods and drinks as desired in the charitable feeding house of the great ascetics, such lowly cries of pilgrims daily make the circle of regions around (it).

(V. 39) To the god Śaṁkṛāṁ the pious one granted this [village] Lāṣikara together with all mines.

(V. 40) There was the learned [Ananta]pāla of extensive fame, born in the Gauḍa lineage, who mastered the paths of poets, who always secured a place at the head of good people, whose thoughts were rendered pure by his knowledge [of the contents of the Vedas], who was clever in [literary] discussions, who attained renown in the department of records (and) was the play-house of fortune.

(V. 41) [From him] was born Tribhuvanapāla who gives shelter to all Brāhmanas and who, being a treasure of arts, has (all) his desires completely fulfilled, even as from the milky ocean is produced the moon which, being the repository of digits, exceedingly adorns all quarters and maintains all (*chakṛa*) birds.<sup>1</sup>

(V. 42) The learned Tribhuvanapāla has composed this *prastuti* (eulogy) resembling a lake,—which is full of flavours (as a lake has abundant water), is profound (as a lake is deep) and clear, and is pleasing to the thoughts of poets.

(V. 43) The wise Kṛaṇḍipāla who has attained excellence in learning and fine arts, has with eagerness written this *prastuti* resembling a necklace of pearls,—which has the merit of (being composed in) good metres (as the necklace has that of having well-rounded pearls), which is rich in merits (as the necklace is in threads), which (like the necklace) appears brilliant and is full of deep sentiments (as the necklace is possessed of great charm).<sup>2</sup>

(V. 44) This pleasant *prastuti*, abounding in sentiments, is incised in beautiful letters by the skillful and best sculptors named Dhanapati and Iṣvara.

(V. 45) As long as the moon, the gem of the sky and the crest-jewel of (Siva) the lord of Chandi, makes the orb (of the earth) white with its dense rays, as long as the lotus-dwelling (goddess of fortune) rests on the breast of the god who is distinguished by the (mare) Kāmōdaki (i.e. of Nalpa),—even so long may this bright temple<sup>3</sup> shine on the orb of the earth!

#### The Year 91.

<sup>1</sup> There is a play on these expressions here which are intended to be construed with Tribhuvanapāla and the moon.

<sup>2</sup> The expressions in the first hemistich of this verse are, an account of *śrī* (able) intended to be construed with the *prastuti* (eulogy) as well as the *śrī-śaṅkṛā* (pearl-necklace).

<sup>3</sup> The text has *śrī* which means a sign of public utility, calculated to render famous the name of the constructor of it. See C. I. I., Vol. III, p. 212, n. 6. It probably refers here to the temple of Śaṁkṛāṁ mentioned in verses 36 and 39.

## No. 97; PLATE LXXIX

## MALLAR STONE INSCRIPTION OF JAJALLADĒVA II: (KALACHURI) YEAR 919

THIS inscription is on a black stone which is said to have been found at Mallār<sup>1</sup> a village 16 miles south-west of Bilaspur in the *tahsil* and district of Bilaspur in Madhya Pradesh. The inscription has been edited before with a translation, but without a lithograph, by Dr. Kielhorn in the *Epigraphia Indica*, Vol. I, pp. 39 ff. It is edited here from the original stone which is preserved in the Central Museum, Nagpur.

The record consists of 28 lines. The inscribed surface measures 1' 4½" broad by 1' 6½" high. The stone is broken at the upper and lower proper right corners so that the first four *akṣaras* in the first line have been lost and the first three *akṣaras* in the last line have been partially damaged. Besides these, one or two *akṣaras* have suffered here and there. Otherwise, the record is in a state of perfect preservation. The characters are Nāgarī. They closely resemble those of the Ratanpur stone inscription dated V. 1207<sup>2</sup> which, as shown below, was written by the same scribe. The language is Sanskrit. Except for [*ōm namah*] *Sivāya* in the beginning and the date at the end, the record is metrically composed throughout. It consists of 26 verses, all of which are numbered. The present inscription has several ideas in common with the afore-mentioned Ratanpur stone inscription. For instance, verses 3, 8, 12, 20 and 22 of the present inscription are evidently composed in imitation of verses 3, 7, 8, 23 and 25 of the Ratanpur record.<sup>3</sup> Verse 25, again, which describes the scribe Kumārapala, occurs in the Shēotinārīyaṇ inscription<sup>4</sup> of Āmaṇadēva which also belongs to the reign of Jājalladēva II. The orthography shows the usual substitution of *v* for *b* and the confusion of the dental and palatal sibilants. Besides these, we may note that *y* is written for *j* in *-yushām* in l. 7 and *mra* for *mra* in *-jaṭ-āmra-*, l. 1; *n* is wrongly used for the *anuvāra* in *Mīmāṃsā*, l. 16 and *Rāghav-āntri-*, l. 26, and for the palatal nasal in *-bhāṭin-cha*, l. 15.

The inscription refers itself to the reign of Jājalladēva II of the Kalachuri Dynasty of Ratanpur. The object of it is to record the construction, at Mallār, of a temple of Siva under the name of Kēdāra by a Brāhmaṇa named Sēmanāja. It is dated in the year 919 (expressed in decimal figures only) of an unspecified era. The date must, of course, be referred to the Kalachuri era. The year, if *expired*, would correspond to 1167-68 A.C. It does not admit of verification for want of the necessary details.

After two *maṅgala-slōkas* invoking the blessings of Siva and Gaṇapati, the inscription describes Ratnadēva as 'a fierce cloud which extinguished the continuously raging flames of the spreading mighty fire of the valour of the king Chōḍagaṅga.' This plainly refers to the victory of Ratnadēva II over Anantavarman-Chōḍagaṅga, the mighty king of Kalinga.<sup>5</sup> We are next told that Ratnadēva (II) had a son named Pṛthivīdēva (II),

<sup>1</sup> The name is variously spelt as *Mallār* in the Maps, *Malhār* in the *List of the Villages of the Bilaspur District* and as *Mallala* in the present inscription. I have chosen *Mallār* as it approximates *Mallāla*.

<sup>2</sup> Above, No. 95.

<sup>3</sup> Dr. Kielhorn, who first observed this similarity, thought that Dēvagana, the author of the Ratanpur inscription, imitated the composition of his father Ratnasiddha; for the Ratanpur inscription eulogizes five of the grandchildren of Ratnasiddha. He therefore read the date of that inscription as (Vikrama) 1247. That the real date is (Vikrama) 1207 has already been shown; see above, p. 481. The Ratanpur inscription was therefore composed about 18 years before the present one. Consequently, Ratnasiddha himself was the imitator. This can also be inferred from the wording of v. 22 of the present inscription. See below, p. 518, n. 2.

<sup>4</sup> See No. 98, below. It may be noted that it is dated in the same Kalachuri year as the present inscription.

<sup>5</sup> See above, p. 484.

whose son Jajalladeva (II) was ruling when the present record was put up.

The inscription next gives the genealogy of Sōmatāja. At the village Kumbhañi in Madhya-dēśa (Middle Country) watered by the celestial river (Gaṅgā), there lived a Brāhmaṇa named Prithivīdhara of Kṛṣṇātrēya gōtra with the *pravara* Ātrēya, Ārchānānasa and Syāvīśva.<sup>1</sup> His son Gaṅgādham came, in course of time, to the country of Tummāna where he was honoured by Ratnadeva II with the gift of the village Kōsambl.<sup>2</sup> Gaṅgādham's son, Sōmatāja was proficient in both the Mīmāṃsā, the Nyāya and Vaiśeṣhika systems, and refuted the doctrines of the Cārvāka, Buddhā and Jainas. He constructed a temple of the god Kōdāka at Mallāla, at which the present inscription was evidently put up. The record was composed by Ratnasimha, the son of Māmē, who belonged to the Vīṣṭavya family and owed his rise to the illustrious Rāghava. The latter is evidently identical with the homonymous astrologer who is mentioned as one of the donors in the Amḍā plates of Jajalladeva II.<sup>3</sup> Both Māmē and Ratnasimha are mentioned in the Ratanpur stone inscription of the reign of Prithivīdeva II, dated V. 1207, which was composed by Ratnasimha's son Dēvagana. The present record was written on the stone by the Kṣatriya Kumārapāla of the race of Saḥasrārjuna, who, as already stated, is named as the scribe in several other records.<sup>4</sup> It was incised by the sculptor Sāmpala.<sup>5</sup>

Of the geographical names mentioned here, Madhya-dēśa roughly corresponds to the present Uttar Pradesh. Kumbhañi cannot be identified. Tummāna has already been shown to be identical with Tumān, 16 miles north-east of Ratanpur. Mallāla is clearly Mallār in Bilaspur *taluk*, where the stone is said to have been found. There is no village in the Bilaspur District exactly corresponding to Kōsambl or Kōsamblī, but if Kōsamblī of the text is a mistake for Kōsandhī,<sup>6</sup> the village would be represented by Kōsamdhī, 8 miles from Mallār.<sup>7</sup>

#### TEXT<sup>8</sup>

- 1 [सिद्धिः ।] <sup>9</sup> [सौ तमः] <sup>10</sup> [सि] भाव ॥ मूढन्यस्तजटाम् <sup>11</sup> पल्लवचयो भालस्यलीमल्लिकाता-  
रविलग्नहृत्पद्मविस्तरकालाप्रयोजकः । सम्पूर्णः सुरसिन्धुतुङ्गलहरीकारिप्रवाहैरसौ शम्भु-  
2 [म] कुलकुम्भविशमपुत्रि (निब) मसदा पातु वः <sup>12</sup> ॥१॥ कम्प्रीकृतः सुरसत्तिललावगाहा-  
दुग्धचम्पकवराकरो विवर्ति <sup>13</sup> । इ (इ) ह्याम्भमण्डलमहोत्पलनाललीकाम्बि (निब) अस्त वो न-  
पप-

<sup>1</sup> The text gives *Ārchānāsa* as the name of the second *pravara* and *Syāvīśva* as that of the third, but these are clearly mistakes for *Ārchānāsa* and *Syāvīśva* respectively. See below, text p. 314, n. 11.

<sup>2</sup> The text actually reads *Kōsambl*, but as already pointed out, *v* is used in it everywhere for *b*.

<sup>3</sup> Below, No. 99, ll. 23-4.

<sup>4</sup> See above, p. 303, n. 1.

<sup>5</sup> Sāmpala was the sculptor of the Ratanpur stone inscription (No. 93, above) also.

<sup>6</sup> Such a mistake is not unlikely, though it must be admitted that in the present inscription *dh* is clearly distinguished from *v* by the absence of a horizontal stroke at the top, except in *dh* which is differentiated from *v* by a horizontal stroke joining its two verticals.

<sup>7</sup> I. C. P. E. (second ed.), p. 124.

<sup>8</sup> From the original stone.

<sup>9</sup> Expressed by a symbol.

<sup>10</sup> The *dh* in the brackets are broken away, only the *dh* after *as* being partly extant.

<sup>11</sup> Dr. Kielhorn read *jan-dant(h)-pallava*, but the *dh* after *as* is clearly as transcribed above. Read *जटाम्भ*. See below, translation, p. 315, n. 12.

<sup>12</sup> Metre: *Sārdhantahita*.

<sup>13</sup> Read *वि* as suggested by Kielhorn. The change has not been made in the original.

- 3 तेरवतावसम्<sup>1</sup> ॥२॥ देवः श्रीवृषभारणिकस्यस्त्रिभिः (वि)शुभोहोमीर्ज्योमावाचकपालो व-  
दननूपचमूर्ध्वजः करवाणाम् । व(व)न्तुः सिन्धुमूर्तिः व वसति नु-
- 4 वनानन्दसम्भारकन्दो लोकास्तीमानमुद्राविषटवपटुतामावहन्<sup>2</sup> शुभमा<sup>3</sup> ॥३॥ तद्वि नुपचो-  
मङ्गलिसरत्नौघप्रतापानलज्वालासन्ततिमान्तिचम्पक-
- 5 वः श्रीरत्नदेवोऽभवत् । नृपाकोऽक्षिणैरिरीरवसुधाञ्जीतोऽसौर्ज्योत्करीर्यैकद्वयदाह्यावहत् श्री-  
मन्दिरं सुन्दरः<sup>4</sup> ॥४॥ नृपदीवस्ततोऽमृदु (वृ)ज्जवरिवरा-
- 6 नापनायेन्नताक्षौ<sup>5</sup> मन्त्राणां श्रीरत्नमूर्तिमखिलसन्मलिकावात्मजार्ः । पूज्यादिद्वयो नि-  
जमुजविजयभीमहाकेलिकैः पुनः सत्प्राणकीर्ति-
- 7 वततितरिलामण्डलाभोगमर्ता<sup>6</sup> ॥५॥ तस्माच्चैविकुलवत्सम्भ (म्भ)नयु (यु)यामवेसो भुभुजां शो-  
ईण्डवदप्यक्षिणतरिपुञ्जाजस्लदेवोऽभवत् । तुस्माच्चैवितिनिजामक-
- 8 कुलप्रबोतदीप्येयमः सत्प्राणैकनिधिः प्रतापतरणिः शो (शो)यौग्यतमीर्नृपः<sup>7</sup> ॥६॥ मन्त्रे वहात-  
शंकाजनितमयवशाद्वल्लभो निम्नसानां पुण्याम्बि (म्बि)र्जीमयर्षेय-
- 9 रदुस्तलिले रत्नराशिम्भ (म्भ)मार । बाह्यान्पार्श्वदेवस्त्रिदशपरिवृढः [स्व]र्गदीतोयदुर्गं स्वर्गं वा-  
चाम्यु (म्भु)धारोद्वुरमधुपवधुमालमैरावणम्भ<sup>8</sup> ॥७॥ राज्ये महीभुजस्तस्य
- 10 नयवर्त्मानुसारिणि । श्रीभोपसर्गसंस्मर्गप्रजानन्दविधायिनि<sup>9</sup> ॥८॥ वासीञ्जीमय्यदेवो जिततसुर-  
नदीवारिपूरोर्मिमालाऽलङ्कारे हारभूते निखिलजनपदो-
- 11 हामभूमण्डलस्य । प्रामो रम्योदुर्भूमिद्विजवरवसतिः कुम्भटीनामयेयो यत्नस्तत्कर्त्तव्यप्रतिनिधि-  
रमलो निर्म्मितो यो विधात्रा<sup>10</sup> ॥९॥ वाजेयस्तावदा-
- 12 वस्तदनु व विदितोप्या (प्या)र्चनानो द्वितीयः सस्यावास<sup>11</sup>स्तुतीयः प्रवर इह शुभेर्त्तद्विजो  
भूषितोऽमृत । कृष्णाजेयस्य गोत्रे प्रणतवसुमतीपालमालो-
- 13 तमाङ्गत्वङ्गप्रलाङ्गुरभीक्ष्णितपदयुगस्तत्र पृथ्वीधरायः ॥१०॥ वः प्रज्ञैकविशाललोचनपुटन्वसे  
तृतीयं सदा सद्भूतिन्व (न्व) तनोति यो निजतनो दुर्वारमारा-
- 14 पटः । दुर्गाश्लेषकरोरिवादिनिबहे पुनस्ततोऽमृषी वि (वि)भाषो द्विजराजसुन्दरपदं मौली स  
मङ्गावरः<sup>12</sup> ॥११॥ ततः कालक्रमेणासौ देशं तुम्भाणमागतः । गुणधामार्जि-
- 15 तप्रौढलक्ष्मीद्विजशिरोमणिः<sup>13</sup> ॥१२॥ प्रसात्य चरजाम्भोजे रत्नदेवो महीपतिः । कोसंबी (बी)पा-  
ममैतस्मा उवकीकृत्य वसवान् ॥ १३॥ श्रीगङ्गाधरतः सुतोऽजनि जगद्भैकपादो-
- 16 नुजः प्रौढानन्दकरः कलङ्करहितः स्फायत्कलानां निधिः । वि (वि)भाषो द्विजराजतां हृतजडप्लेषो-  
रभूरिप्रभो चात्रीमण्डलमण्डनो विधुरसौ श्रीसोमराजोऽपरः<sup>14</sup> ॥१४॥ श्रीमांसा<sup>15</sup>-

<sup>1</sup> Metre: *Vasantatilakā*.

<sup>2</sup> Read -मावहन्.

<sup>3</sup> Metre: *Sragdharā*.

<sup>4</sup> Metre: *Sārdālavikrīḍita*.

<sup>5</sup> Read -ताक्ष्यौ. The change has not been made in the original, as supposed by Kielhorn.

<sup>6</sup> Metre: *Sragdharā*.

<sup>7</sup> Metre: *Sārdālavikrīḍita*.

<sup>8</sup> Metre: *Sragdharā*.

<sup>9</sup> Metre: *Anuṣṭubh*.

<sup>10</sup> Metre of this and the next verse: *Sragdharā*.

<sup>11</sup> The *Gāṭrapravarasambandhakadamba* gives *Arbhanāsa* as the second and *Syānta* as the third *pravaras*. Our poet has understood the names of the *pravaras* as above owing to the incorrect *paḍa-chāḍha* of the expression—वाजेयार्चनानसस्यावासवैसि प्रवरः.

<sup>12</sup> Metre: *Sārdālavikrīḍita*.

<sup>13</sup> Metre of this and the next verse: *Anuṣṭubh*.

<sup>14</sup> Metre of verses 14—19: *Sārdālavikrīḍita*.

<sup>15</sup> Read श्रीमांसा-

MALLAR STONE INSCRIPTION OF JAJALLADEVA II: (KALACHURI) YEAR 919

2 4 6 8 10 12 14 16 18 20 22 24 26 28

2 4 6 8 10 12 14 16 18 20 22 24 26 28



- 17 इवभारती सुवर्णी यः काश्यपीये नये तीर्थे नाप्रतिमल्लतामहनिधिर्यस्योऽप्यपादोक्तिवृत् । यश्चा-  
न्यकिमिवालयमानमलनो दुर्वारिणी (बी) दाम् (म्) वेः पाता-  
18 नित्यसुखमसम्भ्रमनिदिग्धाससामन्तकः ॥१५॥ अन्तान् कृतुकुम्भमण्डलवल्गुमावलीध्यामलव्यो-  
मन्तावक्यं विलोकात् विलसतीताम् (म्) दालीधमात् । विप्रासोरि-  
19 तवेवसाधिविततोदुषोषोवधुरं यगृहे सत्यप्रसारा नटन्ति वटवो हृष्टा मुहुः केकिनः ॥१६॥ भीतो  
दुर्लभं दधाति सिद्धी क्वमस्त्य वारतिनिभेः पारे कण्ठ-  
20 किपाव्याप्तमनुर्निर्मैर्य सिद्धादिभिः । महाभाविष्य दीपितं द्रुममग्नौ (इषी) र्ज्वर्यमवधियज्जालाजा-  
लकराल (हो) वपटले रत्नानि शोषोप्यधात् ॥१७॥ कम् विष्वज्यवि-  
21 यो रतिपते स्वभाषलासूरीर्यं गाम्भीर्यं जलमेः सहस्रकिरणाप्रभातमोजस्विताम् । ऐश्वर्यं स्मर-  
सुखस्य परमं यामं गुणावासिभ्यः प्राहं माह्वयो दिव-  
22 दुरसुजयपयोद्वयोमं मुनि ॥१८॥ अन्ताम्भोनिधित्तिस्वारिणि भूषं वत्कीतिहेतोः मुहुर्भत्तिवा अन्त-  
मिषं सुरालयमगान्यन्वाकिनीकाशि-  
23 णी । मुक्त्वा वा (वा) लमुगालालशकलान्युद्गामकामोत्सुका व (व) ह्याण्डोदरभाण्डवारिजमुषो  
रन्तु मरालं ययौ ॥१९॥ वाताहतिचलसूलतरलं जीवितं नृणाम् । व (व) -  
24 लाञ्छ (क्षि) यं [मत्वा] धम्मं मतिवधाह (द्व) षः ॥२०॥ तेन केदारदेवस्य नाम मल्लालपत्तने ।  
भीमता [का] स्तिं रम्यं स्वयशोराशिवासुस्म ॥२१॥ उर्वीमासिज्ञम पुर्वं मुह-  
25 जवनवनमलेवलम्ब (म्ब) प्रमोदामेतत्काण्डावधूनां ध्वजमुजवलनैः श्लेषवशं समन्तत् । काम-  
व्यास (स) क्तचेता इव विदु (दु) वपुरीसुन्दरीणां समको त्यक्तवीडं निकामं यमनपरिस्तरः श्री-  
26 मुलं मुम्ब (म्ब) तीव ॥२२॥ काश्यपीयाक्षपादीयनयसिद्धान्तवेदिना । विपक्षवादिंसिहेन रत्नसिहेन  
भीमता ॥२३॥ श्रीराघवान्हि कमलाम्बु (म्बु) धराभिषेकलब्धो (म्बो) दयप्रततथा-  
27 समहीरुहेष । वास्तव्यवशकमलाकरमानुनेमं मासेसुतेन रजिता रुचिरा प्रशस्तिः ॥२४॥ इयं  
सहस्राब्जं नवशर्जेन कृतुहलात्सन्धियपुङ्गवेन कुमारपा-  
28 [लेन] गुणाजिरामरामेव रम्या लिखिता प्रशस्तिः ॥२५॥ अनेकशिल्पनिर्माणययोधेः पारदुद्वना ।  
उत्कीर्णा रूपकारेण सापुलेनेयमादरात् ॥२६॥ सम्भत् ११९ [॥\*]

## TRANSLATION

[Success ! Ōm ! Salutation] to Śiva !

(Verse 1) May that Sambhu always protect you!—(he) who possesses the beauty of an auspicious jar, wearing on his head a mass of matted hair as the jar has a number of mango leaves,<sup>18</sup> with the flames of the fire of his third eye on his broad forehead spreading around

1 Read **कारणविधिः**.

<sup>8</sup> Kielhorn read *ma[ddi-sam] jayan*, but the *aksharas* are clearly as transcribed here.

\* Metre of this and the next verse: Anshubb.

\* Read मयनपरिचरणी— Compare v. 25 of No. 95, above.

\* **Metro: Snodgrass.**

\* **Metre:** Anamb/mb.

7 Read **विद्युत्पथी**—

\* *Matrix: Varicostituted.*

Matr.: English.

10. *Chlorophyll a* and *Chlorophyll b* contents were determined by the method of Arar and Johnson (1977).

21. Read the story.

Kielhorn, who read *jat-āra(b)a-pallava*, translated 'wearing on his head, like water-lilies, a of braided hair,' but confessed that he could not quote any passage in which *amba-pallava* is used in sense of water-lilies (Ep. Ind., Vol. I, p. 42, n. 25). As stated above, the correct reading is *jat-āra-va*. It is a well-known custom in India to place mango-leaves on the mouth of an auspicious jar.



like the light of a lamp on a lamp-stand (*placed near the jar*), and covered with the streams of water of the high waves of the celestial river (Gaṅgā) (*even as the jar is filled with water*)!

(V. 2) May the large, extremely terrific (*and yet*) lovely trunk of Gaṇapati for ever protect you!—(*the trunk*) which at day-break appears splendid as it is raised after a dip in the water of the celestial river, possessing the grace of the stalk of the large lotus, namely, the circle of the universe!

(V. 3) Glorious is the white-rayed god (*i.e.*, the Moon) born from the ocean, who fills the circles of the sky and (*earthly*) regions with a mass of drops dripping from a multitude of streams of nectar; (*who is*) the mirror of the army of the king Love, the friend of night-lotuses and the tap-root of the great joy of the world; (*and*) who possesses skill in removing the seal of haughtiness (*from the hearts*) of tremulous-eyed women.

(V. 4) In his race there was the illustrious Rāmadēva (II), a beautiful king, an abode of royal fortune, a fierce cloud to extinguish the continuously raging flames of the spreading mighty fire of the valour of the king Chōḍagaṅga,<sup>1</sup> a wild fire to consume the unique tree of pride (*supporting*) the creeper-like long arms of the hostile valiant lords of the earth.

(V. 5) From him was born his son Pṛithvidēva (II), a lord of the whole circle of the earth, who was the eagle to the serpents, namely, the mighty hostile lords of the earth; whose two lotus-like feet were adored by the submissive (*princes*) with multitudes of beautiful jasmine wreaths, namely, the mass of lustre of their crest-jewels; (*who was*) a high pleasure-mount for the goddess of victory of his own arm and a tree (*that supported*) the creeper, namely, the fame of excellent royalty.

(V. 6) From him was born the prince Jājalladēva (II), the lord of Tummāṇa, the foremost of the kings who have raised the Chēdi family; who, by the pride of his arms, has annihilated his foes, illumining, like a lamp, his spotless family; (*who was*) a unique treasure of excellent royalty (*and*) a sun of prowess; (*and*) who has acquired fortune by his valour.

(V. 7) I fancy that owing to apprehension caused by the suspicion that he might give them away (*to suppliants*),<sup>2</sup> the milky ocean, the lord of rivers, has kept his multitude of jewels in the deep water rolling in (*his*) dreadful cavities, the sun-god his horses and the lord of gods (*i.e.*, Indra) his elephant, that has a wreath of female bees delighted by the streams of his rutting juice, in the heavens rendered inaccessible by the waters of the celestial river.

(V. 8) In the reign of that king, which follows the path of good policy, is free from the infestation of troubles and gives delight to the people<sup>3</sup>—

(V. 9) There was in the glorious Madhya-dēśa ornamented by the garland of waves of the flooding water of the extensive celestial river, (*which is*) like a necklace to the whole orb of the earth crowded with countries, a village named Kumbhaṭī with charming and extensive lands, the habitation of the best of the twice-born, which the creator made, by effort, a spotless counterpart of a portion of heaven.

<sup>1</sup> Kielhorn translated *nrpa-Chōḍagaṅga* as Chōḍa and Gaṅga princes (*Ep. Ind.*, Vol. I, p. 43), but later on corrected himself. (See *ibid.*, Vol. VIII, Appendix I, p. 17.)

<sup>2</sup> Kielhorn translated, 'I fancy that through fear, produced by the suspicion that they would have to give (*them*) to him' *etc.* But *dāna* means a charitable gift. The king would not have begged for these jewels, but would have wrested them from the ocean *etc.* in order to give them away to his suppliants. The same idea occurs in v. 17, below, and more clearly in v. 20 of No. 96, above.

<sup>3</sup> This verse is connected in sense with verse 21. It states the time when the temple of Kṛṣṇa was built.

(V. 10) In that (village) there was a twice-born named Pṛthivīdhara, in the garb Kāśīśrīya, adorned with the (silver) auspicious *pratima*, (of which) Ātreya was the first and following him the well-known Ācārya and Saṅghavāsa,<sup>1</sup> the third; the pair of whose feet was covered with the lustre of the sprout-like jewels waving on the heads of the rows of kings bowing (to him).

(V. 11) From him was born a son, that Gaṅgādhara, who wore on his head the beautiful tide of 'the lord of the twice-born'; who always had the unique and large third eye of knowledge; who, getting rid of the irresistible passion of love, always secured for himself excellent welfare; (and) who had recourse to irrefutable arguments in (meeting) a crowd of hostile disputants.<sup>2</sup>

(V. 12) From that place that crest-jewel of the twice-born, who had acquired great fortune by the multitude of his excellences, came to the country of Tāmraṇa in course of time.

(V. 13) To him the king Ratnadēva (II) gave the village Kōsambi by pouring out water, after he had washed his lotus-like feet.

(V. 14) From the illustrious Gaṅgādhara there was born a younger son, that illustrious Sāmarāja, whose unique feet are adorable to the world; who causes great joy, is free from defects (and) is a repository of numerous arts; who holds the position of the best of the twice-born, is possessed of far-reaching and abundant splendour as he shuns the company of the dull (and) is an ornament of the orb of the earth; and who is (thus) a second moon (which is freed from its spots; whose unique rays are an object of veneration to the world; which causes great joy, is the store of increasing dignity, and has the name of 'the lord of the twice-born'; which, being united with accursed cold, spreads abundant lustre far and wide and is an ornament to the orb of the earth.)

(V. 15) This venerable person has completely mastered the two Mīmāṃsā,<sup>3</sup> is a repository of the pride of being unrivalled in the system of Kāśyapa<sup>4</sup> and in Sāṅkhya and is three-eyed since he has for his (third) eye the doctrine of Akṣhapāda;<sup>5</sup> (he) who has quelled the great conceit of Chārvāka; who is the pitcher-born sage (Agastya) rejoicing in drinking up the irresistible ocean of the Buddhist (doctrine) and is a god of death to the naked (Jains).

(V. 16) At his house the delighted and dexterous peacocks dance again and again spreading their excellent plumage, when they see the circle of the regions of the sky darkened incessantly by the lines of smoke issuing from rows of sacrificial fire-pits, which they mistake for rows of clouds, and filled with the spreading loud sound of the Vedic texts recited by the mouths of Brāhmaṇas (which they mistake for thunder).

(V. 17) Being apprehensive, as it were, of his gifts, the mountain of gold makes itself inaccessible, and the ocean gets itself surrounded by thorny trees and by lions and other dreadful beasts on the shore, (while) even Śeṣha has placed his jewels in the row of his beads, terrible with the mass of flickering poison-flames emitted by his mouth with sharp fangs.

<sup>1</sup> See above, text, p. 114, n. 11. The *pratima* should really be *Ātreya*, *Ācārya* and *Saṅgha*.

<sup>2</sup> There are puns on several words in this verse, which consequently suggest the Brāhmaṇa's resemblance to Śiva who holds the Gaṅgā on his head; for Śiva has the beautiful disc of the moon on his forehead and has always a large third eye; he has destroyed the irresistible god of love, anoints his body with excellent ashes and embraces Durgā.

<sup>3</sup> I.e., the Pūrva-mīmāṃsā and the Uttara-mīmāṃsā, also called Vēdānta.

<sup>4</sup> I.e., the Vaiśeṣika system.

<sup>5</sup> I.e., the Nyāya system.

(V. 18) Him that lotus-born (*Brahmā*) created, being desirous, as it were, of seeing the best collection of excellences (*in one person*), after he had severally taken, beauty from the husband of Rati (*who is*) desirous of conquering the universe, nobility from the mountain of gold, gravity from the ocean, untiring prowess from the thousand-eyed (*and*) supremacy from (*Śiva*) the destroyer of the god of love.

(V. 19) The female swan, namely, his fame, having again and again roamed about by the water near the shores of the seven oceans and not feeling fatigued, went to the abode of gods, longing for the heavenly Gaṅgā and having eaten there tender lotus-fibers and pieces of lotus-stalks and pining through ardent passion, she has repained for enjoyment to the swan<sup>1</sup> of (*Brahmā*) the god born from the lotus in the vessel-like egg of Brahman.

(V. 20) Having realized that the life of man is unsteady like a piece of cotton, which moves when struck by the wind, and that fortune is fickle, the wise one turned his mind to religion.

(V. 21) Intelligent as he is, he caused to be constructed at the town of Mallāla a beautiful temple of the god Kēdāra resplendent like the mass of his own fame.

(V. 22) Having first clasped the earth which felt delighted at the close embrace of its heavy hips, this temple which is clever in embracing with its encircling arms of banners the women, namely, the quarters, kisses, as it were, to its heart's content, the face of Beauty of the surrounding sky without (*any*) bashfulness in the presence of the beautiful damsels of the celestial city, as if because its heart is full of love.<sup>2</sup>

(V. 23-4) This charming eulogy has been composed by the intelligent Ratnasītāha, the son of Māmā, who knows the settled conclusions of the systems of Kāśyapa and Akṣhapāda, (*and is*) a lion to hostile disputants; who owes his rise to the lotus-like feet of the illustrious Rāghava, as a tree with far-spread branches owes its growth to showers from clouds, (*and who is*) to the Vāstavya family (*what*) the sun is to an assemblage of lotuses.

(V. 25) This eulogy, charming like a woman who appears beautiful by her good qualities, has been written out of eagerness by Kumārāpāla, the best of Kāhatriyas, who was born in the race of Sahasrārjuna.

(V. 26) This has been engraved with care by the sculptor Sāmpula, who has seen the farther shore of the ocean of various mechanical arts.

The year 919.

<sup>1</sup> Kielhorn, who read *madāṭi-samīyayan* in line 23, translated, 'It has rapturously come, to enjoy itself, to the lotus-grounds of the interior of the vessel-like egg of Brahman.' This is incorrect for the correct reading is *marāṭani jayan*. *Marāṭa* means 'a swan'. It refers here to the swan which is the vehicle of Brahmi. The poet intends to suggest that the king's fame went to the world of Brahmi.

<sup>2</sup> Kielhorn translated, 'The surrounding sky . . . eagerly kisses, as if it were the face of Fortune, this (*temple*) fit to be embraced on all sides by the encircling banner-like arms of the women of the region' (*Ep. Ind.*, Vol. I, p. 45). The scribe wrote by mistake *parisaraḥ śrīmukhaḥ* for *parisara-śrī-mukhaḥ* which seems to have misled Kielhorn. What the poet intends to convey is that the temple first embraced the earth, since it had a deep foundation, and then the quarters with its arms of banners, and finally it kisses the face of Beauty of the surrounding sky with its spire. The idea of the towering spire of a lofty building kissing the sky is common in Sanskrit literature. This verse is imitated from v. 25 of No. 91, above, in which we have the reading *gaganā-parisara-śrī-mukhaḥ*.

SHEORINARAYAN STONE INSCRIPTION OF JAJALLADEVA II: CHEDI YEAR 919

The stone which bears this inscription is built into the plinth of the temple of Chandrachīdāyana which stands in close vicinity to that of Nārāyaṇa in Shēorinārāyaṇ, a well-known place of pilgrimage on the left bank of the Mahānadi, 38 miles south-east of Bilāspur in the Jāngir taluk of the Bilāspur District in Madhya Pradesh. The date of the inscription has been known for a long time from a photozincograph published in Sir A. Cunningham's *Archaeological Survey of India Reports*, Vol. XVII, plate xx. A brief and somewhat imperfect account of it was published by Dr. D. R. Bhandarkar in the *Progress Report of the Archaeological Survey of Western India* for 1903-04, pp. 52-53, which has been followed by Rai Bahadur Hiralal in his *Inscriptions in the C.P. and Berar*.<sup>1</sup> The inscription is edited here for the first time from the original stone which I examined *in situ* and from estampages taken under my direction.

The inscription contains 27 lines. The writing covers a space 3' 5" broad and 1' 8½" high, but nearly half the portion on the proper left in ll. 2-17 has been completely lost owing to the peeling off of the surface of the stone. The *Mahant* of Shēorinārāyaṇ possesses a sort of transcript of the inscription which was made when the stone was less damaged, but it is too full of mistakes to be of any use in the restoration of the lost portion. The letters are well-formed, carefully written and deeply incised. Their size varies from .5" to .55". In two places the *aksharas* which were at first omitted are written below the line; see *ya* in *prīṇeyatā-*, l. 13 and *gān* in *-bhōgān*, l. 20; and in one place a wrong *akshara* is cancelled by incising two vertical strokes on the top. The characters are Nāgarī. They closely resemble those of the Ratāspur inscription of Prithvīdēva II, dated K. 915,<sup>2</sup> except that *ṣ* appears here with a dot in some places (e.g., in *Kaliagarājō*, l. 4) and without it in others (e.g., in *-bhīṇg-āṅgān-*, l. 23). The language is Sanskrit. Except for the obeisance to Śiva in the first line and the date and the customary pious wish for the well-being of the world in the last, the record is metrically composed throughout. It contains 43 verses, all of which are numbered. The orthography shows the usual peculiarities of the use of *v* for *b* and the confusion of the dental *s* and the palatal *ś*. In *śrīyānśi* l. 7, the *anusvāra* is wrongly changed to *s*, and in *pancha* l. 3 and *Virinch-ānana*-l. 26, *nch* wrongly takes the place of *śch*.

The *pralasti* was composed as well as written by Kumārapāla, who describes himself as an excellent Kshatriya and a descendant of Sahasrārjuna. He figures as scribe in some other inscriptions<sup>3</sup> also. The engraver was Chhītuka by name.

The present record is dated in the Chēdi year 919 (expressed in decimal figures only). The date does not admit of verification for want of the necessary details, but the year, if *expired*, would correspond to 1167-68 A.C.

The inscription belongs to the reign of Jajalladēva II of the Kalachuri Dynasty of Ratāspur. The immediate object of it seems to be to record the donation of the village Chūlchēllī by Amānadēva, a descendant of a collateral branch of the Kalachuri dynasty, for the purpose of defraying the expenses of incense, lights and other materials for the worship of the god Chandrachīda and the erection of a temple of Durgā in front of the shrine (of

<sup>1</sup> Second ed., p. 122.

<sup>2</sup> Above, No. 94.

<sup>3</sup> E.g., The Ratāspur stone inscription of Prithvīdēva II, V. 1207 (above, No. 93), the Ratāspur stone inscription of Prithvīdēva II, K. 915 (above, No. 96) and the Kharōd stone inscription of Ratādeva III (below, No. 100).



Chandrachūḍa) by Vikannadēva who was an uncle of Āmanadēva. By way of introduction the inscription furnishes an account of the Kalachuri dynasty of Ratanpur.

Owing to the unfortunate loss of more than one-fourth portion, the record does not admit of a complete account of its contents. It falls into three parts. The first part which traces the genealogy of the ruling prince Jājalladēva II ends with verse 10; the second, which describes the members of the collateral branch, comprises verses 11-34; while the last one, which mentions the various benefactions made by the princes of that branch, comprises the remaining portion.

After two *maṅgala-slohas* invoking the blessings of Śiva, the record has a verse in praise of the Moon, the mythical progenitor of the Kalachuri family. Next is mentioned a prince whose name is lost, but who was clearly Kōkalla I, as he is said to have had eighteen sons. Kaliṅgarāja is next named, but his relation to the sons of Kōkalla is not clearly specified in the preserved portion. Verse 6, which is partly mutilated, mentions Ratnarāja (I) and Pṛithvidēva (I). Then comes a reference in the next verse to the victory over Chōḍagaṅga, the lord of elephants, which was won at that very place (*ih-aiva*), i.e., in the neighbourhood of Shēorinārāyaṇ, by a prince whose name is lost, but who from other records is known to be Ratnadēva II. His son Pṛithvidēva II and the latter's son Jājalladēva II are next mentioned, but their description in the extant portion is merely conventional.

After this introductory account of the ruling family, the inscription turns to a collateral branch of it. We are told that Pṛithvidēva I had a younger brother named Sarvadēva, who obtained as a share of patrimony the property at Sōṇṭhiva where he established himself. The name of his son, whose eulogy is partly preserved, is lost, but as will be shown below, it was probably Āmanadēva (I)<sup>1</sup>. Then came his son Rājādēva who, again, had four sons Tējalladēva, Ulhanadēva, Gōpāla and Vikannadēva. One of these, whose name is unfortunately lost,<sup>2</sup> is next glorified as very brave and handsome. His wife is then described, but her name also is lost. We are next told that this prince, who was devoted to Śiva, realizing the transitoriness of life turned his mind to meritorious works. Verse 23, which follows, seems to speak of a temple where the enshrined deity (probably Śiva, to whom the prince was devoted) resided joyfully on obtaining a new abode. The reference here is probably to the temple of Chandrachūdēśvara, to which the stone bearing this inscription is affixed. We have next the description of a fierce battle with the lord of Chēḍī who, to judge from his partially preserved name in l. 16, was Jayasimhadēva of Tripurī. In this fight the afore-described son of Rājādēva routed the army of the lord of Chēḍī. Seeing that his army was wholly exterminated, the latter advanced in person, being highly enraged like a serpent trodden under foot. From the subsequent description it appears that the son of Rājādēva lost his life in the fight. His three queens followed him as *Sattis*.

The third section of the inscription, which begins with verse 35, records the benefactions of the princes of this collateral branch. In the town of Sōṇṭhiva, Sarvadēva erected a lofty temple of Sambhu, excavated a large tank and raised a garden. In the village of Paṇḍaratalāi, Āmanadēva (I) established a charitable feeding house, planted an orchard and dug a tank. In the village of Pathariā, Rājādēva built a temple of Parashurāma.

<sup>1</sup>D. R. Bhandarkar and following him, Hiralal make Rājādēva the son of Sarvadēva, not noticing the loss of nearly one verse at the end of l. 9 which must have described a successor of Sarvadēva. In recording the charitable works of the family, the name of Āmanadēva I is inserted between those of Sarvadēva and Rājādēva.

<sup>2</sup>His name was probably Ulhanadēva. See below, p. 326.

(Śiva), raised a mango-grove and excavated a tank. Further, a queen named Rāmbhalla excavated a beautiful tank and grew a mango-grove in the village Pajapī. We next learn that Ulhapadēva<sup>1</sup> had a son named Āmapadēva (II) whom the king Jajalladēva (II) loved as his own distinguished son. The record seems to end here abruptly, for the next two verses refer to the writer Kumārapāla and the sculptor Chhittilka. But strange as it might seem, they are followed by four other verses recording further benefactions. It seems, therefore, that these verses (42-45) were at first omitted by oversight and were subsequently added at the end. Of them, the first records the donation of the village Chīchāhī, evidently by Āmapadēva (II),<sup>2</sup> the last named prince of the collateral branch here glorified, for providing materials for the worship of the god Chandrachūḍa. The next two verses express the donor's hope that the gift would continue for ever and would be respected by future rulers. The last verse again records the erection of the temple of Durgā in front of the god (Chandrachūḍa) by Vikramadēva.

If the benefactions in the third section are chronologically recorded, as they seem to be, there were apparently two princes of the name Āmapadēva. The first of them whose benefactions are recorded in verse 36 after those of Sarvadēva was probably the latter's successor and, therefore, identical with the prince whose name is lost at the end of 1.8. It may again be conjectured that the prince who built the temple of Chandrachūḍa and whose glorification in as many as 17 verses is the main theme of the present inscription was Ulhapadēva. He seems to have died fighting bravely with Jayasimhadēva when the latter invaded the kingdom of Ratanpur and as his queens followed him as *Sattis*, his son Āmapadēva (II) became an orphan. He seems, therefore, to have been treated with special affection by Jajalladēva II in grateful recognition of his father's self-sacrifice in his cause. It may be added that Jayasimhadēva was a contemporary of Jajalladēva II, as the former's Jabalpur plates are dated K. 918, *i.e.*, just a year before the date of the present record.

Of the places named in this inscription, Sōṇṭhīva is modern Sōṇṭhī in the Bilaspur *tahsil*, 11 miles north of Akaltari. Paṇḍartālī may be identical with one of the several villages named Pēṇḍri or Paṇḍriā; of them, the one nearest to Shēorinārāyaṇ is Pēṇḍriā, 7 miles to the north-west. Pācharī still retains its name and is situated 6 miles south by east of Mungeli. Vapārī is the modern Bēnārī near Janjgir. Pajapī may be Pāchari, 6 miles east of Shēorinārāyaṇ. Finally, Chīchāhī may be identical with Chīchōlā on the left bank of the Hasdō, about 32 miles north-east of Shēorinārāyaṇ.

### TEXT<sup>3</sup>

- 1 लिङ्गः<sup>4</sup> [1\*] ओं नमः शिवाय ॥ लक्ष्मीकृत्यविधायितो प्रवर्तमानस्तोत्रचिह्नो दक्षिणः सेवान्न-  
सुरेन्द्रमौलिविलसद्गन्धर्वप्रभासासुराः । छीलानिजितपरागदम्बः पापप्र[लिङ्ग]नः श्रीकण्ठस्य नत्ता-  
शवद्वरणयोः श्रेयान्ति<sup>5</sup> पुष्पन्तु वः<sup>6</sup> ॥१॥ [सु]-

<sup>1</sup> Hirral has wrongly stated that Āmapadēva was the son of Gōpāladēva. Verse 39 is explicit on the point.

<sup>2</sup> D. R. Bhandarkar and following him, Hirral take the gift as made by Kumārapāla. But the latter was only a scribe. Besides, the introduction of Āmapadēva's name almost at the end of the record would be purposeless unless we suppose that it was he who made the gift of the village Chīchāhī to the god Chandrachūḍa. As shown here, verses 42-45 were probably intended to be inserted after v. 39 which mentions Āmapadēva.

<sup>3</sup> From the original stone.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> Read श्रेयान्ति.

<sup>6</sup> Metre of this and the next two verses: *śāddhāritā*.



2. श्रीचन्द्रमती समं हुतमुजा यस्य यदी चमृषामुन्मत्तायेषु मरुतयो मरुतयो यस्योत्तमाङ्गे ययः । श्रीव  
श्रीवचरं विराय परमा[नन्दसमकः] ८-<sup>1</sup>, --- ८८-८-८८८- [८०\*][८]मृतिः विवन्  
॥१॥ जीवातुः कुमुदाक[रस्य] स-
3. ततं सत्रं(त्वं) सुषाभोजिनामनेल्लोचनसु(सु)नितसपुटमकी भुतेकमुदाभिमः । वाभासिभिनु  
पत्न(म्ब)वा(वा)वन्पतेः संपूर्णकुम्भो मृ[मा] --- ८८-८-८८८- --- ८-८-  
[॥३॥\*]--- ८-८८ [८\*][८] प्रविते न सस्य --- ८-८८८ [८\*]-
4. ह्यतुल्यतेजाः । पुत्रास्ततः समभवत्तमितीजसोऽष्ट गुरास्तथा वस न लूनविपसम्प्राः<sup>2</sup> ॥४॥ तेषां  
कलिङ्गराजोऽमृदम्<sup>3</sup> ८८८८-८८ । ८८८८८-८, ८८८८८-८८<sup>4</sup>[॥५॥\*]---  
८८८८८-८-८-८-,-
5. दप्रौढयुतिरिह भराधीश्वरो रत्नराजः । पुष्पीदेवः समभवत्तो मृपतिर्गुरिसो(सो)रंकात्ताराति-  
क्षितिपकमलाल्लेषविन्यस्तह[स्तः<sup>5</sup> ॥६॥\*]--- ८-८८८-८८-८-,-, --- ८-८८८-८८  
-८-,- । --- ८-८८८-८८-८-,-, [८\*]-
6. इवोदगङ्गमिभनायमिहैव [जिग्ये\*]<sup>6</sup> ॥७॥ ततः पुष्पीदेवः समजनि भवानीपरिवृष्टप्रमाप्रोन्वी-  
लविपुलतरतेजाः क्षि[तिप][तिः\*] । ८----- ८८८८८-८८८८-,- ८-----  
८८८८८-८८८८-<sup>7</sup> [॥८॥\*]
7. श्रीर्षाकः समभूदिष युतिपति[र्षा]जल्लदेवस्ततो येनापत्पुदमब्जि(ब्जि)नीव वरणी वरोजसा न  
द्विषः । प्रोद्विग्नाः प्रविमुच्य भीतमनसो[रर्ष्यं] ८-८-,- --- ८८-८-८८८- --- ८-  
-८-<sup>8</sup> [॥९॥] ८८८८ ८-८-८, ८८८८८-८८ ।
8. जभूत्सोषावलीमौलिजिह्मिताकर्षस्यदम्<sup>9</sup> ॥१०॥ पुष्पीदेवः प्रजानावः प्रथमोऽज न(न)मूव यः ।  
तस्य श्रीसर्वदेवोऽमृजिज्जोर्विष्णुरिवानुजः ॥[११॥\*] --- ८-८८८-८८-८-,-, --- ८-  
८८८-८८-८-,- । --- ८-८८८-८८-८-,-
9. वैरिनुपतीन्समरेष्वजसम्<sup>10</sup> ॥१२॥ दायादांशतया तेन प्राप्ता सोष्टिबपट्टिका । पुरन्तदेवभीमद्वि-  
राभितं चावमन्विरम्<sup>11</sup> ॥[१३॥\*] --- ८-८८८-८८-८-,-, --- ८-८८८-८८-  
८-,- । --- ८-८८८-८८-८-,-
10. म्यं बीरवर्मास्तनुं पुलकदंतुरितां वहन्ति<sup>12</sup> ॥१४॥ राजदेव इति तत्सुतोऽभवत्तस्य वा(वा)हरगमन्य-  
हाहवे । निर्जितारिकमलाकरे ८-,-, --- ८-८८८-८-८-<sup>13</sup> [॥१५॥\*] ८८८८८-  
८, ८८८८८-८८ । ८८८८८-८, ८८८८८-८८<sup>14</sup> [॥१६॥\*]
11. चत्वारोऽस्मादभवन्पुत्रास्तेजल्लदेव इति पूर्वः । ऊल्लहदेवः श्रीमान्योपालविकसदेवौ च<sup>15</sup> ॥१७॥

<sup>1</sup> These two missing *aksharas* may have been स्वयम्.

<sup>2</sup> Metre: *Vasantatilakā*.

<sup>3</sup> The next two *aksharas* were probably पतिः.

<sup>4</sup> Metre: *Anuṣṭubh*.

<sup>5</sup> Metre: *Mandākrāntā*.

<sup>6</sup> Metre: *Vasantatilakā*.

<sup>7</sup> Metre: *Sikharigā*.

<sup>8</sup> Metre: *Sārdālikarigā*.

<sup>9</sup> Metre of this and the next verse: *Anuṣṭubh*.

<sup>10</sup> Metre: *Vasantatilakā*.

<sup>11</sup> Metre: *Anuṣṭubh*.

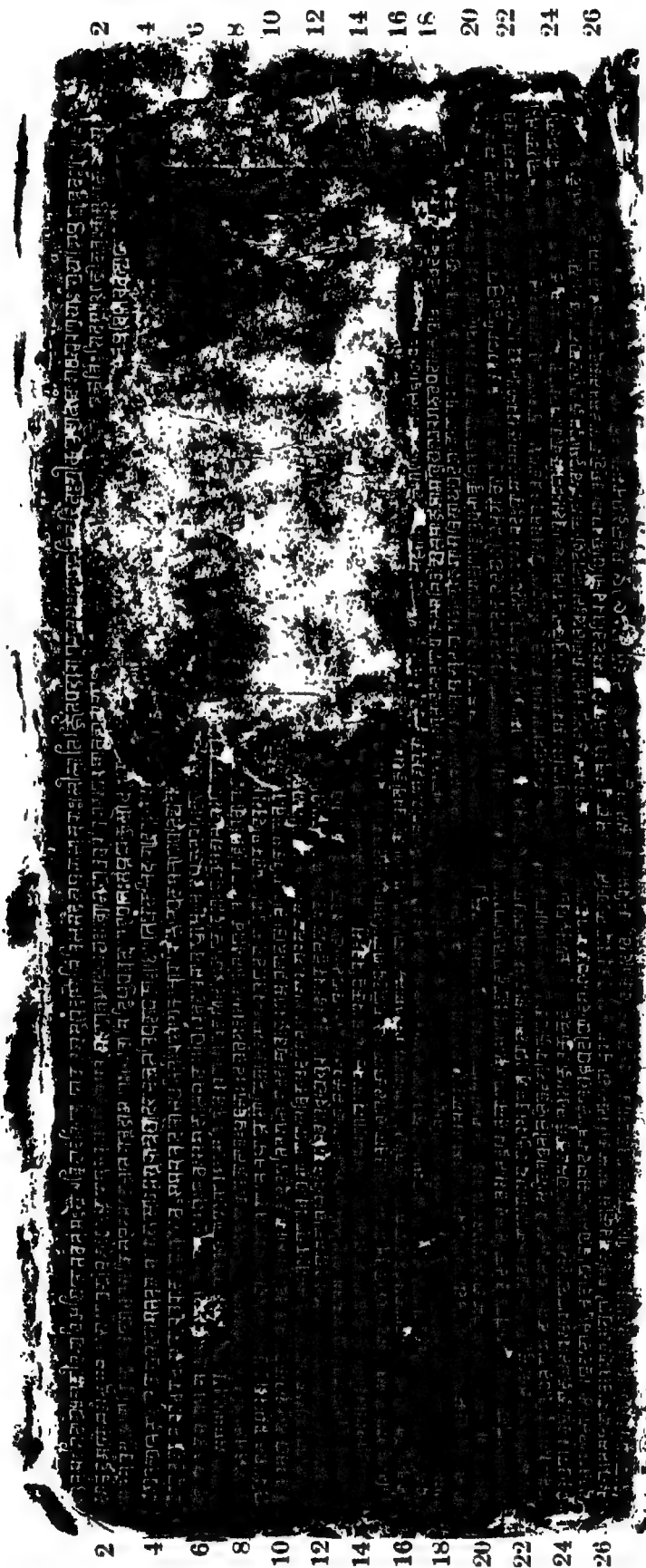
<sup>12</sup> Metre: *Vasantatilakā*.

<sup>13</sup> Metre: *Rasbāddhatā*.

<sup>14</sup> Metre: *Anuṣṭubh*.

<sup>15</sup> Metre: *Āryā*.

SHEORINARAYAN Stone Inscription of Jajalladeva II: CHEDI Year 919



- युः सुरवाम्भु भास्वरव[भो]समिन्व --८-- , ---८८-८-८८८---८--८- ।  
 ---८८-८-८८८---८--८-- , ---८८--
- 12 व सु सुवाम्भुः सवसेवुने<sup>1</sup> ॥१८॥ विष्णुवत्तुविनेरिवेः [म]रिवुते भुवेस्तुरङ्गोत्तरैर्नीरे-  
 वरुतवैरिववममो[हा]मयो ८८-<sup>2</sup> । ---८८-८-८८८---८--८-- ,  
 ---८८-८-८८८---८--८-- [॥१९॥\*]
- 13 सुमं विष्णुवत्तु सुवामीनमोत्तरम् । स्वतोषिकं द्विवेकसीवनजो नकरव्यवः<sup>3</sup> ॥२०॥ प्रत्यक्ष-  
 लम्पेरिव वीजलो[के] नीरीव --८८-८-- । ---८८-८८-८-- , ---८--८८-  
 ८--<sup>4</sup> [॥२१॥\*] --८-८८८-८८- [वि\*]-
- 14 लोच्य संभ्यामुरामतरं भुवि वीषितं व । वः साम्भवे बहुति लीवमनावकार वम्मोद्वुरंकपरि-  
 [त] सुकतेनु चेवः<sup>5</sup> ॥२२॥ हिम[न] ८८८---८--८-- , ८८८ ८८८---८  
 ---८-- । ८८८ ८८८---८--८-- ,
- 15 वसति [व\*] नमवेस्मावाप्तिलब्ध(व्य)प्रमोदः<sup>6</sup> ॥२३॥ इत्थं वम्मपरस्य तस्य ववसा चितेन  
 कामेन [व प्रो]व्वेः वीजयतो<sup>7</sup> अविनोअविनहैयहामवाम्भो ८- । ---८८-८-८८८---  
 ८--८-- , ---८८-८-८८८---८--८--<sup>8</sup> [॥२४॥\*]
- 16 जयोत्तरवत्तीसितरङ्गमाले दिव्यारणोदवकटीवरीसे । मनीकिनीनिज्जैरिणीसहस्रसंसेवमाने जल-  
 राशिकले<sup>9</sup> ॥२५॥ चेदीस्वरे वीजव<sup>10</sup> --८-- , ८-८--८८-८-- । ८-८--८८-  
 ८-- , ८-८--८८-८--<sup>11</sup> [॥२६॥\*] ८८८८८--
- 17 तत्प्रमाभिः सुमयंकरम् । व्यासरजःसिवाभुसन्वोहमन्वमन्दिरम्<sup>12</sup> ॥२७॥ आरुह्य भानसिद्धि क-  
 रिणं करकलितचन्द्रकोदधः । चेदीससंन्यवन्न[अवके] नारायण[विज]तम्<sup>13</sup> ॥२८॥ मुष्ट्या[दाय\*]  
 कुपाण[कोटिविदलद्वाविजवे][न्नेव वे ? ।] ---८८-८-८८८--
- 18 म्यासैः समं दन्तिवाम् । वज्रमा<sup>14</sup> तालकलैरिव मितिमपि ण्डिसेः शिरोभिद्धिषां पादातं व गणं निहत्य  
 विदवे नुत्तरकव(व)व्या दिक्<sup>15</sup> ॥२९॥ इति व(व)सममुना हुतावसेवीकृतममिबीस्य समाजगाम  
 चैवः । उरन इव पवाहतः प्रकोपं वववधिकं स्वयमे[व\*] --८--<sup>16</sup> ॥३०॥
- 19 कालोयं वुरतिकमो न सुलसं प्राणप्रमाणं रणे वुरस्याभिमुखस्थितस्य मनसि श्रेयः परं वाञ्छितः ।  
 क्षावन्वममनुज्जतेति रमसाडीरेव सत्प्रस्तुतं यत्सम्प्रीक्य<sup>17</sup> जगाम विस्मयपदं वीज्जनिनारीगणः<sup>18</sup>  
 ॥३१॥ वैलोक्यविस्मयक[र] प्र[विलोक्य सौ\*]-
- 20 अं रूपम्(अव) मिज्जितमनोववयाविजव्य । संगामतस्तमवयवमिताः सुराणां स्वं वेष्य तद्गुण-

<sup>1</sup> Metre of this and the next verse: *Sārdhamikridita*.

<sup>2</sup> The missing *aksharas* may have been -विजली.

<sup>3</sup> This verse is repeated in the Kharōḍ inscription (No. 100, below). Metre: *Anuṣṭubh*.

<sup>4</sup> Metre: *Indragāḍ*.

<sup>5</sup> Metre: *Vasantatilakā*.

<sup>6</sup> Metre: *Mālin*.

<sup>7</sup> व, which was at first omitted, is written below the line.

<sup>8</sup> Metre: *Sārdhamikridita*.

<sup>9</sup> Metre: *Upajāti*.

<sup>10</sup> The next four *aksharas* were probably -विहरेवे.

<sup>11</sup> Metre: *Indragāḍ* or *Upajāti*.

<sup>12</sup> Metre: *Anuṣṭubh*.

<sup>13</sup> Metre: *Āryā*.

<sup>14</sup> Read वज्र-.

<sup>15</sup> Metre: *Sārdhamikridita*.

<sup>16</sup> Metre: *Pūṣpikā*.

<sup>17</sup> Read ववविव.

<sup>18</sup> Metre: *Sārdhamikridita*.

- समाहृतलुब्ध (अथ) चित्ताः<sup>1</sup> ॥३२॥ राक्षसिस्तोत्रं मुक्तं मुक्तं भक्तं चित्तं सदा ॥ उपमोक्तु-  
मिव स्वर्ग्यान्भोगान्<sup>2</sup> भर्त्ता समं दिवि<sup>3</sup> ॥३३॥ रूपेणस्तमितं प्रकाश[य<sup>4</sup>]-  
21. द्यु(सु)मिस्त्वानस्य यातं विषः शो(शौ)र्वेणाविधिता मिहेकनसतिरि- विनादेः सिधत् ॥ अग्रज्या  
जमुहे गुणैर्गुणनिधौ तस्मिन्निधं प्रस्थिते प्रावाणोपि रुदन्ति ॥ अग्रज्या शोकादभूत्<sup>5</sup>  
॥३४॥ अकारि सोष्ठिवपुरे शम्भोरग्रंथं सदा ॥ सरोवि-  
22. स्कारभारामः सम्बदेनेन सुन्दरः<sup>6</sup> ॥३५॥ पंडरतलाईप्राये मूर्ताकुलस्य (रत्न) मन्त्रमुत्तमम् ॥ भारामं  
सरसीमपि आमणदेवश्चकार [रु]चिराब्जा (ब्जा)म्<sup>7</sup> ॥३६॥ हृदयदुःखसिद्धेर्दुःखविधः प्रासाद-  
मग्रं कथं रम्यं चूतवनन्तया पथरिभाप्राये क्वणत्कोकिलम् ॥ विस्ती-  
23. ण्यं च सरः सरोजविपिनव्यासज्जिभृङ्गाज्जनाङ्कारैः सुखिण्यवनीमनिबहं श्रीराजदेवो व्यधात्<sup>8</sup>  
॥३७॥ वणादीनामि विदधे ग्रामे रम्यं सरोवरम् ॥ राभिल्लदेवी पञ्चमीक्षमे चूतवन्तया<sup>9</sup> ॥३८॥  
आमणदेवः समभूदुल्लहणदेवात्मजः क्षिती क्थातः ॥  
24. पुत्रविशेषप्रेम्णा जाजल्लमरेश्वरेण यो दृष्टः<sup>10</sup> ॥३९॥ इयं सहस्राब्जुनवशजेन कुतूहलात्कत्रिय-  
पुङ्गवेन ॥ कुमारपालेन मुणाभिराकरायेण रम्भा रजिता प्रयास्तिः<sup>11</sup> ॥४०॥ स्वशरैर्मोक्तिकाकारै-  
स्तेनैवालेखि धीमता ॥ छीतूकेनेयमुत्कीर्णा सिल्पवि-  
25. ज्ञानशलिना<sup>12</sup> ॥४१॥ प्रददौ चंद्रवूडाय विचेलीग्राममादरात् ॥ नैवेद्यधूपदीपादिसम्बोपकरणाय सः  
॥४२॥ नक्षः कौस्तुभलाञ्छनस्य तनया भारानिधेः सम्मदादध्यास्ते शशिसण्डवण्डितजटाभूषण  
यावच्छिरः ॥ स्वः[सिन्धुम्व]राज-  
26. रः श्रुतिसमुद्गारो विस्त्रिणा (ब्जा) ननम्रोजीन्तावदियं चकास्तु विमल कीर्तिस्तदीयं चिरम्<sup>13</sup> ॥४३॥  
अभूवभूपालाः कति न निखिलप्रमात्तलमुजो न तेषाम[प्या]दीवनिरचलापि स्थिरतरा ॥ विमुष्य  
व्यामोहं सततमिह देशविपतिमिर्भविष्य-  
27. [दिः] पाल्यं स्वकृतमिव मे कीर्तनमतः<sup>14</sup> ॥४४॥ देवस्याग्रे समुत्तुङ्गं दुर्गाप्रासादमुच्च (ज्ज)लम् ॥  
विक्रमदेवेनाकारि मनोवाञ्छितसिद्धये<sup>15</sup> ॥४५॥ छ ॥ चेदि सम्बत्<sup>16</sup> ११९ [॥\*] मङ्गलज्जग-  
तामस्तु ॥ ॥ ॥ ॥ ॥

## TRANSLATION

Success! Ōm! Adoration to Siva!

(Verse 1) May the rays of the nails of the feet of Śaṅkanta (*i.e.*, Siva) increase your well-being!—(the rays) which subject the goddess of fortune (*to the devotees of Siva*); which are dexterous in dispelling the mass of darkness of worldly existence; which appear

<sup>1</sup> Metre: *Vasantatilaka*.

<sup>2</sup> The engraver at first incised भोक्तुं, but subsequently cancelled the second *akṣara* and engraved गाम् below.

<sup>3</sup> Metre: *Anuṣṭubh*.

<sup>4</sup> Metre: *Sārdūlavikrīḍita*.

<sup>5</sup> Metre: *Anuṣṭubh*.

<sup>6</sup> Metre: *Āryā*.

<sup>7</sup> Metre: *Sārdūlavikrīḍita*.

<sup>8</sup> Metre: *Anuṣṭubh*.

<sup>9</sup> Metre: *Āryā*.

<sup>10</sup> Metre: *Upajāti*.

<sup>11</sup> Metre of this and the next verse: *Anuṣṭubh*.

<sup>12</sup> Metre: *Sārdūlavikrīḍita*.

<sup>13</sup> Metre: *Sikharinī*.

<sup>14</sup> Metre: *Anuṣṭubh*.

<sup>15</sup> Read संवत्.

resplendent with the lustre of shining jewels in the head of the load of gods bending down in reverence; *(and)* which have with ease surpassed the lustre of rubies and are hostile to sin!

(V. 2) May that (Siva) of eight forms who is [himself] the self of highest bliss, [secure] your happiness!—*(he)* whose triad of eyes *(consists of)* the sun and the moon together with fire, in whose breath there is wind, in whose body there is the earth, on whose head there is water, *(and)* in whose ears there moves ether . . . . .!

(V. 3) [There is] [the Moon] who is the elixir of an assemblage of night-lotuses, a feast to *(the gods)* who feed on nectar, who was born of the hallow of the mother-of-pearl of An's eye, the crest-jewel of the lord of spirits (*i.e.*, of Siva), a jar full *(of water)* at the successful marches of the five-arrowed king (*i.e.*, the god of love) . . . . .!

(V. 4) In his well-known lineage there was born . . . . . [Kōkalla] who resembled Hailaya in prowess; from him were born eighteen brave sons of unmeasured prowess, who exterminated the allies of their enemies.

(V. 5) In their [family<sup>1</sup>] there was born Kalīngarāja . . . . .

(V. 6) . . . . . There was *(born)* here the lord of the earth Ratnarāja (I) of great radiance . . . . . From him there was born the king Prithvidēva (I) who used his hands in embracing the Fortune of hostile kings *(and were)* overcome by his great valour.

(V. 7) . . . . .<sup>2</sup> [Ratnarāja] (II) who at this very place vanquished Chōḍa-gaṅga, the lord of elephants.

(V. 8) From him was born [the king] Prithvidēva (II) whose great prowess unfolded itself by the favour of the lord of Bhavini (*i.e.*, of Siva) . . . . .

(V. 9) From him was born the king Jājalladēva (II) resembling the lord of radiance (*i.e.*, the sun), on account of whom the earth felt delighted as does a lotus-plant *(at the rise of the sun)*; being terrified by whose valour, the enemies whose minds were full of apprehension, leaving *(their)* countries, *(resorted to)* the forest . . . . .

(V. 10) . . . . . which, with the roofs of the rows of mansions in it, caused obstruction in the speed of the sun's chariot.<sup>3</sup>

(V. 11) Of Prithvidēva, the first king *(of that name)* who flourished here, there was a younger brother, the illustrious Sarvadēva, as Vishnu is of Indra.

(V. 12) . . . . . incessantly [defeated?] hostile kings in battle.

(V. 13) He obtained Sōṇṭhivapattikā as part of his heritage. His illustrious [descendants?] occupied the same town containing beautiful temples.

(V. 14) . . . . . [Seeing his heroic actions?] the best of warriors have their bodies uneven with bristling hairs.

(V. 15) He had a son named Rājadēva, whose arm attained, in a great battle, . . . . . on the cluster of lotuses which were his vanquished enemies.

*(Verse 16 is completely lost.)<sup>4</sup>*

<sup>1</sup> Compare e.g. verses 4 and 6 of the Ambal place of Prithvidēva I.

<sup>2</sup> The lost portion must have contained a description of Jājalladēva I and the statement of his relation to Ratnadēva II.

<sup>3</sup> This is probably a description of the capital Ratnapura.

<sup>4</sup> It must have contained a description of Amasadēva (I) who was probably a son of Rājadēva. It may be noted that in verses 11—15, the benefactions of Amasadēva are placed immediately after those of Sarvadēva.

(V. 17) From him were (*born*) four sons—Tājjalādēva being the first, (*then*) the illustrious Uḥṣapādēva,<sup>1</sup> Gōpāla and Vikramādēva.

(V. 18) Among them [Uḥṣapādēva]<sup>2</sup> (*also was*) brave in the assemblies of the brave, and had a mass of bright fame . . . . . became enriched with all excellences.

(V. 19) . . . . . surrounded by elephants resembling those (*stationed*) in the quarters, multitudes of best horses (*and*) warriors whose [might of] arms had crushed the conceit of haughty foes . . . . .

(V. 20) Seeing that his handsome form gave greater delight to deer-eyed (*woman*) than his own, the fish-bannered god (*of love*) lost his body as if through shame!

(V. 21) Like the goddess of fortune incarnate, like Gaurī . . . . .

(V. 22) Seeing that life on the earth is transitory like the red colour of a twilight, . . . . . he, who concentrated his mind on the splendour of Sambhū and whose doings were solely enlivened by piety, fixed his thoughts on meritorious deeds.

(V. 23) [Siva] . . . . . dwells here, delighted to obtain a new habitation.

(V. 24) . . . . . of him possessed of great lustre, who was thus intensely pious in speech, mind and body and who exceedingly pleased suppliants with heaps of wealth . . . . .

(V. 25) [On the field of battle] resembling an ocean which had beautiful wave-like rows of horses (*and*) mountain-like excellent elephants as huge as the elephants of the quarters and which was being filled with thousands of stream-like battalions—

(V. 26) When the illustrious Jaya[simbhadēva], the lord of Chēḍī . . . . .

(V. 27) . . . . . [the field of battle] which was exceedingly dreadful with the splendour of . . . . . and was a home of joy to crowds of crows, goblins, female jackals and vultures.

(V. 28) Mounted on the elephant Mānasiddhi, he, who wielded in his hand a dreadful bow, routed the army of the King of Chēḍī with (*his*) arrows.

(V. 29) Slaying multitudes of excellent horses with the edge of the sword grasped in his fist . . . . . together with elephants, (*making*) the ground strewn with the cut-off heads of the enemies as with the fruits of palm (*trees*) and killing a host of foot-soldiers, he made the regions (*full of*) the dancing headless trunks.

(V. 30) Seeing that his forces were thus reduced to corpses, the King of Chēḍī himself advanced, being more enraged (*than before*), like a snake trodden under foot.

(V. 31) 'This death is difficult to avoid; it is not easy for life to depart on the battlefield, while a brave man desiring (*in his mind*) the highest bliss, is facing (*the enemy*)'—Thinking so the hero,<sup>3</sup> adhering to the warrior's duty, commenced to do that, seeing which the crowd of heavenly damsels felt surprised.

(V. 32) Having observed his prowess which caused surprise to the three worlds, and having remarked his handsome form which defeated the god of love, the wives of gods took him to their homes from (*the field of*) battle, their minds being attracted by and becoming fond of his excellences.

(V. 33) Three queens, being solely devoted to (*him*), their husband, followed

<sup>1</sup> The name of this prince occurs as *Uḥṣapādēva* in this verse and as *Uḥṣapādēva* in v. 39, below.

<sup>2</sup> See above, p. 321. Verses 19—32 describe the same prince Uḥṣapādēva.

<sup>3</sup> I.e., Uḥṣapādēva.



him (as *Jatā*) in order to enjoy, as it were in heaven, celestial pleasures in the company of their husbands.

(V. 34) When he, the treasure of excellences, started for heaven, beauty vanished, he departed, charity left for (*distant*) regions, prowess knew no judicious habitation, playful actions stayed far away, merits became religious mendicants—even stones cried and (*now*) the heart of adamant broke through grief!

(V. 35) At Sūphivapana Sarvadēva made a cloud-scraping temple of Sambu, also an extensive tank (*and*) a grove of trees.

(V. 36) At the village of Pāṇḍaratalāi, Āmapādēva (I) established a charitable feeding house with offshoots of sacrificial posts, (*and*) a grove (*full*) of cuckoos (*and*) also a tank.

(V. 37) At the village of Padharāi the illustrious Rājādēva constructed a cloud-scraping temple of (Śiva), the Destroyer of Cities, akin to the splendour of *kunda* flowers and the moon, (*and*) a beautiful grove of mango trees with warbling cuckoos, and (*and*) an extensive tank, which, with the humming of female bees hovering on collections of lotuses, renders multitudes of travellers happy.

(V. 38) The queen Rāmbhālā made a lovely lake at a village called Vapārī and a grove of mango trees at the village of Pajapī.

(V. 39) There was<sup>1</sup> Āmapādēva (II), the son of Ulhapādēva, well-known on the earth, who was looked upon by the king Jājallādēva (II) with the favour (*shown*) to a distinguished son.

(V. 40) This *prastāvi* (eulogy), beautiful like a woman (*who appears*) charming with her good qualities, was eagerly composed by Kumārāpāla, a descendant of Sahasrārjuna, (*who is*) the best of Kshatriyas.<sup>2</sup>

(V. 41) The same intelligent (*Kumārāpāla*) wrote it with pearl-like letters. Chhittika, who is renowned for his knowledge of mechanical arts, has incised it.

(V. 42) He gave, with reverence, the village Chitichēli to the (*god*) Chandrachūḍa (Śiva) for all materials of worship such as offerings of food, incense and lights.

(V. 43) As long as the daughter of the ocean (*i.e.*, Lakshmi) occupies in joy the breast of (*Viśva*) who is distinguished by the Kaustubha, the celestial river the head of (*Śiva*) whose twisted matted hair is adorned with the crescent moon, (*and*) Vedic recital in sweet accents the row of Brahmā's mouths,—even so long may this faultless meritorious work of his shine!

(V. 44) How many kings have there not been, who enjoyed the whole expanse of the earth? (*This*) earth, though immovable, did not remain permanently even in their possession. Hence future rulers of the country, giving up infatuation, should protect this my meritorious work as their own.

(V. 45) The resplendent (*and*) high temple of Dargī in front of the god (*Chandrachūḍa*) has been constructed by Vikramādēva for the attainment of the desire of (*his*) mind.

The Chēḍi year 919. May the world be happy!

<sup>1</sup> Though the past tense is used here, the inscription was probably put up by Āmapādēva II himself. See above, p. 321.

<sup>2</sup> Verses 40 and 41 should properly come after verses 42–45. Among the latter also, verse 43 should have been written before verse 45.

## No. 99: PLATE LXXXI

## AMODA PLATES OF JAJALLADEVA II: (KALACHURI) YEAR 945

This set of two copper-plates was discovered together with three others<sup>1</sup> while digging for the foundation of a temple in May 1924 at Amōḍā, 10 miles south-east of Jājgir, the head-quarters of a *taluk* of the same name in the Bilaspur District of Madhya Pradesh. The record on them has been edited before with lithographs, but without a translation, by Rai Bahadur Dr. Hiralal in the *Epigraphia Indica*, Vol. XIX, pp. 209 ff. It is edited here from the original plates which are preserved in the Central Museum, Nagpur.

The plates are substantial, measuring from 12.6" to 12.9" broad and 9.8" high and weighing about 143 *tolas*. They are inscribed on one side only. Their ends were slightly raised to serve as rims for the protection of the writing. The inscription has, however, suffered considerably by corrosion, and several letters especially in the last six lines have been wholly or partially damaged. Each plate has at the top a hole, .4" in diameter, for the ring which connected it with the other plate of the set, but neither the ring nor the seal, which it may have carried, has been found. There are 37 lines in all, of which 18 are incised on the first plate and the remaining 19 on the second. The size of the letters varies from .4" to .2".

The characters are Nāgarī. Attention may be drawn to the two forms of the initial *i* in *iṣṭi*, 1.9, and *iṣa*, 1.23, those of *dh* in *dharmamah*, 1.4 and *dhṛīṣṭr*-, 1.25 and of *r* in *kairavaiḥ*, 1.21 and *Sagar-ādi*-, 1.30. The sign of *avagraha* is employed in some places to indicate the merging of *a* not only into *i* and *ē*, but also into *ā*; see, e.g., *-tad-avyaṣṭ- 'bhāḍa*-, 1.3 and *Mahādhaninā-jani*, 1.25. The language is Sanskrit. Except for *ōm namō Vrahmaṇe* in the beginning and the particulars of the date and the names of the donees at the end, the record is metrically composed throughout. There are 26 complete verses, all of which are numbered. Besides these, there is nearly a quarter of a verse which is left incomplete in line 18. The first eleven verses are copied from the earlier charters of the dynasty such as the two sets of plates of Prithvidēva II, discovered at Amōḍā itself. The present inscription is very carelessly written or incised, and abounds in grammatical and orthographical mistakes. As regards orthographical peculiarities, we may notice that the sign for *v* is used to denote *b* except in the case of the perfect forms of *bhū*; see, e.g., *babhūvur*-, 1.6 and *babhūva*, 1.13; but contrast *nripatir=vvabhūva*, 1.29; the dental *s* and the palatal *ś* have been confused; see e.g., *sirō*-, 1.16 and *śasāmk*-, 1.20; *j* is written for *y* in *-jaśāḥ*, 1.3 and *n* for *ṇ* in *ṇṇya*-, 11.25 and 26, *pratigrihṇāti*, 1.31, etc.

The inscription is one of Jājalladēva II of the Kalachuri Dynasty of Ratanpur. The object of it is to record the grant, by Jājalladēva, of the village Bundērā to two Brāhmaṇas.

The genealogy of the donor Jājalladēva II is traced from the moon down to his father Prithvidēva II as in the latter's Amōḍā plates (two sets). As stated before, the verses in the genealogical portion have been copied from the earlier grants; they, therefore, furnish no additional historical information. Verse 12 which refers to Jājalladēva II is, of course, new, but the description in it is wholly conventional.

The present grant was made by way of thanksgiving after the donor had luckily escaped from a great calamity. Verse 19 states that the king Jājalladēva II was caught by the large alligator Thirī. He escaped with great difficulty, and regaining his kingdom,

<sup>1</sup> Viz. the Amōḍā plates of Prithvidēva I, dated K. 831 (No. 76, above) and the two sets of the Amōḍā plates of Prithvidēva II, dated K. 900 and 905 (Nos. 91 and 94, above).

made the present grant. Rai Bahadur Hirāl who read the name as Dhīrī<sup>1</sup> took the description to be figurative and saw in it a reference to the rebellion of a local aboriginal chief, in which Jajalladēva was reduced to a precarious position.<sup>2</sup> It is difficult to say how far this is correct, for there is no reference to such a rebellion in any other record of the Kalachuris of Ratanpur<sup>3</sup> and the possibility of the king being caught by an alligator of the species locally known as Thirā is not altogether precluded.

The donors, to whom the present grant was made, were the astrologer Rāghava and the family-priest Nāmadēva. The former was the son of a great astrologer named Dāmōdara, the son of Prithvidhara, and belonged to the [Sāva]ṇa gāṇa with the five *pravara*s Vatsa, Bhārgava, Chyavana, Apravāna and Aurva. Dāmōdara is described as the best of Sāman-singers, whose feet were worshipped by princes, and seems to be identical with the *Paṇḍita* Dāmōdara, whose stone image was discovered by Rai Bahadur Hirāl and is now placed in the Lakhanādēvara temple at Kharōd near Shōrinārāyaṇ. The other donor Nāmadēva was the son of Parāṭara who was himself the son of Mahādhana of the Bhāradvāja gāṇa with the three *pravara*s Bhāradvāja, Āngitasa and Bārhaspatya. The grant was written on the plates by Dharmarāja, the son of Vatsarāja of the Vāstavya family, who owned the village Japdēra. Vatsarāja, it may be noted, was the writer of the two grants of Prithvidēva II, the father of Jajalladēva II.

The inscription is dated on Friday, the fifth *tithi* of the dark fortnight of Agrahāṇa. The year was denoted by three numerical figures, of which the first two are clearly 9 and 1, but the third is almost completely lost by corrosion. Rai Bahadur Hirāl thought that the bottom bend of the damaged figure indicated that it could not but be 2 or 3. Though no era is specified, there is no doubt that the date must be referred to the Kalachuri era. The fifth *tithi* of the dark fortnight of Āgrahāyaṇa or Mārgaśīrsha did not, however, fall on Friday in either K. 912 or K. 913, while the *tithi* of the same fortnight fell on Friday in the month of Śrāvaṇa in K. 912. R.B. Hirāl, therefore, conjectured that the writer must have wrongly written Agrahāṇa for Śrāvaṇa and took the date to be Friday, the fifth *tithi* of the dark fortnight of Śrāvaṇa in the Kalachuri year 912, the corresponding Christian date being the 14th July 1161 A. C.<sup>4</sup> My examination of the original plate has convinced me that the third figure is almost completely lost, leaving no clear traces behind. It could have been neither 2 nor 3; for from the Ratanpur inscription of Brahmadēva<sup>5</sup> we learn that Prithvidēva II, the father of Jajalladēva II, was ruling till K. 913. Jajalladēva II, therefore, could not have been on the throne in either K. 912 or K. 913. We have, of course, to conjecture the third figure of the date from the specification of the *tithi* and the week-day. As the first two figures are undoubtedly 9 and 1, we have to see in which of the years between K. 913 and K. 919, the fifth *tithi* of the dark fortnight of Āgrahāyaṇa<sup>6</sup> fell on a Friday. As Kielhorn has shown, the months of the Kalachuri year were *pārvaṃānta*. Now, the fifth *tithi* of the dark fortnight of the *pārvaṃānta*

<sup>1</sup> The reading is undoubtedly *Thirā*. See below, p. 132, n. 3.

<sup>2</sup> D. R. Bhandarkar, who has adopted Hirāl's readings *Dhīrī* and *yakṣas*, says that the grant was made apparently for freeing the king from Yaksha Dhīrī with whom he was possessed. See his *List of Inscriptions of Northern India*, p. 281, No. 2032. The correct readings are, however, *Thirā* and *Arishāṭṭha* respectively. See below, p. 132, n. 4.

<sup>3</sup> The Kharōd stone inscription of Ratnadēva III, dated K. 933 (below, No. 100), no doubt states that there was a disturbance in the Kalachuri kingdom, but that was after the death of Jajalladēva II.

<sup>4</sup> *Ep. Ind.*, Vol. XIX, p. 210.

<sup>5</sup> Above, No. 96.

<sup>6</sup> Even supposing that *Agrahāṇa* is a mistake for *Śrāvaṇa*, the fifth *tithi* of the dark fortnight of that month was not civilly connected with a Friday in any year during the period from K. 916 to K. 919.

Āgrahāyana fell on a Friday only in two years during the aforementioned period, viz. in K. 916 (1164 A. C.) when it ended 2 h. 10 m. after mean sunrise, and in K. 919 (1167 A. C.) when it ended 12 h. after mean sunrise. Of these, the first is not likely for Jājalladēva II, as his father Prithvidēva II was ruling just in the preceding year. I, therefore, take the year of the present grant to be 919 as more probable. The corresponding Christian date is the 3rd November 1167 A. C.

There are only two place-names mentioned in this inscription. Of them, Bundērā, the donated village, is probably Bundēlā, 11 m. south-west of Amōdā, while Japdēva has already<sup>1</sup> been shown to be Jōndrā, 14 m. further in the same direction.

### TEXT<sup>2</sup>

#### First Plate

- 1 सिद्धिः<sup>3</sup> [।\*] ओं नमो ब्र(व)ह्मणे । निर्गुणं व्यापकं नित्यं शिवं परस्व(म)कारणं(गम्) ।  
माद(व)द्याहं पर(रं)[ज्यो]ति-
- 2 स्तस्मै सद्ब्रह्मणा<sup>4</sup> नमः<sup>5</sup> [।\*] १ [।\*] यदेतद्विषयसंभ(व)रस्य ज्योतिः स पूषा पुरुषः पुराणः ।  
अथास्य
- 3 पुत्रो मनुराविराजस्तदन्वयेऽमृद्भुवि कार्तवीर्यः<sup>6</sup> ॥२॥ तद्वंशप्रभव(वा) नरेन्द्रपतयः स्याता[।\*]
- 4 क्षितौ हृह्यास्तेषामन्वयभूषणं रिपुमनोविन्यस्ततापानलः । धर्मः ध्यान<sup>7</sup>धना[नृ]शं(सं)चित्त[।\*]-
- 5 ज(य)ताः शश्वत्सतां सौख्यकृत्प्रेयान्तर्व्वगुणान्वितः समभवच्छ्रीमान्(न)शौ(सौ) कोकिलः<sup>8</sup> ॥३॥
- 6 अष्टा(ष्टा)दशारिः<sup>9</sup> करिकुम्भविभङ्गसिंहाः पुत्र(वा) [व]भूवुरतिशौर्यपराश्च तस्य । तत्राग्रजो  
नृप-
- 7 वरस्त्रिपुरीश आसीत्पाश्वरे च मण्डलपतीन्स चकार ब्र(व)न्भून्<sup>10</sup> ॥४॥ तेषामनूजस्य<sup>11</sup> कलि-
- 8 [ङ्ग]राजः प्रतापव[ङ्ग]क्षिपितारिराजः । जातोऽन्वये द्विष्ट<sup>12</sup>रिपुप्रवीरप्रियानना[म्भो]रुहपा-
- 9 र्व्वजेन्दुः<sup>13</sup> ॥५॥ तस्मादपि प्रततनिर्मलकीर्तिकान्तो जातः [सुतः] कमलराज इति प्रसिद्धः[।\*]
- 10 यस्य प्रतापतरणावुदिते रजन्यां जातानि पंकजवनानि विकास[मान्जि]<sup>14</sup> ॥६॥ तेनाथ चन्द्र-
- 11 वदनोऽजनिरत्नराजो विश्वोपकारकवशाज्जितपुण्यभारः । येन स्ववा(वा)ह्युगं(ग)निर्मितवि-
- 12 [क्र]मेण नीतं यशस्वि(स्त्रि)भुवने विनिहृत्य शत्रून् ॥७॥ नोनल्लाख्या त्रिया तस्य वूरस्येव दि(हि)  
शूरत(ता) [।\*]
- 13 तयाः(योः) सुतो नृपभेप्रः(ष्ठः) [पृ]थ्वीदेवो बभूव ह<sup>15</sup> ॥८॥ पृथ्वीदेवसमुद्भवः समभवद्वाजल्ल-
- देवीसू(सु)तः[।\*]

<sup>1</sup> Above, p. 425.

<sup>2</sup> From the original plates.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> Read सद्ब्रह्मणे.

<sup>5</sup> Metre: *Anurbubh*.

<sup>6</sup> Metre: *Upajñti*.

<sup>7</sup> Read ध्यानधन-

<sup>8</sup> Metre: *Sārdhāvikrīḍita*.

<sup>9</sup> This *vicarga* is superfluous. Read -दशारिकरि-.

<sup>10</sup> Metre: *Vasantatilaka*.

<sup>11</sup> The vowel of वू is lengthened for the sake of the metre.

<sup>12</sup> Read वृष्ट- as in other cognate grants.

<sup>13</sup> Metre: *Upajñti*.

<sup>14</sup> Read -मान्जि. Metre of this and the next verse: *Vasantatilaka*.

<sup>15</sup> Metre: *Anurbubh*.

[illegible][illegible]







- 28 एकः ॥ (१) ब्राह्मणदेवो विभिन्नु (यु)देराकः<sup>१</sup> यदो ब्राह्मणदीनवत्तः (स्तः)<sup>२</sup> ॥१८॥ श्री-  
रुमहाप्राह्मणहीतमूर्तिज्जजित्तदेवो नृप-  
29 तिर्ल (व)भूत ॥ [कु]च्छेप<sup>३</sup> मुक्तः समकप्य रा[स्त] असं यदो पुन्य(व्य)मिते विजाम्नाम्<sup>४</sup>  
॥१९॥ संसं<sup>५</sup> ब्रह्मसं कर्म<sup>६</sup> ब्रह्म-  
30 वरवाहनम् । भूमिदानस्य वि[ह्वा]नि फल(लं) स्वर्गमनुत्तमं(मम्)<sup>७</sup> ॥२०॥ व(व)हुनिर्व-  
सुधा मुक्ता राजभिः सगरादि-  
31 मिः । यस्य यस्य यदा भूमि[स्त]स्य तस्य तदा फलं(लम्) ॥२१॥ भूमि[स्त] यः प्रतिगृह्णा(ह्वा)ति  
यस्तु भूमिं प्रयच्छति [१\*]  
32 उभौ तौ पुण्यकर्माणौ नियतौ स्व[र्ग]गामि[नौ] ॥२२॥ स्वदत्तां परदत्तां वा यो [ह]रेदसु-  
वरा<sup>८</sup> । स विष्ठा-  
33 यं कृमिर्भूत्वा पितृभिः सह [म]ज्जति ॥२३॥ हस्ति(न्ति) जातानु(न)[वा]स्तव<sup>९</sup> भूम्य[व]ो  
योनतं वदेत् । स व(व)दो  
34 वाव[नैः] पार्श्वेतिर्यम्योन्यां तु जायते ॥२४॥ विजाश्च [ना]वमन्तव्या[स्त्रे]ल्लोकमि(स्थ)तिहेतवः  
[१\*]  
35 देववत्पूजनीयाश्च दानमानाश्चर्चनादिभिः ॥२५॥ वास्त[व्य]कर्म[ल]करचिन्मनुः शत्रु-  
प्रवी-  
36 रनि[करे]वनचिन्मनुः । [श्री]व[त्सराज]तन[यः] कलु धर्मराजो [ज]देवता[व] इह ताम्र-  
नि(मि)वं सिले<sup>१०</sup> ॥  
37 ॥२६॥ संवत्(त्) ९१[९]<sup>११</sup> वज्र [वदि] ५ सुक्र<sup>१२</sup> । [ज्यो]तिष्पी(पी) पंडितराजवः ॥  
पुरोषा ठ । नामदेवः ॥

## TRANSLATION

Success! Om! Adoration to Brahman!

(For a translation of verses 1-10, see that of vv. 1-2 and 4-11, above, pp. 428-29.)

(Verse 11) From him was born Pṛithvidēva (II) as a cub is from a lion; who, having the strong body of a lion, destroyed his enemies like a troop of elephants.<sup>13</sup>

(V. 12) From him was born Jājalladēva (II) who was devoted to the feet of the three-eyed (god Siva) as a bee is to lotuses, and who was to the faces of the wives of hostile warriors as the rise of the moon is to day-lotuses; the world being whitened by

<sup>1</sup> Read -संज्ञ.

<sup>2</sup> Metre: *Indravajrā*.

<sup>3</sup> Hirālal reads श्री, but the first *aksara* is clearly श्री.

<sup>4</sup> Hirālal reads यजेण. The first *aksara* is imperfectly incised, but as the second is clearly यजे, the intended reading is evidently यजेण. See the form of यजे in -यज्येय- in 1. 3.

<sup>5</sup> Metre: *Indravajrā*.

<sup>6</sup> Read संज्ञो.

<sup>7</sup> Read कर्म.

<sup>8</sup> Read स्वर्गः फलमनुत्तमम्. Metre of verses 20-23: *Anuṣṭup*.

<sup>9</sup> Read यो हरेत वसुधाराम्.

<sup>10</sup> Read हस्ति जातानुजातवः.

<sup>11</sup> Metre: *Vasantatilakā*.

<sup>12</sup> The third figure of this date is, except for a short tail below, completely lost. Hirālal read it as 2, but this is impossible. It may have been 9. See above, pp. 529-30.

<sup>13</sup> Read ब्राह्मणवणे व दि ५ सुक्र.

<sup>14</sup> This is followed by an incomplete quarter of another verse meaning 'From him was born . . . [whose fame] was sung by the three worlds.' The verse has not been completed.

the name of whose fame, the seven oceans rose and the lotuses bloomed, mistaking (it) for the beautiful rise of the moon.

(V. 13-4) From the Brāhmaṇa Pīthvidhara, who was born in the excellent *gōra* of [Sivera] adorned by the *pravaras* Vatsa, the excellent Bhārgava, Chyavana, Āpnavana and Aurva, was born Dāmōdara, the store of all excellences, the crest-jewel of astrologers and the source of abundant joy to all persons, whose feet were revered by the lords of the earth; who, with his (*power to*) curse and favour, always appeared as a second Gōhila, being the foremost among the chanters of the Sāmaveda. His son, named Rāghava, was born for the delight of poets even as the moon rises for the joy of night-lotuses.

(V. 15) In the *gōra* of Bhāradvāja with the triad of the *pravaras* Bhāradvāja, Āngirasa and Bārhaspatya, there was born a Brāhmaṇa named Mahādhana.

(V. 16) By Mahādhana, possessed of religious merit, was begotten Parāśara whose fame was (*bright*) like white lotuses and *kanda* flowers; who was a home of fortitude, an abode of fame, a receptacle of truth and a treasure-house of religious merit.

(V. 17) As the sun rises from the eastern mountain and the moon from the milky ocean, even so was the well-known son named Nāmadēva (*born*) from Parāśara.

(V. 18) To those two Brāhmaṇas, Jājalladēva (II) of noble nature, who deprived the wives of hostile kings of the parting line of (*their*) hair, granted with proper rites a village named Bundārā.

(V. 19) The king Jājalladēva (II) had his person caught by the huge alligator Thirū. Being released with great difficulty, he, regaining his kingdom, donated the village to the Brāhmaṇas on a holy day.

(Here follow six benedictive and imprecatory verses.)

(V. 26) Dharmarāja, the son of the illustrious Vatsarāja (*and*) the owner of (*the village*) Jandāra, who is to the Vastavya family what the sun is to a cluster of day-lotuses and who is to the crowd of hostile warriors as fire is to fuel, verily wrote (*on these plates of*) copper here.

(Line 37) [In] the year 91[9]<sup>1</sup> on the fifth (lunar) day of the dark fortnight of Agras (i.e., Margaśīrṣa), on Friday.

The astrologer *Paṇḍita* Rāghava; the family-priest *Thakura* Nāmadēva.

NO. 100; PLATE LXXXII

KHAROD STONE INSCRIPTION OF RATNADEVA III: CHEDI YEAR 933

THE stone which bears this inscription is built into the wall on the left-hand side of the *mandapa* of the temple of Lakṣmīdeva (Lakṣmāṇdeva) at Kharōd, about 2 miles to the north of Shōsinārāyaṇ in the Jājgir *taluk* of the Bilaspur District in Madhya Pradesh. The inscription has been noticed several times. Its date was mentioned first by Mr. Beglar and then by Sir A. Cunningham in the *Archaeological Survey of India Reports*, Vol. VII, p. 201 and Vol. XVII, p. 43 respectively. The genealogy of the Kalachuri rulers mentioned in it was published by Dr. Kielhorn in the *Indian Antiquary*, Vol. XXII, pp. 82 ff. The contents of the record were briefly noticed by Dr. D. R. Bhandarkar in the *Progress Report of the Archaeological Survey of Western*

<sup>1</sup> The third figure of the date is almost completely damaged. It is conjectured to be 9. See above, pp 529-30.

*India for 1903-4*, pp. 55 ff. and his account was followed by Rai Bahadur Dr. Hiralal who identified some of the places mentioned in it in his *Inscriptions in C. P. and Bihar*.<sup>1</sup> The record was finally edited with a lithograph, but without a translation, by Dr. N. P. Chakravarti in the *Epigraphia Indica*, Vol. XXI, pp. 159 ff. It is edited here from the original stone and from inked estampages taken under my direction.

The inscription contains 28 lines of writing, which cover a space 3' broad and 1' 6" high. The writing has suffered considerably here and there, especially towards the proper left in the first twenty lines. Besides, several letters are so much choked up with dust that they do not show quite clearly in an estampage, though they can be read with certainty on the original stone. The characters are Nāgarī. They resemble closely those of the Mallār stone inscription of K. 919 which, as shown below, was written by the same scribe. The only peculiarity which calls for notice is the sign of the *spadhmānya* which is wrongly employed in *puṣpak*, l. 23 and *puṣpa-nāṭikā*, l. 26. The language is Sanskrit. Except for *om namah Śivāya* in the beginning and the date at the end, the record is metrically composed throughout. It contains 44 verses, all of which are numbered. One of these (v. 17), which described the reigning king, is repeated from line 13 of the earlier Shēorinārāyaṇ stone inscription,<sup>2</sup> dated K. 919, where, however, it was employed to glorify a member of a collateral branch of the ruling family, probably Ulhaṇadēva. As regards orthography, we may note that the sibilants are generally used in their proper places, the sign for *v* is everywhere employed to denote *b*, and *n* is written wrongly for *ṇ* in *nirṇayā*, l. 27.

The inscription refers itself to the reign of Ratnadēva III of the Kalachuri Dynasty of Ratanpur. The object of it is to record the benefactions of his minister Gaṅgādharma at Kharōd and other places. It is dated in the Chēdī year 933, without any specification of the month, fortnight and *tithi*. It does not, therefore, admit of verification, but the year, if expired, would correspond to 1181-82 A. C.

The record falls into two parts, the first comprising the first nineteen verses, and the second the remaining twenty-five. After the customary obeisance to Śiva and two invocatory stanzas in praise of the same deity, we get a description of the moon, the mythical ancestor of the Kalachuris. The genealogy of the ruling king Ratnadēva III is then traced from Kōkalla. Down to Jājalladēva II, it is the same as that noticed in his Amōdā plates, but there are some minor differences and references to historical events which deserve special notice. Kaliṅgarāja is here mentioned as a younger son of Kōkalla and not as a descendant, evidently remote, of that son as stated in all earlier records.<sup>3</sup> We are again told that he became the lord of Tummāṇa by propitiating Vaṅkēśvara. Jājalladēva I is here said to have defeated Bhujabala, the lord of Suvarṇapura. This achievement of Jājalladēva is also conveyed by *double entendre* in verse 8 of the Shēorinārāyaṇ plates of Ratnadēva II.<sup>4</sup> Ratnadēva II's defeat of Chōḍagaṅga, the lord of elephants and the ruler of the Kaliṅga country, is here recorded with the further detail that the conqueror captured his horses, elephants and treasure. Prithvidēva II's victory over Jaṭēśvara, the son of Chōḍagaṅga, is next mentioned in verse 18. Unfortunately this verse is partially effaced, but my reading of the preserved portion shows that Prithvidēva II not only defeated Jaṭēśvara, but even made him captive. This decisive victory of Prithvidēva II is referred to in the Ratanpur

<sup>1</sup> Second ed., pp. 117 ff.

<sup>2</sup> Above, No. 98.

<sup>3</sup> See, e. g., verse 7 of the Amōdā plates of Prithvidēva I (above, No. 76) and verse 6 of the Ratanpur stone inscription of Jājalladēva I (above, No. 77). The relation is not stated explicitly in No. 82, v. 6.

<sup>4</sup> Above, No. 82.

inscription of K. 91;<sup>1</sup> also, but there the details are lost owing to the flaking away of the surface of the stone.

The present inscription carries the royal genealogy two reigns further than the preceding Amōḍā plates of Jājalladēva II. We learn from verse 12 that after the death of Jājalladēva II, the kingdom was plunged into anarchy.<sup>2</sup> Then his elder brother Jagaddēva hastened from the eastern country and became king. This description shows that Jājalladēva II died suddenly while his brother was fighting in the east. The latter was, therefore, forced to return to his country to quell the disturbances consequent on the ruler's death. It seems plausible, as conjectured by Dr. Chakravarti, that Jājalladēva II who was a younger son of Prithvidēva II, was carrying on the government in the absence of his elder brother who was for a long time engaged in fighting the Eastern Gaṅgas. He does not seem to be a usurper; otherwise he would not have received the praise in verse 11 of the present record which belongs to his nephew's reign. Ratnadēva III was the son of this Jagaddēva by his wife Sōmalladēvī. That Ratnapura continued to be the royal capital is clear from verse 19.

The second part of the present inscription, which begins in verse 20, gives at the outset the pedigree of Gaṅgādhara, the chief minister of Ratnadēva III. His grandfather was Dēvadhara, a Brāhmaṇa of the Kāśyapa gōtra. The latter's son was Rājadēva who married Jivā. Their son was Gaṅgādhara. Verse 25 tells us that when the kingdom of Ratnadēva (III) was reduced to great straits, the treasury being empty, the elephant-force weakened and the country in the grip of a famine, it was Gaṅgādhara who by his policy restored the peace and prosperity of the country. Being pleased with his learning, character and diplomacy, Ratnadēva made him his chief minister, and overcoming all his foes by his policy, ruled his kingdom peacefully. We are next told that Gaṅgādhara had two wives Rālhā and Padmā, of whom the former gave birth to two sons Sūprada and Jijāka and the latter to Khaḍgasinhā.

Verse 30 begins an enumeration of Gaṅgādhara's benefactions. He reconstructed the *maṇḍapa* of the temple of Śiva, to which the stone bearing the present inscription is affixed.<sup>3</sup> To the south of the temple he erected a *matha* with well-seasoned wood for the residence of ascetics. He also built, evidently at Kharōḍ, a spacious and beautiful *maṇḍapa* of Sauri (Vishṇu). At Ratnapura he erected the *maṇḍapa* of Ekavīrā, which resembled a Pushpaka, on the top of a hill in the west.<sup>4</sup> He built another *maṇḍapa* in honour of Purīṣṭi (*i. e.*, of Śiva) and temples of Hara and Hēramba at Vaḍada in the forest-tract. He constructed a temple of Durgā at Durga, another of the sun at the town Pahapaka and a lofty shrine of Sambhu at Pōratha. To the north of Ratnapura he built a *maṇḍapa* for Tūrtī-Gaṇapati, and had tanks and lotus-ponds excavated at the

<sup>1</sup> Above, No. 96.

<sup>2</sup> This event is evidently different from the calamity mentioned in verse 19 of the Amōḍā plates of Jājalladēva II (above No. 99); for, the latter took place during the reign of Jijalladēva II.

<sup>3</sup> The temple was originally built by a king, probably Iśānadēva, of the Sōmavāṃśī dynasty. His stone inscription which was fixed into the right-hand wall of the same *maṇḍapa* was plastered over and is now much mutilated. From the extant portion it appears that the object of it was to record the construction of a temple of Śiva under the name of Lakshmaṇadēva and the endowment of it with some villages including Sōṭṭhapadaka and Māḍhapaka. The inscription has not yet been edited, but I have shown elsewhere that Iśānadēva was the uncle of Tivandēva and probably flourished about 340 A. C. See *Ep. Ind.*, Vol. XXII, pp. 18 ff. and Vol. XXVI, p. 222.

<sup>4</sup> This temple is still standing on the hill to the west of Ratnapur. It is now said to be dedicated to Lakshmi. There is a large and much abraded stone inscription in Prākṛit, affixed to a wall of this temple. It has not yet been deciphered.

villages Tipuruga, Girahull, Uluvā and Sēpāḍa. Besides these, he established a charitable feeding house and raised a flower-garden at Nārāyanapura.

The *prafasti* was composed and written on the stone by Kumārapāla<sup>1</sup> of the Haihaya lineage, who was proficient in poetry, metrics, literature and diplomacy, and had a younger brother named Jalhana. It was engraved by Jātā. The *Śrīśaila* Rāhaya, who was the officer in charge of religious endowments, supervised the work.

Of the place-names occurring here, Tumamāna and Ratnapura have already been identified. Survatrapura is modern Sonpur, formerly the capital of a feudatory state of the same name in the State of Orissa. Most of the remaining places can be identified in the vicinity of Kharōd. Vāna-Vaḍada or Vaḍada of the forest may be Baludā in the Jānjgir *tahsil*, 30 m. north by west of Kharōd. Durga may be identical with the chief town of the Drug District. The town Pahapaka is likely to be Putpurī, 16 miles to the north and Pōratha, Perthā 30 miles to the north-east of Kharōd, both in the Jānjgir *tahsil*. I identify Tipuruga with Tiprunga, 10 miles south of Kharōd, in the former Katgi Zamindari, and Sēpāḍu with Sōnada, 15 miles to the east of Kharōd in the Jānjgir *tahsil*. Nārāyanapura, which lies 20 miles to the south-west of Kharōd, in the Baloda Bazar *tahsil* of the Raipur District, has a mediæval temple of Viṣṇu. Girahull may be identical with Girōlpālī in the Jānjgir *tahsil* and Uluvā with Ulbā in the Raipur District.

#### TEXT<sup>2</sup>

- 1 सिद्धिः<sup>3</sup> [1\*] अं नमः शिवाय ॥ कल्याणानि करोतु पर्वतसुतापाणिप्रह्वक[ने] देवः केलिकला-  
निधित्त्रिजगतां दक्षाध्वरध्वंसकः । यः कण्ठधुतिवाससा जनदुःखं क्षित्वै[कमंगीभूतं ?] [गौ]रीवक्त्र-  
निरीक्ष[णाय]
- 2 नि<sup>4</sup>धवे मुग्धेदुदीपतिववा(वः)<sup>5</sup> ॥१॥ क्रियादः कल्याणं निरवधि विधातुस्त्रिजगतां समुन्मीलनी-  
लोत्पलदलवनीनां सहचरी । दधिः कण्ठस्योच्चैरवलतनयावक्त्रकमलप्रसर्पत्सौर[भ्योद्भु]रमधु-  
[करी]-
- 3 [प]दतिरिब<sup>6</sup> ॥२॥ जीवातुः कैरवाणाममृतरसवती<sup>7</sup> सूपकारः सुराणान्ताराणां प्राणनाथः कुसु-  
मशरकषाऽध्यायिनां पीठमईः । जादशो दिग्बधूनां पृथुगनसरो[राजहंसस्त्रिलो]क्यं<sup>8</sup> मृङ्गारो  
[रत्न]जा[मनः] [प्र\*]-
- 4 मदसचिरमूढविनेत्रात्सुधांशुः<sup>9</sup> ॥३॥ वरिणीभुजो हं हयास्तस्य वंशे व(व)भुव्यंशः प्राव येवामुदा-  
रम् । मृज्ज्वालताव(व)द्वलंकाधिनाथः [सहस्राङ्गुली] वीर[गोष्ठीमरिच्छः]<sup>10</sup> ॥४॥ [वीको]र-  
[ल्लनपस्त]दन्वयमवस्त-
- 5 त्सूनवोऽष्टादश स्यातास्तेषु लघुः कलिङ्गनृपतिर्व्यङ्गेवराराधनात् । तुम्भाजाधिपतिः<sup>11</sup> सुतोऽस्य

<sup>1</sup> Kumārapāla figures as scribe in several other records; see above, p. 519, n. 3.

<sup>2</sup> From the original stone and inked stampages.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> The *akshara* is slightly damaged, but it is undoubtedly वि.

<sup>5</sup> Metre: *Sārdālavikrīḍita*.

<sup>6</sup> Metre: *Sikharigā*.

<sup>7</sup> The poet has used the feminine form of this adjective, evidently thinking that जीवातु is feminine. But the latter is masculine or neuter. Read रसयुतः.

<sup>8</sup> Read -स्त्रिजगतीभुङ्गारो.

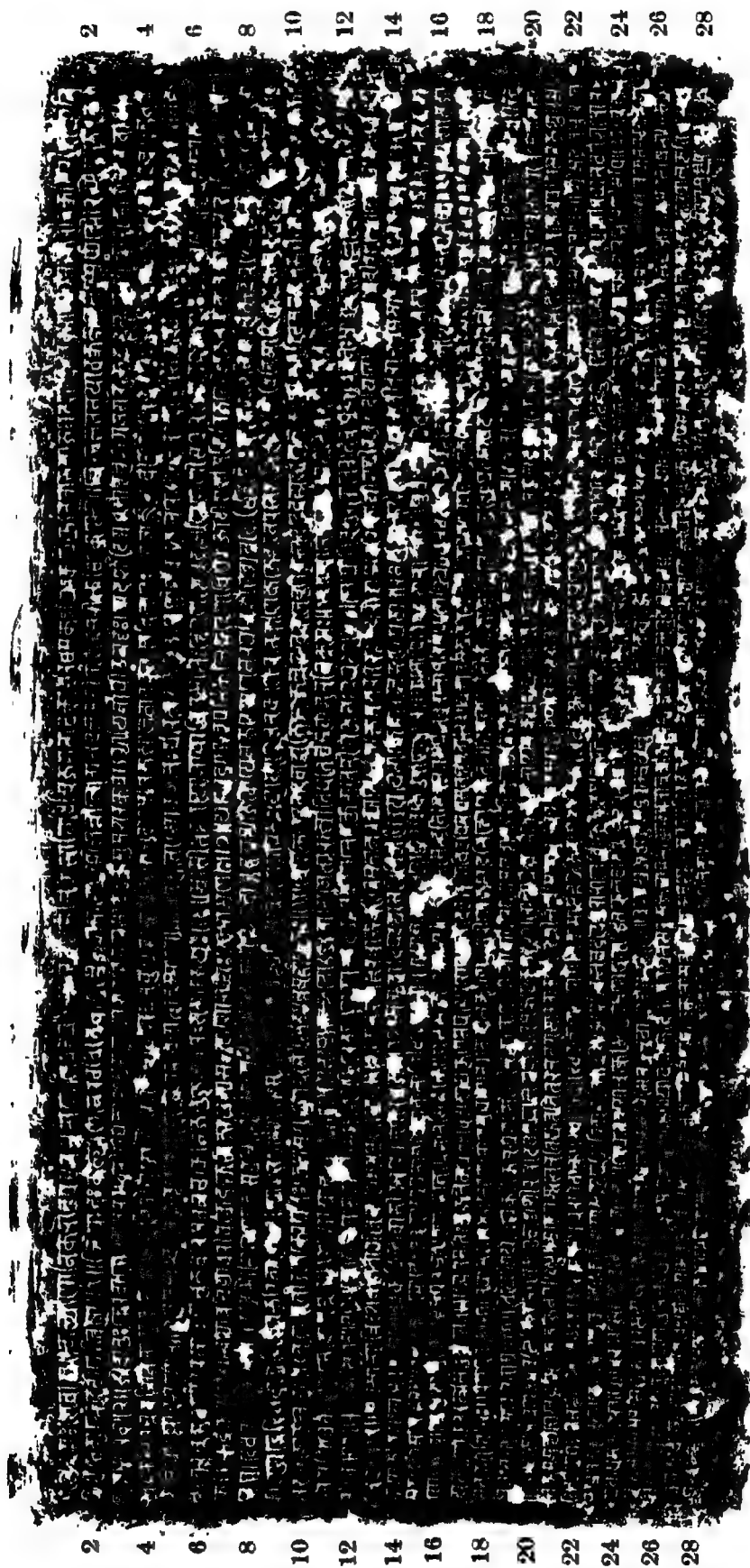
<sup>9</sup> Metre: *Stragdhara*.

<sup>10</sup> Metre: *Bhujagatrayāla*.

<sup>11</sup> This *visarga* seems to have been added subsequently.



## KHAROD STONE INSCRIPTION OF RATNADEVA III: CHEDI YEAR 933





- कमलः श्रीरत्नदेवस्ततः पुण्यीदेवकदेवस्ततः [कोपीश]पुण्यमभिः<sup>1</sup> ॥५॥ [जाजल]देव-  
नृपतिस्त-
- 6 तन्मुरमुपुण्येनुरत्नाम् । नृपव(न)कम्ब(न)कं नडे निजमुपव(न)कतः समीके यः<sup>2</sup> ॥६॥  
मत्तीरासकमो मवीचितमतिः कोपीशपुण्यमभिधेतीतम्बरन[प्रमु(न)ह?]वरणः श्रीरत्नदेवो  
नृपः<sup>3</sup> । कोकालो-
- 7 कनिरीप्रकम्बरदरीविभान्तविद्यावरीकर्ममुत्तिजालमासकभशोराशिः प्रवीरायणीः<sup>4</sup> ॥७॥ यश्चो-  
उपपुनृपति कलिङ्गदेवामिदं वजावीसम् । समिति नटेस्वरनम[क] कत(न) काश्चमजोचितम्ब-  
के<sup>5</sup> ॥८॥
- 8 पुण्यीदेवनृपस्ततः समभवद्यन्मीलि[के]बोल्लसप्रलाप्तिभिचयेन रञ्जितमुमामर्तुः पदाब्ज(ब्ज)-  
द्वयम् । पित्वा येन नटेस्वरी नरपतिः संख्ये स्वदीप्तिर्कर्मः कारत्तारनिवासिब(ब)म्बि[वु] [रिपु]  
--<sup>6</sup> [वर] ? प्रापितः<sup>7</sup> ॥९॥
- 9 गण्डोद्देविमदाम्बु(म्बु)नि[ज्ज]र[क]रित्वाकस्य तस्माद्भुतः कि वाण्यः स जगत्प्रमीमठकृतावासो  
मशस्तपतः । यस्वोद्वलनकीर्णभूतिकनिकावन्मामपते<sup>8</sup> शशि[श्रीराम्भो]विहिमात्रिकुन्द[कुमुद]-  
स्वर्दमि -- [ययः]<sup>9</sup> ॥१०॥
- 10 तस्माज्जाजलदेवीऽमुज्ज्वलनां जगकोपमः । जगसं मद्गुणनामं वर्णयन्ति मही[भु]जः<sup>11</sup> ॥११॥  
अथ किल [ह]तदेवाप्राप्ति जाजलदेवे कलचुरिकुलचन्द्रे व्र(त्र)हासायुज्य<sup>12</sup> [माप्ते] । जगदिदम-  
[पराकं] सर्वतोभ्या[प्त ?] -- क[लि]क-
- 11 क्लितविवेकव्यस्तलोकम्ब(म्ब)भूव<sup>13</sup> ॥१२॥ ज्याया[न]स्व जगद्भवस्ततः प्रादेशतोऽजसा । समेत्य  
राज्याधिपतिव्यं(व्यं)भूवाद्भुतविक्रमः<sup>14</sup> ॥१३॥ चौर - ०० -<sup>15</sup> प्रयातव ० - [विज्जर्ज]यैः  
प्रस्थितं -- ०० - ० - [मि]रिद-
- 12 रोकोणेर्जरभिः संस्थितम् । तस्मिन्मयीयं<sup>16</sup> [वि]कसदानरसिके राज्यस्थिते भूप[ती] व्या]घ्रादप्यति-  
कानने<sup>17</sup> [न] कृते मीतिञ्जनः पर्यटन<sup>18</sup> ॥१४॥ लक्ष्मीरिव मुराराते रतिबलपुण्यचम्बनः । रा[जः]  
सोमल्लदेवीति [युगाञ्जित ?] ० -<sup>19</sup>
- 13 भवत्<sup>20</sup> ॥१५॥ पुनस्ताभ्यां त्रिवशवनितावीतकीर्तिः पुथिग्यामासीदाशकूहर[वि]हरण्वास्कीर्ति-

<sup>1</sup> Metre: *Sārdhāvikrīḍita*.

<sup>2</sup> Metre: *Āryā*.

<sup>3</sup> These *akṣaras* are quite clear.

<sup>4</sup> Chakravarti reads पति(पु)न, but the loop on the left of the first *akṣara* shows that it is undoubtedly नः. Besides, पपुन does not give a good sense here.

<sup>5</sup> Metre: *Sārdhāvikrīḍita*.

<sup>6</sup> Almost every letter of this important hemistich is certain. Metre: *Āryā*.

<sup>7</sup> The *akṣaras* have left some traces here, but I am unable to read them satisfactorily.

<sup>8</sup> Metre: *Sārdhāvikrīḍita*.

<sup>9</sup> Read -जन्मातपते.

<sup>10</sup> Metre: *Sārdhāvikrīḍita*.

<sup>11</sup> Metre: *Anuṣṭubh*.

<sup>12</sup> These *akṣaras* are clear in the original.

<sup>13</sup> Metre: *Mālinī*.

<sup>14</sup> Metre: *Anuṣṭubh*.

<sup>15</sup> The missing *akṣaras* may be conjecturally restored as -रत्नमिदं.

<sup>16</sup> Read तस्मिन्मयीयं.

<sup>17</sup> These *akṣaras* are quite clear in the estampages.

<sup>18</sup> Metre: *Sārdhāvikrīḍita*.

<sup>19</sup> Restore -विम.

<sup>20</sup> Metre: *Anuṣṭubh*.

- प्रसाधः । स्वामी[सिन्धी]कृतस्तुतः सङ्करोद्गमनेति[को]मीशमी[यस्य]वसितो [रत्नदेवः] प्रवीरः<sup>1</sup>  
॥१६॥ [यद्वयं विदधतीत्यम्]
- 14 [म]याकीनवमोत्सवम् । स्वतोऽधिकं हिमेवासीदनक्तो मकरध्वजः<sup>2</sup> ॥१७॥ संस्कृष्टादिपद्यस्य—  
वैचित्री चित्रदाविनी । जिह्वारक्ताङ्गणे कस्य वरिलसि<sup>3</sup> [वरस्यसी] ॥१८॥ [राजधानी] वरामस्तु—  
स्तस्य [रत्नपुरं पुरम्] । [पुरन्दरपुरप्रस्थ]—
- 15 मभूवतिमनोहरम् ॥१९॥ छ ॥ योषेऽभवत्कास्य(स्य)मनायमेवे कलानिधिर्हृदयरो धरायाम् ।  
[मया<sup>4</sup>] धरोद्धारविषी धुरीणो हरिस्तथा कोपि निपद्यमाना[म्]<sup>5</sup> ॥२०॥ पुत्र ७-७७७-७  
[व(व)भूव] तस्य श्री[राजदेव] इति [सुनता ?] ५—
- 16 योधिः । श[स्त्रे]षु शा[स्त्र]निबद्धेषु परं प्रवीणोमेवोपमानसिह कोपि न अंजगाम<sup>6</sup> ॥२१॥ वि—  
[शुद्ध ?]संसिद्धिनिमित्त[त]मुत्तमं पतिवतानां धुरि संस्थिता प्रिया । व(व)भूव [जीवे ?]ति  
विशुद्धशीला [लीला<sup>7</sup>]गुहं [सम्ब]रितस्य तस्य<sup>8</sup> ॥२२॥ ताम्यामजा—
- 17 यत गुणोत्कररत्नसिन्धुर्गङ्गाधरोऽद्भुतमतिः सुजनैकव(व)धुः । धन्यस्य यत्क्षणमपीह परोपकारा—  
द्वन्यत्कदाचिदपि न व्यसनम् (म्)भूव<sup>9</sup> ॥२३॥ वन्यातमं सुकृतशीलवयोप[सा]न्तिदानैश्च मौलि  
७७-७७ [पूजनीयैः] । [त]स्याश्रितं प्रथममित्य[वगत्य लो]—
- 18 भतृष्णादिभिः परत एव कृतो निवासः ॥२४॥ कोषे नाशमुपायते गजव(व)ले क्षीणेऽतिरीणे जने  
दुर्मिक्षोपहृति गते जनपदे दीनां दद्यामाश्रिते । येनोच्चैः पदमाप[दा] गतमपि श्रीरत्नदेवप्रभो  
[राज्यं] मं[त्र]व(व)ला ७-७ त<sup>10</sup>
- 19 पुनः सप्ताङ्गसम्पूर्णताम्<sup>11</sup> ॥२५॥ धैर्योदायैर्विवेकविक्रमयशःसौशील्यशास्त्राण्यथो शौचाचारपरा—  
मनन्यसदृशीं चाण[क्य]विद्यामपि । [दृष्ट्वा चैव] मितान्त[तुष्ट]मनसा श्रीरत्नदेवेन यः सर्वा[वा]—  
रधुरी[ण ए]व विहितः प्राचा[न्यमात्ये]<sup>12</sup> पदे
- 20 ॥२६॥ यस्य मन्त्रेण सर्वत्र निज्जितारातिमंडलः । श्रीरत्नदेवभूपालश्चक्रे राज्यमकष्टकम्<sup>13</sup> ॥२७॥  
रा[न्हा]<sup>14</sup>पचाभिधे [यस्य] भार्ये [म]क्तिपरायणे । व(व)भूवतुः सदा[चार]पवित्रित—  
कुलद्वये ॥२८॥ एकां [सू]प्रद<sup>15</sup>जी[जा]को सुधुवे तनयोत्तमौ । सिहा(ह)—
- 21 विक्रममन्या च सहस्रसिंहमजीजनत् ॥२९॥ आलोक्यानेन विद्युत्तितरलतरासारतारुण्यल[क्ष्मी]  
लक्ष्मीम[प्येव]मेवं च[कि]तमृगदुशां प्रीतिमप्यङ्गनाना[म्] । --कामाय--पुनरिह सु—  
कृतैर्दृष्टसंस्तवो(वो)भादेतच्चक्रे नवीनं सहजशुभम्—

<sup>1</sup> Metre: *Mandākrāntā*.

<sup>2</sup> The *akṣaras* in the brackets have suffered considerably, but they can be restored from l. 13 of the Shēorinārāyaṇ inscription (No. 98, above) where also the verse occurs.

<sup>3</sup> Metre of vv. 17—19: *Anuṣṭubh*.

<sup>4</sup> Read वरीमसि.

<sup>5</sup> Metre: *Upajāti*.

<sup>6</sup> Metre: *Vasantatilakā*.

<sup>7</sup> The *akṣaras* are almost certain.

<sup>8</sup> Metre: *Vaṁśasthāvila*.

<sup>9</sup> Metre of this and the next verse: *Vasantatilakā*.

<sup>10</sup> Read —वनीयत.

<sup>11</sup> Metre of this and the next verse: *Sārdūlavikrīḍita*.

<sup>12</sup> The correct reading would be प्रचानामात्मपदे.

<sup>13</sup> Metre of this and the next two verses: *Anuṣṭubh*.

<sup>14</sup> The superscript letter of this *akṣara* is clearly / and the subscript one appears to be ḥ. Chakra-  
varti proposed to read राष्म.

<sup>15</sup> Chakravarti reads एकाग्र प्रद—, but the medial # of the third *akṣara* is quite clear and the  
consonant appears to be ṣ.

22. विस्वम्भं मृतमर्तुः<sup>1</sup> ॥३०॥ वरुः कद्रोस्काण्डोर्वैर्यकाकारि बीमताः देवदक्षिणविग्रभावे निवासा-  
धत्तपस्विनाम्<sup>2</sup> ॥३१॥ कारितं विसृतं सौरीमण्डपं<sup>3</sup> पुष्प[कारिणा] । यज्ञाधरेण  
वरपेल्लोकाभेति सुन्दरम् ॥३२॥ श्रीमङ्गलपुरे वा—
23. इ प्रतीच्या पुष्पकोपमम्<sup>4</sup> । अकरोदेकवीराया मण्डपं गिरिमूर्धनि ॥३३॥ मण्डपं वानवददे<sup>5</sup> पुरा-  
रावे[वि]निमित्तम् । [हर]हेरम्ब(म्)बो[स्व]के तत्रैव विस(वा)दालयी ॥३४॥ देवीपुष्पागृहं  
दुर्गे रवेः पद्म[पके ?]<sup>6</sup> [पुरे] । पोरवे मण्डपं मन्मोर—
24. अकपमवीकरम् ॥३५॥ रत्नपुरस्सोयीच्या विधि दृष्टमणपतेरसौ वके । मण्डपमण्डपवाञ्छितफल-  
वा[तु]विष्णुहन्तु[स्व]<sup>7</sup> ॥३६॥ [स]रस्तिपुष्पा[ग्रामे] निर्मये [विक]र्वाव(व)जम् । तथा  
मिरदु[ली]समे[स्व] स्कादा पुष्करिणीमपि<sup>8</sup> ॥३७॥ लका[मं]
25. कुतममलं सरसिजवधिरं सदा जगत्सेव्यम् । तापापहम्बु हरिमिव उलुकाग्रामे सरस्वके<sup>9</sup> ॥३८॥  
गुञ्जन्मण्डपमधुवत्तवयुम्वि[स्व]तविक्रमपद्म[वा]मकरोत् । पुष्करिणीम[तिन]हता(ती) से-  
ना[व]नामि च [वा]मे ॥३९॥ मिष्टान्नपानसम्पदा स—
26. वंस[त्री] (स्त्री) व्यवावसी । नारायणपुरे पुष्प<sup>10</sup>वाटिकायामपि शोभनां (नाम्)<sup>11</sup> ॥४०॥ यावल्लीला-  
वतीनां नयनसरसिजप्रान्तसंस्थो मनोभूयविम्बेनाकपक्षानि[ल]वटुलकलङ्गीविमलः पयोधिः । च-  
[वा]कर्वा यावदेतो गगनतलसमुद्यो(द्यो)तमानो प्रभाभिस्ता—
27. वदगङ्गाधरस्य प्रवरगुणनिधेः स्मर्यतामेतु कीर्तिः<sup>12</sup> ॥४१॥ दक्षो लक्षणनिर्दे(र्ण)ये कविकला-  
सर्वे[स्व]विभ्रा]मभूष्णन्दः सुन्दरव(व)दिरद्भुतवतिः साहित्य[वा]नमयोः । स्यातो हृदयमंशुः  
कविषुवा यस्यानुबो जल्लुण्ठेना[का]रि कुमारपालकृतिना [सेयं ?]
28. प्रशस्तिर्मुखा<sup>13</sup> ॥४२॥ स्वस्तरंमूर्तिस्तिकाकारैस्तैर्नवासेसि कौतुकम् । [जातु]<sup>14</sup>नाम्ना समु-  
त्कीर्णा विलपविज्ञानशालिना<sup>15</sup> ॥४३॥ श्रेष्ठिना रत्नहेमाव चर्मकर्म[धिकारि]णा । कृता कला-  
कलापमजनसंस्तुतव(व)दिना ॥४४॥ वेदिसम्भत्<sup>16</sup> ९३३ ॥ मङ्गलमस्तु ॥

### TRANSLATION

Success! Ōm! Adoration to Siva!

(Verse 1) May the god (*Siva*), the destroyer of Daksha's sacrifice, the treasure of the sportive arts of the three worlds, grant (*you*) well-being!—(*he*) who, as he proceeded to grasp the hand of the daughter of the mountain (*i.e.*, Gauri), used the light of the lamp which is the beautiful moon (*on his head*) for observing the face of Gauri, after intercepting the gaze of the (*surrounding*) people with the cloth, namely, the lustre of his throat!

<sup>1</sup> Metre: *Sragdhara*.

<sup>2</sup> Metre of verses 31—35: *Anushpabb*.

<sup>3</sup> Read सौरीमण्डपं.

<sup>4</sup> Read पुष्पकोपमम्.

<sup>5</sup> Chakravarti's reading वने वददे does not suit the metre; the vertical stroke after व is evidently a part of that *akshara*.

<sup>6</sup> Chakravarti read पद्म[पके ?].

<sup>7</sup> Metre: *Aryā*.

<sup>8</sup> This *akshara* has a clear curve below *b* to indicate the medial *a*.

<sup>9</sup> Metre: *Anushpabb*.

<sup>10</sup> Metre: of this and the next verse: *Aryā*.

<sup>11</sup> Read जातु—.

<sup>12</sup> Metre: *Anushpabb*.

<sup>13</sup> Metre: *Sragdhara*.

<sup>14</sup> Metre: *Sārdhāśirāḍita*.

<sup>15</sup> The first *akshara* of this name appears to be वा. Chakravarti read वातु—

<sup>16</sup> Metre of this and the next verse: *Anushpabb*.

<sup>17</sup> Read —सम्भत्.

(V. 2) May the excellent lustre of the throat of the Creator of the three worlds (*i.e.*, Siva) grant you endless good fortune!—(*the lustre*) which is a companion of<sup>1</sup> the colour of the petals of blooming blue lotuses and is similar to the row of female bees enlivened by the spreading fragrance of the lotus-like face of (Gaurī) the daughter of the mountain!

(V. 3) From Attri's eye there was produced the Moon, whose lustre causes great joy to the ocean, (*who is*) the elixir of nectar-juice to the night-lotuses, the sauce-maker of the gods, the lover of stars, the companion of those who study cupid's work, a mirror for the damsels that are the regions, a swan in the extensive lake of the firmament and an ornament of the three worlds.

(V. 4) In his race there were born the kings (*called*) Hathiyaśa, of whom Sahaśrārjuna, the foremost in the assembly of the valiant,—whose arms bound down the lord of Lankā with his creeper-like bow-string,—attained great fame.

(V. 5) In this family there was born the illustrious king Kōkalla. He had eighteen renowned sons. The youngest of them, the king Kalīṅga, (*became*) the lord of Tummāṇa by adoring (*the god*) Vaṅkēśvara. His son was Kamala. From him (*was born*) the illustrious Ratnarāja (I). From him sprang the king Pṛithvidēva (I), the crest-jewel of the lords of the earth.

(V. 6) His son was the king Jājalladēva (I), who, by the might of his arms, deprived Bhujabala, the lord of Suvarṇapura, of his power in a hostile encounter.

(V. 7) His son was the king, the illustrious Ratnadēva (II), whose mind delighted in policy, whose feet were vigilant in moving among the rows of the crest-jewels of kings; (*who was*) the foremost of great warriors, the mass of whose fame was increased by (*its contact with*) the mass of radiance of the moon-like faces of the Vidyādhari resting in the recesses of the caves of Lōkālōka, the lord of mountains.

(V. 8) He<sup>2</sup> in battle deprived the king Chōḍagaṅga, the ruler of the Kalīṅga country, the lord of elephants (*and*) the father of Jaṭēśvara, of his gold, horses and elephants.

(V. 9) From him (*born*) Pṛithvidēva (II), by the mass of the radiance of jewels shining in the hair of whose head, the two lotus-like feet of the lord of Umā were reddened. Being vanquished by him with the prowess of his arms, the king Jaṭēśvara was laid low on the ground . . . among the prisoners dwelling in his jail.

(V. 10) Need we praise that marvellous hermit of fame, dwelling in the monastery of the three worlds, of that king who by his charity equalled the elephants, the stream of whose rutting juice breaks through their frontal globes? Before the umbrella caused by the scattered particles of his<sup>3</sup> ashes, the moon, the milky ocean, the Himālaya mountain, *kunda* (*flowers*), night-lotuses, celestial garlands . . . [pale into insignificance!]

(V. 11) From him there was born Jājalladēva (II), who was to the people like (*their own*) father; (*and*) the multitude of whose merits the lords of the earth praise incessantly.

(V. 12) Thereafter, when the king Jājalladēva (II), the moon to the Kalachuri family, attained, through accursed fate, union with Brahman, this wide world became enveloped in darkness on all sides, the people being distressed through loss of (*their*) discernment on account of the Kali age.

<sup>1</sup> *I.e.*, as dark as.

<sup>2</sup> In the original text, this is a relative clause, qualifying Ratnadēva II in verse 7.

<sup>3</sup> *I.e.*, of the hermit, namely, his fame. A hermit smears his body with ashes.

(V. 13) Then his elder brother Jagadīśva of marvellous prowess, joining hastily from the eastern country, became the lord of the kingdom.

(V. 14) While that king, who delighted in valour, sport and charity, was governing the kingdom, the thieves . . . disappeared, obstacles (*vanished*), dangers departed, the enemies took shelter in the corners of mountain-caves, (and) the people roaming in dense forests had no fear even from a tiger.

(V. 15) As Lakshmi was of the enemy of Mura (*i.e.*, of Vishnu), as Rati was of the flowery-bowed (*god of love*), even so Sāmāladēvi, honoured for excellences, was [a dear wife] of (*that*) king.

(V. 16) From them was born a son (*named*) Ratnadēva (III), a great warrior, whose fame is sung by the wives of gods, the beautiful tendrils of whose fame are sporting in the cavities of the regions on the earth; who by his charities has humbled the celestial tree, and who is extremely dear to the fortune of hostile kings impetuous in fighting.

(V. 17) Seeing that his beautiful form gave more delight to the eyes of deer-eyed ladies than his own, the crocodile-bannered (*god of love*) became bodiless, as if through shame.

(V. 18) On the stage of his tongue dances vigorously the goddess of learning, exciting wonder by the marvellous use of Sanskrit and other words.<sup>1</sup>

(V. 19) The capital of that king was the very beautiful city of Ratnapura, resembling the city of Indra.

(V. 20) In the *gōtra* named Kāśyapa there was Dēvadhara, a treasury of arts on the earth. As Hari was foremost in the act of lifting up the earth, even so was he in (*succouring*) (*men*) sunk in adversity.

(V. 21) He had a son named the illustrious Rājādēva, the ocean of [pleasing speech], extremely proficient in the *Sāstras* and in (*the use of*) multitudes of weapons. None has attained here resemblance to him.

(V. 22) He, who was well-conducted, had a beloved wife named Jivā of virtuous character, the foremost of chaste women and the best means of attaining unblemished success.

(V. 23) From them was born Gaṅgādhara of wonderful intelligence, who has a multitude of excellences as the ocean has jewels, (*and who is*) the sole kinsman of the good; for blessed (*as he is*), he has never had, even for a moment, a passion other than benevolence.

(V. 24) Having come to know that his mind has already been occupied by religious merit, character, compassion, calmness, charity . . . (*and other*) adorable excellences, avarice, greed and other (*vices*) have dwelt away from him.

(V. 25) When the treasure was exhausted, the elephant force became weak, the people were scattered, the country was infested by famine and reduced to a pitiable state, he, by the might of his policy, rendered the kingdom of his lord, the illustrious Ratnadēva (III)—though it had been involved in great calamities—complete with its seven constituents.<sup>2</sup>

(V. 26) Having seen his courage, liberality, discernment, valour, fame, good nature, (*proficiency in*) the *Sāstras* and also his unique (*practic of*) Chāṇakya's science<sup>3</sup> marked

<sup>1</sup> There is a play on the word *pad* here. It means (1) a word and (2) a step in dancing.

<sup>2</sup> The seven constituents of a State are the king, the prime minister, an ally, a treasure, a kingdom, a stronghold and an army.

<sup>3</sup> *I.e.*, the science of politics.

as it is by pure conduct, the illustrious Ratnadēva (III), with his mind extremely pleased, appointed him, who is foremost in all his actions, to the post of the Prime Minister.

(V. 27) Having vanquished multitudes of his foes everywhere by his (*i.e.*, Gaṅgādhara's) policy the illustrious king Ratnadēva (III) has freed the kingdom from all troublesome persons.

(V. 28) He had two wives Rālhā and Padmā wholly devoted (*to him*), who purified both their families by their virtuous conduct.

(V. 29) One (*of them*) gave birth to two excellent sons Sūprada and Jijāka, and the other brought forth Khadgasimha who was like the lion in valour.

(V. 30) Having realized that the loveliness of youth is worthless and extremely transitory like a mass (*of the flashes*) of lightning, so also fortune and also the love of ladies whose eyes resemble those of a frightened deer, he, who is by nature well-intentioned, has constructed this new *maṇḍapa* of (Śiva) the Lord of creatures, since his knowledge, which was (*previously*) dormant, has been awakened by meritorious deeds . . . .

(V. 31) At this very place, to the south of the temple, the wise one has constructed a monastery with heaps of well-seasoned wood for the habitation of ascetics.

(V. 32) An extensive *maṇḍapa* of Sauri, (*which is*), as it were, a very beautiful ornament of the earth, was caused to be built by the meritorious Gaṅgādhara.

(V. 33) In the famous Ratnapura, he built a beautiful *maṇḍapa* of Ēkavirā, resembling a Pushpaka,<sup>1</sup> on the top of a hill in the west.

(V. 34) (*He*) built a *maṇḍapa* of Śiva at Vaḍada in the forest tract. At the same place he constructed two shining temples of Hara and Hēramba.

(V. 35) He caused to be erected a temple of the goddess Durgā at Durga and (*another*) of the sun at the town of Pahapaka and a cloud-scraping temple of Sambhu at Pōratha.

(V. 36) In the northern direction of Ratnapura he constructed a *maṇḍapa* of Tūṇṭā-Gaṇapati, who grants all the desired objects and destroys obstacles.

(V. 37) He excavated a tank with blooming lotuses in the village Tipuruga and a large lotus-pool in the village Girahullī.

(V. 38) At the village Uluvā he made a large tank, (*circular*) like a wheel, clean and lovely with lotuses, which is ever resorted to by the (*living*) world and removes (*the oppression of*) heat (*and so*) resembles Hari who shines with a discus, is blameless and charming with a lotus (*which he carries in his hand*), who is adored by the world and frees it from oppression.<sup>2</sup>

(V. 39) He excavated at the village called Sēpāḍu a very large lotus-pool, the blooming lotuses in which are kissed by swarms of lovely humming bees.

(V. 40) At Nārāyaṇapura he established a charitable feeding house for all, furnished with savoury food and drink, and also a beautiful flower-garden.

(V. 41) As long as the mind-born (*god of love*) abides in the corner of the lotus-like eyes of graceful women, as long as the ocean has wreaths of rolling waves (*caused*) by the wind (*set in motion*) by (*the flapping of*) the wings of the Maināka mountain, as long as the moon and the sun shine with their lustre in the vault of the sky—even so long may the fame of Gaṅgādhara, the treasure of excellent merits, endure!

<sup>1</sup> For a description of Pushpaka, see P. K. Acharya, *Indian Architecture*, pp. 113-114.

<sup>2</sup> There is a play on several words here, in consequence of which the tank and Hari, *i.e.*, (Viṣṇu) are described in identical expressions.



(V. 42) The wise Kumārapāla has composed this *prastuti* with joy—(he) who is clever in interpreting marks (as the body?), who is the resting place of the very essence of poetic art, whose intellect shines by (the study of) metrics, who has a wonderful understanding of literature and politics, who is well-known as an eminent poet born in the Rālhapa family and whose younger brother is Jālhapa.

(V. 43) He himself, eagerly, wrote it in beautiful letters resembling pearls. It was incised by (the artisan) named Jātā who is distinguished for his knowledge of sculpture.

(V. 44) It has been put up here by the *Śrīkṛṣṇa* Rālhapa who is in charge of religious endowments and whose intelligence is praised by the people conversant with a number of arts.

The Chōla year 955. May there be bliss!

### NO. 101 : PLATE LXXXIII

#### PENDRABANDH PLATES OF PRATAPAMALLA: (KALACHURI) YEAR 965

THESE plates were discovered in 1934 by Pandit Lochan Prasad Pandeya, Hon. Secretary of the Mahākōśala Historical Society. They were found in the possession of Thakur Gokul Singh, Malguzar of Pēndrābandh, a village (lat. 20° 39' N., long. 82° 57' E.) in the Balōdā Bazar *taluk* of the Raipur District in the Chhattisgarh Division of Madhya Pradesh. The inscription was edited by me for the first time in the *Epigraphia Indica*, Vol. XXIII, pp. 1 ff. It is edited here from the original plates and ink-impressions which I owe to the kindness of the Government Epigraphist for India.

The record is on two massive copper-plates measuring from 11½" to 12" broad and from 7½" to 8" high. They are about .1" in thickness. The first plate weighs 155 *tolas* and the second 133 *tolas*. At the centre of the top of each plate there is a hole, ½" in diameter for the ring which originally held the plates together. This ring, which is also of copper, is circular in shape and about 4" in diameter, with the central portion flattened to form a round seal 2.6" in diameter. About one-third portion of the ring was broken off when the plates first reached me. They were, therefore, not held together by it, but there is no reason to doubt that it actually belongs to them. The weight of the broken ring and the seal is 16 *tolas*. The edges of the plates have been neither fashioned thicker, nor raised into rims. Still the inscription is very well-preserved and there is no uncertainty about its reading. The plates are inscribed on the inner side only. There are thirty-five lines in all, 17 being inscribed on the first plate and the remaining 18 on the second. The average size of the letters is .5" except in the last two lines, where, for want of sufficient space, it is reduced to .4". On the seal is inscribed in the centre a crudely executed figure of Lakshmi, seated cross-legged on a lotus-seat, flanked on either side by an elephant, with a jar in his uplifted trunk to pour water on the head of the goddess. In the lower part of it there is the legend *Rāja-Śrī-Pratāpamalladev* in a horizontal line, and below it appears a sheathed sword lying parallel to it.

The characters are Nāgarī. The letters are deeply cut, but not well-formed. The form of the initial *l* in *laka*, 1.32, shows its upper part developed as in the modern Nāgarī alphabet. The left limb of *dh* also is fully developed. In writing conjunct letters the engraver has not distinguished between *p* and *y*, and also between *l* and *r*; in some cases, again, he has incised *p* for *m*; see *lāya*, 1.6, *Gākarṣṇa*, 1.12 and *nirmpīṣa* (for *nirṃṃṣa*), 1.9. The sign of *avagraha* in 1.2 differs from that in 1.26. A superfluous syllable is scored off by two vertical strokes at the top; see *ṃṛi* in 1.32. The *visarga*,

which was omitted after *śāntidhara* in l. 14, is written immediately below the line. In two other cases the omission is indicated by a *śāntidhara*, the position and the form of which indicate whether the addenda are given at the top or at the bottom of the plate. A figure following the addendum indicates the line where the omitted syllable or word is to be supplied.<sup>1</sup> Thus *śāntidhara* and *ga* which were omitted in l. 13 and 14 are supplied with the figures 13 and 14 respectively at the bottom of the first plate. Similarly *ni* which was omitted in the second line of the second plate is incised with the figure 2 at the top of the plate.

The language is Sanskrit. Except for *śāntidhara* in the first line and the particulars of the date and the place of issue in the last, the record is metrically composed throughout. The verses, of which there are twenty-nine, are all numbered, except the last one. In the genealogical portion, only five of the verses<sup>2</sup> are taken from the old draft, the others appearing here for the first time. As regards orthography, we may note that *v* is generally written for *b* and the dental and palatal sibilants are confused, as in *Vrahmaṇi* and *Sivam* in l. 1 and *śīd-śīma*, l. 16; and *y* is used for *j* in *Vṛkṣa*, l. 31.

The inscription is one of the king Pratāpamalla who belonged to the Kalachuri Dynasty of Ratanpur. The object of it is to record the grant, by Pratāpamalla, of a certain village to a Brāhmaṇa on the occasion of a *sankranti*. The record was written by Pratāpamalla who was born in a *Gaṇḍa* family and was the light (*i.e.*, the chief) of the *Sri-karṇa* or Record Office.

The genealogy of the king down to Prithivīdēva II is given here as in the latter's Amōḍā plates,<sup>3</sup> with the omission, obviously inadvertent, of one complete verse about Kamalarāja, the son of Kalīngarāja. About Ratnadēva II, the father of Prithivīdēva II, the present record gives the important information that he defeated Chōḍagaṇḍa and Gōkarṇa in battle. Several other records of this dynasty,<sup>4</sup> no doubt, mention Ratnadēva II's defeat of Chōḍagaṇḍa, but that he was accompanied by an ally named Gōkarṇa is known from this inscription only.

After Prithivīdēva II, the present inscription mentions his son Jagaddēva, omitting the name of his brother Jājalladēva II, probably because he was a collateral.<sup>5</sup> Jagaddēva was succeeded by his son Ratnadēva III, whose son Pratāpamalla made the present grant. From the description given here that though a boy he was a *śāntidhara* in strength, it appears that Pratāpamalla came to the throne while quite young. He is evidently identical with the homonymous prince whose round or hexagonal copper coins are found in large numbers in Chhattisgarh. It is noteworthy that like the seal of the present plates these coins also bear the figure of a sheathed sword on the reverse.

Verses 15-18 give the genealogy and description of the donee and the occasion of the grant. There was a Brāhmaṇa named Suvarṇakara of the *Śāntidhara* and three *pravaras*, viz., Vasiṣṭha, Sakti and Pārāśara. His son was Divākara who was proficient in the Vēdas. From him was born Sādhāra, whose son Satyasādhāra<sup>6</sup> was honoured by

<sup>1</sup> See also above, p. 327, n. 3.

<sup>2</sup> Vṛ. verses 1, 2 and 4-6. Verse 3 is slightly altered; see below, p. 346, n. 2.

<sup>3</sup> Above, Nos. 91 and 94.

<sup>4</sup> Above, Nos. 93, l. 6; 97 l. 4; 100, l. 7 *etc.*

<sup>5</sup> Though a collateral he is mentioned in the Kharōḍ inscription of Ratnadēva III (above, No. 100, l. 10).

<sup>6</sup> It appears better to regard Satyasādhāra as the son of Sādhāra than to identify the two as I did before; see *Ep. Ind.*, Vol. XXIII, p. 8, n. 1.

the Kalachuris. To Sāryasādhara Pratāpamalla gave a village named Kāyathā, situated in the Anargha-maṇḍala on the occasion of the Makara-saṅkrānti. The last line states that the plates were issued from the victorious camp at Palasādā on Tuesday, the tenth day of the bright fortnight of Māgha in the year 965 of an unspecified era. The *tithi* and the year are expressed in decimal figures only.

The date of this grant must evidently be referred to the Kalachuri era, but the details do not work out regularly. The tenth *tithi* of the bright fortnight of Māgha in the *expired* Kalachuri year 965 fell on Thursday (the 13rd January 1214 A. C.) and not on Tuesday. The same *tithi* in the *current* Kalachuri year 965 fell on Saturday (the 2nd February 1213 A. C.). In neither case was it connected with a Tuesday. The discrepancy can, however, be accounted for as follows. Though the grant was made on the day of the Makara-saṅkrānti, the plates were actually issued a few days later as in the case of the Kāvī plate<sup>1</sup> of Jayabhata IV. The Makara-saṅkrānti in the *expired* Kalachuri year 965 fell on Wednesday, the eleventh *tithi* of the bright fortnight of Pausa (the 25th December 1213 A. C.). The plates were, however, actually incised about a fortnight after, on the tenth *tithi* of the dark half of Māgha which (if the month was *pūrṇimānta*) fell on a Tuesday. The writer seems to have, by mistake, written *su di* for *va di*. The corresponding Christian date is, therefore, Tuesday, the 7th January 1214 A. C.

As for the localities mentioned here, the *maṇḍala* of Anargha, as stated before,<sup>2</sup> roughly corresponds to the modern Jānjgir *tahsil* of the Bilaspur District. The village Kāyathā is still extant in the form Kaiṭhā, about 15 miles almost due west of Pēṇḍrābandh, and about 3 miles beyond the southern limit of the Jānjgir *tahsil*. As for Palasādā there are several villages named Parsādā or Parsadi in the Balōdā Bazar *tahsil*, but the village where Pratāpamalla's camp was pitched may be Parsodi about a mile to the north of Kaiṭhā.

### TEXT<sup>3</sup>

#### First Plate

- 1 ओं व(व)ह्वाणे नमः ॥ निर्गुणं व्यापकं तत्त्वं सि(खि)वं परमकारणं(जम्) । भावघातं परं  
ज्योतिस्तत्त्वं सद्(वृ)ह्वाणे नमः<sup>4</sup> ॥१॥
- 2 वदेतवसेसरमं व(व)रस्य ज्योतिः स पूषा पुष्यः पुराणः । अयास्य पुत्रो मयुरादिराजस्तदन्वयेऽनु-  
वृत्तुनि कार्त्त-<sup>5</sup>
- 3 वीर्यः<sup>6</sup> ॥२॥ तस्यान्वयकति कीर्त्तः सकलमुण्डरा ह्यहं नमः<sup>7</sup> कौ जाताः प्रत्ययिपृष्ठीपतिकरिह-<sup>8</sup>
- 4 रजो मार्गणे कल्पवृक्षाः । तदंसा(शा)र्येदिवेसे(से) कलमुदिरिति न स्यातिमौमुर्णरेन्द्रा<sup>9</sup> जातः  
कोकलस्येको नु-
- 5 पतिररिहृज्जमानुजां धूमकेतुः<sup>10</sup> ॥३॥ अष्टादसा(शा)रिकरिहृज्जमानुजाः<sup>11</sup> पुत्रा व(व)भूव-  
रतिसौ(सौ)र्य-

<sup>1</sup> Above, No. 13.

<sup>2</sup> Above, p. 420.

<sup>3</sup> From the original plates.

<sup>4</sup> Metres: Anandashloka.

<sup>5</sup> Metres: Upanishad.

<sup>6</sup> Read वीर्यः.

<sup>7</sup> Read - वीर्यः.

<sup>8</sup> Metres: Sargadhar.

<sup>9</sup> Read - विष्णुसिंहः.

- 6 राख तस्य तन्ममजो नृपवरुणिपुरीस(स) आशी(सी)स्पास्वे(स्वे) च मंडलपतीन्त चकार वं(वं)-  
पुन(न)<sup>1</sup> ॥४॥ तेषामनूजस्तु<sup>2</sup>
- 7 कलिगराजः प्रतापवन्दि(हि)कपितारिराजः । अतोन्मये दुष्टरि(पु)<sup>3</sup>प्रवीरप्रियाननाम्भोदपा-  
व्यजे-
- 8 न्दुः<sup>4</sup> ॥५॥ तेनाथ चंद्रवदनोजनि रत्नराजो विस्वो(स्वो)पकारकल्याणितपुष्पाभारः । येन स्व-  
वा(वा)दुवु-
- 9 यनिमि(मि)तदि(दि)क्रमेण नीतं वस(स)सि(सि)भुवने विनिहृत्य स(स)पुन(न)<sup>5</sup> ॥६॥  
पृथ्वीदेवोभवत्समाक्षुपः सा(शा)दूल-
- 10 विक्रमः । मलदप्यंगसंक्रान्तनमद्भूपालमंडलः<sup>6</sup> ॥७॥ अथ रुचिरप्रसिद्धी(सी)राज्यः सत्कलावा-  
मनुपहितकलंकोनर्धमूर्तिः सुवृत्तः<sup>7</sup> [1\*] सकलभुवसमूहः सी(सी)वतस्तस्य सनुर्विभुरिव सुह-  
तानात्वा(म्वा)म जावल्लदेव-
- 12 :<sup>8</sup> ॥८॥ रत्नदेवोभवत्समादभूतोपमविक्रमः । यस्मिन्मंडलं गंगोक्तणी<sup>9</sup> युधि चक्रे पराक्रमुक्षी<sup>10</sup> ॥९॥  
ततोभूवासीम-
- 13 क्षितिबलविक्रान्त<sup>10</sup>महिमा हिमानीवत्कान्तैर्जगदपि यमोभिर्ध्वं(ध्वं)बलमन(न) । रणे क्रुद्धा(द्ध)-  
ह्वेषिद्विपदलनदीक्षाहरिसमः
- 14 सुतः पृथ्वीदेवो वनुजवलनस्तस्य नृपतेः<sup>11</sup> ॥१०॥ प्रचंडाक्षंडभूपालयु<sup>12</sup>कंडूतिबंधनः<sup>13</sup> [1\*] जग<sup>14</sup>-  
देवोभवत्समाक्षुपः स्प(शा)दूल-
- 15 विक्रमः<sup>15</sup> ॥११॥ तत्पुत्रविषयकीर्तिः सकलकलचुरिक्रमामुजा भूषणशीः श्रीमानुत्फुल्लमल्लीनि-  
करनिमयसो(सो)रासि(सि)मिष्याप्तविस्वः(स्वः) । आशी(सी)वाशी(सी)मभूमीबलयपरिवृद्ध-  
प्रौढयोःकांडलीला-
- 17 निर्दूतासे(सो)ष्वैरिक्षितपतिनिवहो भूपती रत्नराजः<sup>16</sup> ॥१२॥ पुत्रस्तस्य यसो(सो)विष(विष)लो-

## Second Plate

- 18 ललहरीनिर्दूतदिग्मंडलो मूर्त्या निर्जितमन्मथः समभवत् श्रीमत्प्रतापो<sup>17</sup> नृपः । भूपालाण्वसो-  
(सो)वजे

<sup>1</sup> Metre: *Vasantatilakā*.

<sup>2</sup> The vowel of नृ is lengthened for the sake of the metre. Many other records of the Kalachuris of Ratanpur (e.g., No. 76, l. 10; No. 89, l. 7, above) read अनूजस्य which seems to be better, since such a word is required to be connected with अन्वये.

<sup>3</sup> Other cognate plates read द्विष्ट-

<sup>4</sup> Metre: *Upajāti*.

<sup>5</sup> Metre: *Vasantatilakā*.

<sup>6</sup> Metre: *Anushpūbb*.

<sup>7</sup> This word which was at first omitted is supplied with the figure 11 at the bottom of the plate.

<sup>8</sup> Metre: *Mālinī*.

<sup>9</sup> The engraver had first incised the conjunct ऋण, but he afterwards cancelled it and incised only the letter ऋ at the top of नृ. Metre: *Anushpūbb*.

<sup>10</sup> The vertical stroke of त is not incised.

<sup>11</sup> The engraver first incised य and then corrected it as नृ. Metre: *Sikharipī*.

<sup>12</sup> The vowel of नृ was first incised as long and then shortened.

<sup>13</sup> The *visarga* after न, which was omitted at first, is incised below the line.

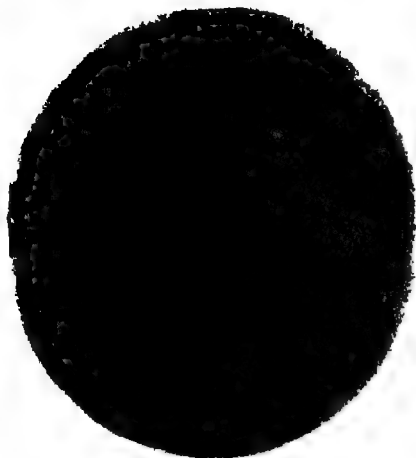
<sup>14</sup> The *akshara* न, which was omitted here, is incised together with the figure 14 at the bottom of the plate. There are superfluous marks of *repha* on both नृ and नो.

<sup>15</sup> Metre: *Anushpūbb*.

<sup>16</sup> Metre: *Sragdhara*.

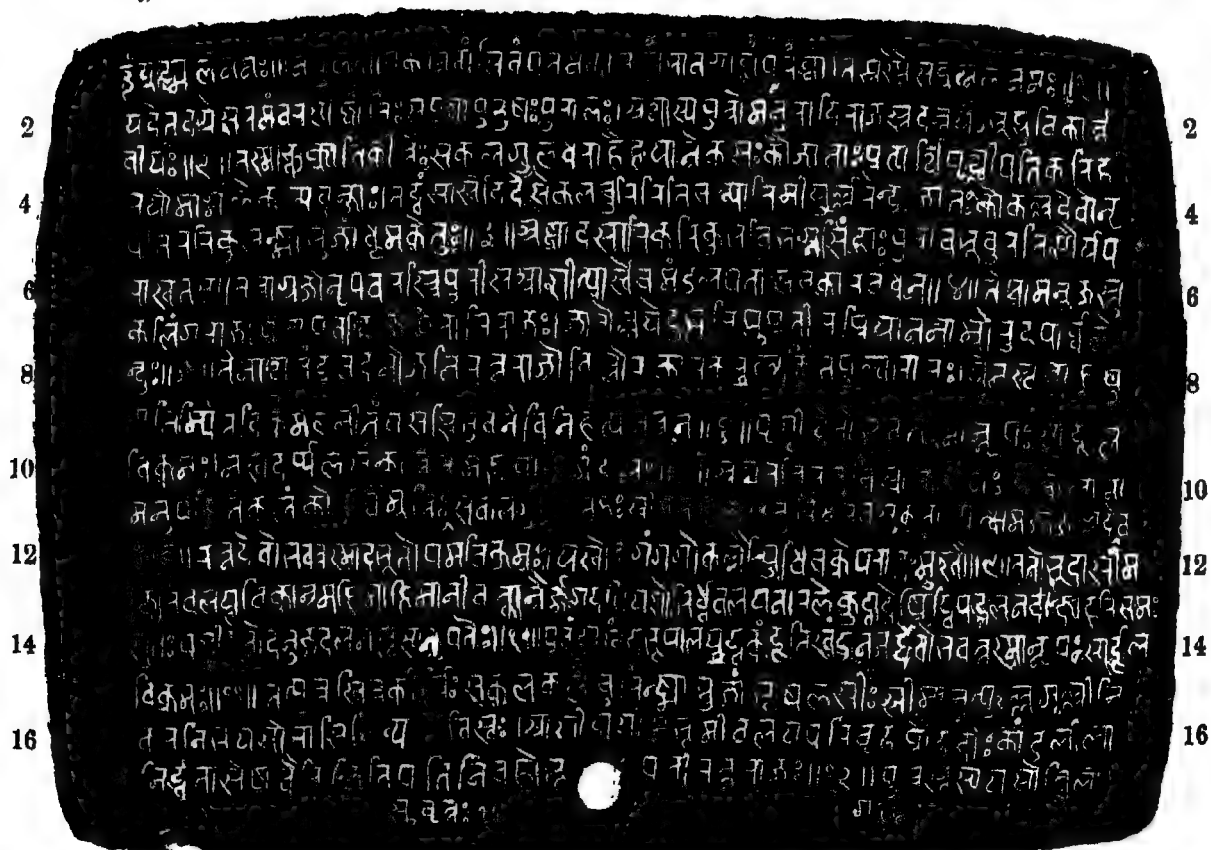
<sup>17</sup> Read समभवच्छी-

## Seal.



Actual size. (From a photograph).

i.







- 19 मुनिरसौ कसपालबूझमणिर्दीने बंदिजनै<sup>1</sup> द्विजे गुणिगणे निरुं हि विन्तामणिः<sup>2</sup> ॥१३॥ मत्पा  
महत्पा महती म—
- 20 हीसः(शः) प्रतापमल्लो जगदेकमल्लः । युष्मदीयपृथ्वीमकरोत्कराभ्यां व(व)लेन वा(वा)लोपि  
व(व)लिद्वितीयः<sup>3</sup> ॥१४॥
- 21 वसिष्ठस(श)क्तिपारास(श)र इतिप्रवरजयः । सुकर्णकरनामाभूद्गोत्रे पारास(श)रे द्विजः<sup>4</sup> ॥१५॥  
दिवाकरस(स)मो लोके
- 22 तेनाजनि दिवाकरः । येनाज्ञानतमो नष्टः<sup>5</sup> वेदतत्त्व(त्व)विवा भुवि ॥१६॥ तस्मादजायत गुणी  
गुणिनां गणे—
- 23 धु दानं वदत्सु रूपयार्थिजते(ने) वदान्यः । मूर्ध्ना मनोभवसयो महिलामनस्तु सङ्गार इत्यमवनीत—  
लसुप्रसिद्धः<sup>6</sup> ॥१७॥ अखिलजनवरिष्ठो(ष्ठो) धर्मकीर्तिप्रतिष्ठो(ष्ठो) जनितजनविस्तु(स्तु)द्वि—  
र्ध्या(र्ध्या)यनिस्ना(ष्णा)सवु(वु)द्विः । सकलगु—
- 24 णसमूहः सत्यसाधारनामा कलचुरिकुलमान्यो योभवत्तस्य पुत्रः<sup>7</sup> ॥१८॥ तस्मै प्रतापमल्लेन कायठा—  
जवर्ममंडले । ग्रामो मकरसंक्रान्तौ दत्तः<sup>8</sup> संकल्पपूर्वकः<sup>9</sup> ॥१९॥ सं(शं)सं(सो) म<sup>10</sup>प्रासनं छ(छ)वं  
गजास्वं(श्वं) वरवाहनं(नम्) । भूमिदानस्य(स्य) चि—
- 25 न्हा(ह्ना)नि फलं स्वर्गः पुरंदर ॥२०॥ व(व)हुभिर्बसुधा दत्ता राजभिः सगरादिभिः । यस्य  
यस्य यथा भूमिस्तस्य तस्य<sup>11</sup>
- 26 तवा फलम(म्) ॥२१॥ भूमि यः प्रतिगृन्हा(ह्ना)ति यश्च भूमिं प्रयच्छति । उतौ तौ पुण्य—  
कर्माणौ नियतौ स्वर्गंगा—
- 27 मिनौ ॥२२॥ पूर्व्वदत्तां द्विजातिभ्यो यत्नाद्रक्ष पुरंदर । महीं महीमृतां स्ने(स्ने)ष्ठ दानाच्छ्रेयो हि  
पालनं(नम्) ॥२३॥
- 28 स्वदत्तां परदत्तां वा यो हरेद्वसुधरां<sup>12</sup> स वि[ष्ठा]र्वा कुमिर्नृत्वा पितृभिः सह मज्जति ॥२४॥  
तडागानां सहस्रे(स्त्रे)ण
- 29 वाय(ज)पेयस(श)तेन च । गवां कोटिप्रदानेन भूमिहर्ता न सु(स्तु)ध्यति ॥२५॥ षष्टिवर्षसह—  
स्राणि स्वर्गं तिष्ठति भूमिवः ।
- 30 आच्छेत्ता<sup>13</sup> चानुमत्ता(न्ता) च तान्येव नरके वसेत् ॥२६॥ इष्टन्दतं(सं) हृतं चैव यत्किंचिद्वर्म—  
संचितं(तम्) । अर्द्धांगुलेन सीमायाः<sup>14</sup>
- 31 हरणेन प्रणस्य(स्य)ति ॥२७॥ यथाप्सु पतितं स(श)क तैर्लवि(वि)दुर्व्विषर्पति । एवं भूमिकृतं  
दानं सस्ये सस्ये प्ररोहति ॥२८॥

<sup>1</sup> The *akshara* ने, which was omitted here, is incised with the figure 2 at the top.

<sup>2</sup> Metre: *Sārdhāvikrīḍita*.

<sup>3</sup> Metre: *Upajāti*.

<sup>4</sup> Metre of this and the following verse: *Anuṣṭubh*.

<sup>5</sup> The sense requires here a word like नाशित.

<sup>6</sup> Metre: *Vasantatilakā*.

<sup>7</sup> Metre: *Mālinī*.

<sup>8</sup> The engraver first incised न् and then corrected it into त्.

<sup>9</sup> Metre of verses 19—28: *Anuṣṭubh*.

<sup>10</sup> व, which was first incised, is corrected into म.

<sup>11</sup> This *daṇḍa* is superfluous.

<sup>12</sup> Read हरत वसुधराम् ।

<sup>13</sup> The *akshara* नृ was at first incised after न्, but the engraver has indicated by two vertical strokes on it that the *akshara* was incised by mistake and is to be omitted.

<sup>14</sup> Read सीमाया.

- 34 गौडराज्येयं प्रतिराजना(त्त)या विद्यान्नु(म्बु)विः श्री(वी)करमन्दीयः । स्वच्छास(त्त)यः  
सर्वजनप्रसिद्धस्तान्<sup>1</sup> लिलेख प्रकटैस्तु वर्णैः<sup>2</sup> ॥ [२१॥\*]  
35 संवत्(त्) १६५ व<sup>३</sup> पलसवासनावासिद्विषयकटके<sup>4</sup> ॥ यावत्तु १० वंगलदिने ॥

Seal

राजधीमत्यतापमस्तुदेवः ॥

### TRANSLATION

Om! Adoration to Brahman!

(For a translation of vv. 1—2, see p. 428.)

(Verse 3) From him (*i. e.*, Kārtavīrya) who surpassed the fame of Indra, were born on the earth many Haihayas, endowed with all excellences, who were lions to the elephants that were hostile kings and wish-fulfilling trees to suppliants. The kings, who were (*born*) in their family, became famous as Kalachuris in the Chēdi country. (*In their family*) was born the king Kōkalladēva, who was a comet to the families of his enemies.<sup>5</sup>

(For a translation of v. 4, see that of v. 5 on p. 428.)

(V. 5) In (*that*) family was born their younger brother, Kaliṅgarāja who exterminated hostile kings by the fire of his valour and who was the full moon to the day-lotuses which were the faces of the beloveds of the mighty warriors of (*his*) wicked enemies.

(V. 6) Thereafter he<sup>6</sup> begot Ratnarāja (I), whose face was like the moon, and who acquired a mass of religious merit by obliging the whole world; (*and*) who, destroying (*his*) enemies by the valour of the pair of his arms, spread his fame in the three worlds.

(V. 7) From him (*i. e.*, Ratnarāja I) was born the king Prithvidēva (I), whose prowess was like that of a tiger, (*and*) in the mirrors of whose nails was reflected a host of princes who bowed to him.

(V. 8) Then that illustrious king's son was Jājalladēva (I) who, like the moon, was possessed of radiant complexion and majesty, (*but*) had no spots; who was a repository of good arts (*as the moon is of digits*); who was endowed with an inestimable form (*and*) was virtuous (*as the moon has a well-rounded form*); (*and*) who possessed all qualities and was an abode of all merits.

(V. 9) From him was born Ratnadēva (II) of incomparable valour, who, in battle, turned back Chōḍagaṅga and Gōkarṇa.

(V. 10) Then was born to that king a son named Prithvidēva (II), whose power extended to the bounds of the orb of the earth; who whitened the world with his lovely glory, as with a mass of snow; who devoted himself to the extermination of his wrathful foes in battle, as a lion does (*in the case of*) infuriated elephants; (*and*) who was a destroyer of demons (*i. e.*, wicked people).

<sup>1</sup> Read -स्तान्ने.

<sup>2</sup> Metre: *Indravajrā*.

<sup>3</sup> This *akṣara* and the *daṇḍas* after कटके are superfluous.

<sup>4</sup> Read -वासितविजय-.

<sup>5</sup> *I. e.*, he caused their destruction.

<sup>6</sup> As the text stands, Ratnarāja I appears to be a son of Kaliṅgarāja. But from several other records we know that Kaliṅgarāja's son was Kamalarāja who was the father of Ratnarāja I.

(V. 11) From him was born the king Jagaddēva, who possessed the prowess of a tiger and who destroyed the itch of fighting of all powerful kings.

(V. 12) His son was the illustrious king Ratnakīja (III), of wonderful fame, who was an excellent ornament of all Kalachuri kings; who filled the universe with the mass of his fame resembling a heap of blooming jasmine flowers; who destroyed all the hosts of hostile kings by the play of his massive arms, which were the masters of the orb of the earth to the (*extreme*) boundaries.

(V. 13) Then was born his son the illustrious king Pratāpa, who has cleansed the circle of regions with the rolling waves of the ocean of (*his*) fame; who has surpassed the god of love by his (*lovely*) form; who is the sage (*Agastya*) in drying up the ocean of (*hostile*) kings; who is the crest-jewel of kings and at all times the philosopher's stone to poor people, panegyrists, Brāhmaṇas and multitudes of meritorious persons.

(V. 14) Pratāpamalla, (*who is*) of great intellect, the lord of the earth (*and*) the pre-eminent warrior of the world, who, though a boy, is a second Bali in strength, has made, by his arms, this wide earth (*look*) small.

(V. 15) There was a Brāhmaṇa named Suvarṇakata in the Pārāsara *gōtra* with the three *pravaras*, Vasistha, Sakti and Pārāsara.

(V. 16) He begot Divākara, who was like the sun in this world and who, knowing the essence of the Vēdas, dispelled the darkness of ignorance on the earth.

(V. 17) From him was born a meritorious (*son*), who became well-known by the name of Sādhāra, who was (*reckoned as*) the (*most*) meritorious among assemblages of meritorious persons (*and as*) beneficent among those who made gifts out of compassion for suppliants (*and*) who in form appeared like the mind-born (*god of love*) to the minds of ladies.

(V. 18) There is his son named Satyasādhāra, the foremost among all people, who is famed for religious merit, who, has caused the purification of the people, whose intellect is proficient in Nyāya and who, being possessed of the whole multitude of merits has become venerable to the Kalachuri family.

(V. 19) To him Pratāpamalla gave, with a solemn declaration on the Makara-saṅkrānti, a village (*named*) Kāyathā (*situated*) in the Anargha-mapdala.

(*Here follow nine benedictive and imprecatory verses.*)

(V. 20) This ocean of learning named Pratirāja of the Gauḍa family, the light (*i. e.*, Chief) of *Sri-karaya* (Record Office), who entertains pure thoughts and is famous among all people, has written on (*these*) copper (*plates*) with clear letters.

(Line 35) At the victorious camp pitched at Palasadi, on Tuesday, the tenth (*lunar*) day of the bright (*fortnight*) of Māgha in the year 969.

*Seal*

The King, the illustrious Pratāpamalladēva.

No. 102; PLATE LXXXIV

BILAIGARH PLATES OF PRATAPAMALLA: (KALACHURI) YEAR 969

THESE plates were discovered by a farmer named Ramnath some time in 1939 while he was cultivating a field at the village Pawni, 3 miles north by west from Bilaigarh, the chief town of the former Bilaigarh Zamindari in the Raipur District. They were sent

to the Zamindar of Bilaigarh. He very kindly presented them to the Central Museum, Nagpur, where they are deposited now. They are edited here from excellent ink impressions kindly supplied by the Government Epigraphist for India.

They are two copper-plates, measuring 10½" broad and 7" high. They are about .1" in thickness and weigh 121 *talas*. Their ends have not been raised into rims; still the record on them is in an excellent state of preservation. At the centre of the top of each plate there is a hole, .6" in diameter, for the ring which must have held the two plates together, but no ring or seal has yet been discovered. The plates are inscribed on the inner side only. The record consists of 38 lines, of which 16 are inscribed on the first, and the remaining 22 on the second plate. The average size of the letters is .2".

The characters are Nāgari. The letters are deeply cut and somewhat better formed than those of the Pēṇḍrābandh plates<sup>1</sup> though, as shown below, the writer of both the records was the same. In other respects, they present the same peculiarities as those of the Pēṇḍrābandh plates. In line 2, a superfluous stroke has been scored off, while in line 3 two *aksharas* have been shown to be redundant by incising two vertical strokes at their top.

The language is Sanskrit. Except for *ōm Vrahmaṇṣ namaḥ* in the first line and the date in the last, the whole record is metrically composed. The verses number 30, all of which except v. 16 are numbered. Consequently, the numbers of verses from 17 onwards are less by one. In the genealogical portion all the verses are copied from earlier records like the Pēṇḍrābandh plates. The orthography shows the usual peculiarities of the use of *v* for *b* (e.g., in *Vrahmaṇṣ*, l. 1), *s* for *ś* and *vice versa* (e.g., in *sivam*, l. 1 and *śakala-*, l. 24) as well as the confusion of *y* and *j* (e.g., in *yātō-* for *jātō-*, l. 7 and *jasas-* for *yasas-*, l. 9).

The inscription is one of the king Pratāpamalla of the Kalachuri Dynasty of Ratanpur. As all the verses in the genealogical portion have occurred before in the Pēṇḍrābandh plates, the present inscription does not add to our historical knowledge.<sup>2</sup> The object of it is to record the grant, by Pratāpamalla, of the village Siralā to the Brāhmaṇa Haridāsa of the Sāṅkṛita *gōtra*<sup>3</sup> on the occasion of a lunar eclipse which took place on the full-moon day of Āshāḍha. No year is mentioned in connection with the eclipse, but it was probably identical with Samvat 969, recorded at the end of the last line. Verse 20 eulogises the Saiva Āchārya Īśānaśiva, but for what purpose it is not clear. The inscription was written by Pratirāja of the Gaṇḍa family who had also written the earlier Pēṇḍrābandh plates.<sup>4</sup>

The date of the grant must plainly be referred to the Kalachuri era. According to the epoch of 247-48 A. C., the *purnimā* of Āshāḍha in the *expired* year 969 ended 18 h. 15 m. after mean sunrise on the 24th June 1218 A. C., on which day there was a lunar eclipse as stated in the grant.

There is only one place, *viz.*, the village Siralā, mentioned in this grant. No place-name corresponding to it can be traced in the vicinity of Bilaigarh. Its site seems to be occupied now by the village Pawni where the plates were found underground. This village lies only about two miles to the south of Kaiṭā which was granted by the same king by his Pēṇḍrābandh plates.

<sup>1</sup> Above, No. 101.

<sup>2</sup> The verse descriptive of Kamalarāja is omitted in this inscription as in No. 101.

<sup>3</sup> See below, p. 352, n. 9.

<sup>4</sup> See above, No. 101, l. 34.

TEXT<sup>1</sup>

## First Plate

- 1 मित्रिः<sup>2</sup> [१\*] ओं व(ब)ह्मणे नमः ॥ निर्मृवं व्यापकं नित्यं सि(सि)वं परमकारणं(जम्) ।  
मायबाह(ह्यं) परं ज्योतिस्तत्त्वं सप्रह्मणे<sup>3</sup> नमः<sup>4</sup> ॥१॥
- 2 यक्षेत्तद्वेसरमं(ब)स्त्य ज्योतिः स पूषा पुरुषः पुराणः । अयास्य<sup>5</sup> पुत्रो मनुरादिराजस्तदन्वयेमूदमु-  
3 वि कात्ति(त्)वीर्यः<sup>6</sup> ॥२॥ तस्यात्कृत्तिकीर्त्तः<sup>7</sup> सकलगुणधरा हेह्या तेकसः<sup>8</sup> को जाताः ।<sup>9</sup>  
प्रत्य-
- 4 वं<sup>10</sup>पृथ्वीपतिकरिहुरयो मार्गणे कल्पवृक्षाः । तद्वंसा<sup>11</sup>व्येद्विदेसे(शे) कलचुरिरिति च स्या(स्या)-  
तिमीयुष्ण(मं)रं-
- 5 द्राः यातः<sup>12</sup> कोकल्लवेवो नृपतिररिकुलक्याभुजा भूमकेतुः<sup>13</sup> ॥३॥ अष्टादशा(शा)रिकरिकुम्भ<sup>14</sup>-  
6 विमलसिंहाः<sup>15</sup> पुत्रा व(ब)भूवुरितिसी(शो)र्यपराय च तस्य । तत्राग्रजो नृपवरस्त्रिपुरीस(श) आ-  
सीत्वास्व<sup>16</sup> च मंड-
- 7 लप[ती]न्त चकार वं(बं)भून्<sup>17</sup> ॥४॥ तेषामनूजस्तु<sup>18</sup> कलिमराजः प्रतापवह्निमप्यारिराजः<sup>19</sup> ।  
वा(वा)तोन्व-
- 8 ये कुष्टरिपुप्रवीरप्रियाननामोहपावर्जणंदुः<sup>20</sup> ॥५॥ तेनाथ चंद्रवदनोऽजनि रत्त(त्त)राजो विश्वोपका-  
9 रकृत्वाज्जितपुण्यभारः । येन स्ववा(वा)द्वयुनिर्मितचक्रमेण ।<sup>21</sup> नीतं जस<sup>22</sup>स्त्रिभुवने विनिहृत्य  
स(श)-
- 10 भून्<sup>23</sup> ॥६॥ पृथ्वीदेवोभवत्तस्मान्पुः सा(शा)हूलिक्रमः । नक्षदर्वजसंक्रान्तनमद्भूपालमंडलः<sup>24</sup> ॥७॥
- 11 अथ रुचिररुचिसीरासवः<sup>25</sup> सत्कलानामनुपहितकलकोजर्धमूर्तिः सुवृत्तः । सकलगु-  
12 जसमूहः[\*][वी]मतस्तस्य सूनृविचुरिच सुकृतानां वाम जाजत्स्त्रेवः<sup>26</sup> ॥८॥ रत्त(त्त)देवो-  
भवत्तस्मादमृतो-

<sup>1</sup> From the original plates.<sup>2</sup> Expressed by a symbol.<sup>3</sup> Read सप्रह्मणे.<sup>4</sup> Metre: *Anushtubh*.<sup>5</sup> The medial *i* preceding *sw* has been cancelled.<sup>6</sup> Metre: *Upajit*.<sup>7</sup> Read तस्यात्कृत्तिक-<sup>8</sup> Read तेकसः.<sup>9</sup> This *depla* is superfluous.<sup>10</sup> Read अस्यानि-<sup>11</sup> Read तद्वंसा-<sup>12</sup> Read यातः.<sup>13</sup> Metre: *Shughard*.<sup>14</sup> The two *aksharas vibha*, which were superfluous, have been cancelled here.<sup>15</sup> Read विमलसिंहाः.<sup>16</sup> Read वासीत्वास्व.<sup>17</sup> Metre: *Vasantatilaka*.<sup>18</sup> Read तेषाम- The vowel of *मू* is lengthened for the sake of the metre.<sup>19</sup> Read -अप्यारिराजः.<sup>20</sup> Metre: *Upajit*.<sup>21</sup> This *depla* is superfluous.<sup>22</sup> Read जस-<sup>23</sup> Metre: *Vasantatilaka*.<sup>24</sup> Metre: *Anushtubh*.<sup>25</sup> Read -रुचिररुचिसवः.<sup>26</sup> Metre: *Shughard*.

- 13 पमविक्रमः । व(व)स्वोऽगङ्गा<sup>1</sup>गोकर्णौ<sup>2</sup> कुचि चके पराङ्मुखौ<sup>3</sup> ॥१॥ ततोयूवासीमस(सि)सि-  
बलयवि-  
14 कृतमहिमा हिमानीवत्कातै(त्तै)यं(जै)गदधि व(य)सो(शो)विद्वंबलयन(न) । रणे कृदा(ड)-  
द्वेक्षि(वि)द्विपदलनदीक्षा-  
15 हरिसमः सुतः पृथ्वीदेवो दनुजवलनस्तस्य नृपतेः<sup>4</sup> ॥[१]०॥ प्रचंडासंडमूपाल-  
16 युद्धकंदूतिखंडनः । जगदेवोमवसत्समा[ध]पः [सा](सा)दंडूचिक्रमः<sup>5</sup> ॥११॥ तत्पुत्रसि(सिच)-  
वकीतिः सकलकलचुरि-

## Second Plate

- 17 क्षमाभुजा भूव(व)णलीः(श्रीः) श्रीमानुत्कृल्लस(म)ल्लीनिकरनिमज(य)सो(शो)रासि(सि)मि-  
व्याप्तविश्वः । आसीवासीमभू-  
18 भीबलयपरिवृढप्रौढदोःका(का)डलीलानिदू(दू)तासे(शे)ष[वै]रिजितपति(नि)वा[हो] भूपती  
रत्नराजः<sup>6</sup> ॥१२॥  
19 पुत्रस्तस्य यसो(शो)द्वि(वि)लोललहरोनिदूतदिग्मंडलो मूर्त्या निज्जितमन्म[ध]स(स्स)ममवत्  
ली(श्री)मत्प्रतापो नृपः । भूपा-  
20 लार्णवसो(शो)षणे मुनिरसौ [क्षमा]पालचूडामणि[र्वी]ने वंदिजने द्विजे गुणिगणे नित्यं हि चिन्ता-  
मणिः<sup>7</sup> ॥१३॥  
21 मत्स्या महत्स्या महतीं महीसः(शः) प्रतापमल्लो जगदे(दे)कमल्लः । पृथ्वीमपृथ्वीमकरोत्कराम्या  
व(व)लेन वा(वा)लोपि व(व)लि-  
22 द्वितीयः<sup>8</sup> ॥१४॥ प्रवरेः सांकृताङ्गिरसवानस्पत्यसंज्ञकैः<sup>9</sup> [1\*] संयुते सांकृत(तं) गोत्रे पंडितो  
भृगुसा(सं)शकः ॥१५॥ व(व)-  
23 भूव क्षु(श्रु)तिसंपन्नः । पुराणस्मृतिसा(शा)स्त्रवित् [1\*] आचारमार्गमिरतः प्रियवाक् साधु-  
स(सं)मतः<sup>10</sup> ॥१६॥[1\*] समुद्भूतस्तस्मा-  
24 ऋषाव<sup>11</sup>धर इव क्षीरजलधः(धेः) दिवोदासः पुत्रः श(स)कलगुणविज्ञाननिपुणः [1\*] सवामात्यो  
विप्रैः जनमपरका-  
25 नंदजनकः<sup>12</sup> स्फुरकी(त्की)तिलो(लो)के सकलनरपैः पू(स्यु)ष्टचरणः<sup>13</sup> ॥१६॥ (॥१७॥) तत्पुत्रो  
हरिदास उत्तममतिर्मन्यः सता-  
26 मन्मणी[1\*] सन्मार्गै(र्गै)करतो विवेकवसतिः विप्रेषु<sup>14</sup> चूडामणिः [1\*] सास्त्रार्थ[ध]धृति<sup>15</sup>धर्म-  
नित्यनिरतो धर्मैकबुधिः<sup>16</sup> सदा

<sup>1</sup> The dot inside the curve of *ś* is very faintly seen on the original plate.

<sup>2</sup> Read पराङ्मुखौ. Metre: *Anuṣṭubh*.

<sup>3</sup> Read विक्रान्त-.

<sup>4</sup> Metre: *Śikharipā*.

<sup>5</sup> Metre: *Anuṣṭubh*.

<sup>6</sup> Metre: *Sragdhara*.

<sup>7</sup> Metre: *Sārdālavikrīḍita*.

<sup>8</sup> Metre of this and the following two verses: *Anuṣṭubh*.

<sup>9</sup> The metre is defective here as the seventh syllable of the first *pāda* is not prosodially long as required. वानस्पत्य- is probably a mistake for वा(वा)हस्पत्य-. The *pranamas* of the *Sāṅkṛiti gāthas* are usually given as *Āṅgīrasa*, *Sāṅkṛitya* and *Gauriṣṭa*. See *Gāthaprasavaranibandhakadamba*, p. 44.

<sup>10</sup> This verse is not numbered in the text.

<sup>11</sup> This *akṣara* is superfluous.

<sup>12</sup> The text is very corrupt here. Perhaps विप्रैः सततपरकाख्यजनकः is meant.

<sup>13</sup> Metre: *Śikharipā*.

<sup>14</sup> Read -वसतिविप्रेषु.

<sup>15</sup> Read सास्त्रार्थधृति-.

<sup>16</sup> Read धर्मैकबुधिः.



## BILAIGARH PLATES OF PRATAPAMALLA: (KALACHURI) YEAR 969

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- 27 लोकानां प्रियदर्शनो निक्षिप्तधीः प्राप्तः प्रतिष्ठोदयः<sup>1</sup> ॥१७॥ (॥१८॥) तस्मै प्रतापदेवेन राज्ञा  
संक्रत्यपूर्वकः [१\*] प्रवतः  
28 सिरकाग्राम भाषा[द्वर्षा] सोमपर्वणि<sup>2</sup> ॥१८॥ (॥१९॥) सैवाचार्यसि(शि)रोमणिः कलियुगे  
सर्वकचिन्तावधिः माणिक्येश्वरनाद<sup>3</sup>—  
29 पद्ममधुपः प्राक्तो विवेकार(त्र)णिः(धीः) [१\*] जज्ञानाधन्त(त)नोविनाशतरणिः नूनं गुणानां  
क्षतिः । हुत्त(स्ते)शानसिधो विवेक—  
30 वसतिविहस्त<sup>4</sup> बूढायनिः<sup>5</sup> ॥१९॥ (॥२०॥) संकं<sup>6</sup> यद्रासनं ञ्छ(छ)मं गजास्व(स्व)ं वरवाहनं(नम्)  
[१\*] भूमिदानस्य विन्हा(ह्वा)मि कलं स्वर्ग्यः[१\*] पुरंदर<sup>7</sup> ॥२०॥ (॥२१॥)  
31 व(व)भूमिव्यं(व्यं)सुधा वत्ता राजभिः[१\*] स्वरादिभिः । यस्य<sup>8</sup> यस्य वदा भूमि तस्य<sup>9</sup> तस्य तदा  
फलम् ॥२१॥ (॥२२॥) भूमि यः प्रतिगृह्णा(ह्वा)ति यस्तु भू—  
32 मो<sup>10</sup> प्रयच्छति । उता द्वौ<sup>11</sup> पुण्यकर्मणिो नियतो<sup>12</sup> स्वर्ग्यामिनो ॥२२॥ (॥२३॥) पूर्व—  
वत्ता द्विजातिभ्यो यत्नादक्ष पुरंदरः(र) । मही(ही)  
33 महीभृतां सेष्ठः<sup>13</sup> दानाच्छ्रेयो हि पालनम्(म्) ॥२३॥ (॥२४॥) स्ववत्तां परवत्तां वा यो(यो)  
हरे[द्व]सुखरा<sup>14</sup> । स विष्ठायां कृमिभूत्वा पितृ—  
34 मिः सह मज्जति ॥२४॥ (॥२५॥) तडागानां सहस्रेण वाजपेयस(स)तेन च । गवां कोटिप्रदानेन  
भूमिहर्ता न सु(शु)ध्यति ॥२५॥ (॥२६॥) वष्टि(ष्टि)  
35 वर्षसहस्राणि स्वर्गो तिष्ठति भूमिदः । आच्छेता(छा) वा(वा)नुमन्ता च तान्येव नरके वसेत्(त्)  
॥२६॥ (॥२७॥) [द्व]ष्टं दत्तं हुतं चैव यत्किंचित्(द्व)ष्टं—  
36 मंसंक्षितं(तम्)<sup>15</sup> । अर्द्धांगुलेन सीमायाः<sup>16</sup> हरणेन प्रणस्य(स्य)ति ॥२७॥ (॥२८॥) यथाप्लु  
पतितं<sup>17</sup> स(स)क तैलवि(वि)दु विसर्पेति<sup>18</sup> । एवं भूमिकृतं दानं स—  
37 स्य सस्य<sup>19</sup> प्ररोहति ॥२८॥ (॥२९॥) स्वच्छासयः<sup>20</sup> परहितायंपरः कुलि(ली)नो गौडान्वयोचित—  
गुणैर्विंदितो यथार्थम् । तां<sup>21</sup> द्विजा—  
38 तिवरणेषु निसर्गभक्त्या व्यक्ताक्षरैर्लिखितवान(न्) पतिराजसक्तः ॥२९॥<sup>22</sup> (॥३०॥) संवत्  
९६९ [१\*]

<sup>1</sup> Read प्राप्तप्रतिष्ठोदयः. Metre: *Sārdhāvikrīḍita*.

<sup>2</sup> Metre: *Anuṣṭubh*.

<sup>3</sup> Read —माणिक्येश्वर—.

<sup>4</sup> Read —वसतिविहस्त.

<sup>5</sup> Metre: *Sārdhāvikrīḍita*.

<sup>6</sup> Read संकं.

<sup>7</sup> Metre of this and the following eight verses: *Anuṣṭubh*.

<sup>8</sup> This word, which was omitted at first, is written above the line.

<sup>9</sup> Read भूमिस्तस्य.

<sup>10</sup> Read भूमि.

<sup>11</sup> Read उता तौ.

<sup>12</sup> Read नियतं.

<sup>13</sup> Read सेष्ठ.

<sup>14</sup> Read यो हरेत् वसुधराम्.

<sup>15</sup> मंसंक्षितं, which was omitted at first, has been added later on by writing व at the end of line 37 and संक्षितं in the margin before the commencement of line 36.

<sup>16</sup> This *margin* should be elided.

<sup>17</sup> Read पतितः.

<sup>18</sup> Read तैलविभूमिसर्पेति.

<sup>19</sup> Read सस्ये सस्ये.

<sup>20</sup> Read स्वच्छासयः.

<sup>21</sup> Read तां.

<sup>22</sup> Read पतिराजसक्तः. See verse 29 of No. 101, above.

## TRANSLATION

Success ! Ōm ! Adoration to Brahman !

(For a translation of vv. 1-14, see above, pp. 348-49.)

(Verses 15-16) In the Sāṅkṛita gōtra connected with the *pravaras* named Sāṅkṛita, Āṅgīrasa and Bārhaspatya,<sup>1</sup> there was a learned Brāhmaṇa named Bhṛigu, well-versed in the Vēdas, conversant with the Purāṇas, Smṛitis and Sāstras, devoted to the path of (virtuous) conduct, of agreeable speech and esteemed by good persons.

(V. 17) From him was born, like the moon from the milk-ocean, (his) son Divōdāsa, clever in discerning all excellences, who, being always a (good) councillor, constantly showed great compassion to Brāhmaṇas,<sup>2</sup> and with his fame shining in the world, had his feet touched by all kings.

(V. 18) His son is Haridāsa of excellent intelligence, (who is) venerable, foremost among good persons, solely devoted to the virtuous path, an abode of right judgment, a crest-jewel among Brāhmaṇas, constantly engaged in the interpretation of the Sāstras, (the study of) the Vēdas and (the practice of) religious conduct, (and is) always solely intent on piety; whose appearance is pleasing to the people; (and) who has a keen intellect and has attained a respectable position.

(V. 19) To him the king Pratāpadēva gave, with a solemn declaration, the village Sīralā on (the occasion of) a lunar eclipse on the full-moon day of Āshāḍha.

(V. 20) There is, Oh ! Īśānaśiva, a crest-jewel of Saiva Āchāryas, the unique philosopher's stone for charity in the Kali age, a bee on the lotuses which are the feet of Māṇikyēśvara,<sup>3</sup> a wise man, being foremost for his right judgment; who is the sun for dispelling the pitchy darkness, namely, nescience, and is indeed a mine of excellences, an abode of discernment and a crest-jewel among learned people.

(Here follow nine benedictive and imprecatory verses.)

(V. 30) The devoted Pratirāja, who entertains pure thoughts, who is intent on doing good to others, who comes of a good family and is rightly known by excellences befitting his Gauḍa race, has written on (these) copper (plates) in clear letters on account of his natural devotion to the feet of the twice-born.

The year 969.

Nos. 103-4; PLATE LXXXV

RATANPUR STONE INSCRIPTIONS OF VAHARA: (VIKRAMA) YEAR 1552.

THESE inscriptions (called here A and B) have been mentioned several times. One of them (B) was first brought to notice by Sir R. Jenkins in the *Asiatic Researches*, Vol. XV, p. 305. Both of them were subsequently noticed by Mr. Beglar,<sup>4</sup> Dr. D.R. Bhandarkar<sup>5</sup> and R.B. Hiralal.<sup>6</sup> They are edited here for the first time from the original stones which I examined *in situ* in 1935.

<sup>1</sup> The text reads *Vānaspatya* which seems to be a mistake for *Bārhaspatya*. The *gōtra* is generally named *Sāṅkṛiti*. The usual *pravaras* of that *gōtra* are Āṅgīrasa, Sāṅkṛitya and Gaurivīta.

<sup>2</sup> See above, p. 352, n. 12.

<sup>3</sup> *Māṇikyēśvara* seems to be the god Śiva, probably installed in a temple at Ratanpur.

<sup>4</sup> C. A. S. I. R., Vol. VII, p. 216.

<sup>5</sup> P. R. A. S. W. I. for 1903-4, p. 52.

<sup>6</sup> I. C. P. B., first ed., p. 114; second ed., p. 126.

The inscriptions are incised on two stones built into the front wall of the sanctum—A on the left and B on the right side of the door-way—in the temple of Mahāmāyā at Ratnapur in the Bilaspur District of Madhya Pradesh. A contains five, and B, eleven lines. The former covers a space measuring 1' broad by 3½" high and the latter, a space measuring 11½" broad by 6½" high. The characters of both are Nāgarī and the language, barbarous Sanskrit. There are several mistakes of orthography and grammar in both the records, but especially in B. Both the records are metrically composed. A contains 3 and B, 8 verses. The only orthographical peculiarities worth noticing here are that *kshy* is used for *khy* in *nikshyātā* in l. 2, *j* for *y* in *jantra-vidyā* in l. 4 and *sh* for *kṣ* in *alashadāsa* (for *lākhadāsa*) in l. 10, all in B.

The first inscription (A) refers itself to the reign of Vāharēndra or king Vāhara. That he belonged to the Haihaya dynasty is clear from inscription No. 105, below. It compares Ratnapura to the city of Indra (*i.e.*, Amarāvati in heaven) and states that the king Vāharēndra, who stayed there, had a force of a thousand horses and sixty elephants, evidently stationed at Ratnapura. It next mentions Gōvinda, the Mayor of Ratnapura, who was Vāharēndra's (trusted) servant in all affairs.

The second inscription (B) opens with a salutation to Viśvakārman, the architect of gods. It then lavishes fulsome praise on the *Sātradhāra* Chhitaku of the Kōkāsa family. His father Manmatha and brother Māṇḍana are also mentioned. All of them find mention in the Kosgain stone inscription of Vāhara.<sup>1</sup>

Both the inscriptions are thus of the same period. The first is undated, but the second gives the year 1552 without further particulars. This must, of course, be referred to the Vikrama era and corresponds to 1495-96 A.C. In the absence of the necessary details, the date does not admit of verification.

## TEXT<sup>2</sup>

### A

- 1 श्रीम[द्र]त्नपुरं पुरंदरपुर(रं) दवानरादुर्लभं<sup>3</sup> तत्रास्ति क्षितिपालनैकनृपती(तिः) श्री—
- 2 बाहुरेद्रः[\*] स्वयंम(यम्) [1\*] त[त्र]व<sup>4</sup> गजेंद्रवष्टि<sup>5</sup>गुहिलमेकं सहस्रं हया<sup>6</sup> सन्नामे रि—
- 3 पुमर्दनं न री(वि)धमं बह्लेश्व तेजा(जो)धिकं(कम्)<sup>7</sup> ॥१॥ श्रीमान्बाहुररायस्य सर्वकार्ये—
- 4 धु सेवकः[\*] । तरार<sup>8</sup> नाम गोवीद<sup>9</sup> रत्नपुरप्रजाधिपः[\*]<sup>10</sup> ॥२॥ सर्वजीवदयापालः[\*] [सा]—
- 5 मिती राजजारण<sup>11</sup> । कृताकारणसामर्थ्यं गोवीदनाम विभ्रुता<sup>12</sup> ॥३॥

<sup>1</sup> See below, No. 105, ll. 19-20.

<sup>2</sup> From the original stones.

<sup>3</sup> Read वेवैर्नैर्दुर्लभम्.

<sup>4</sup> One *akṣara* is missing here. Read तत्तद्वैव.

<sup>5</sup> Read -वष्टि—.

<sup>6</sup> Grammar requires a reading like हयानाम्.

<sup>7</sup> Metre : *Sardhāwikṛīḍita*.

<sup>8</sup> No such word is known to Sanskrit lexicons. Perhaps the intended reading is तत्रास्ति.

<sup>9</sup> Read नाम्ना गोवीदो.

<sup>10</sup> Metre: *Anuṣṭubh*.

<sup>11</sup> Read स्वामिनो राज्यभारकः.

<sup>12</sup> Read कार्वाकार्यसमर्पणं गोवीदो नाम विभ्रुतः । Metre: *Anuṣṭubh*.

## B

- 1 वोम् [1\*] लि(त्री)विष्वक्मयि<sup>1</sup> नयः ॥ हृदयं<sup>2</sup> च दयावन्ने[1\*] ॥<sup>3</sup> कोकासपदीपक[1\*] ॥(1)  
 सील्पसास्त्रेषु<sup>4</sup>  
 2 विख्याता<sup>5</sup> ॥ छीतकु सूत्रधारीण<sup>6</sup> ॥[11\*]<sup>7</sup> देवमुद्रप्रसादेन ॥ [पंच]विद्यासहोदधि[1\*] ॥(1)  
 रेखना—  
 3 रायनं वान<sup>8</sup> ॥ गुणवान्सत्यवादीकिः<sup>9</sup> ॥२॥ काष्ठपाषाणके<sup>10</sup> वैव ॥ कनकं वीत<sup>11</sup> स्त्री—  
 4 लया ॥ जंघविद्या माहाविद्या<sup>12</sup> ॥ छीतकु सूत्रधारीण<sup>13</sup> ॥३॥ वंकीवंकवादन<sup>14</sup> ॥  
 5 बेलीपत्रादीकी<sup>15</sup> नर(?) ॥ श्री(त्रि)तालसप्ततालं च ॥ छीतकु सु(सू)त्रधारीण<sup>16</sup> ॥४॥ विद्यान्त  
 6 पति गभीर<sup>17</sup> ॥ हृदयं केसव<sup>18</sup> वसेत् । मन्मथः सुतकर्ता च<sup>19</sup> ॥ छीतकु सूत्रधारीण<sup>20</sup>  
 7 ॥५॥ <sup>20</sup> जपांगर(क)पदादी च ॥ कामसारगृहे सदा ॥ सा(शा)स्त्रजयी त्रिभक्तस्य(श्च) ॥ माह्व  
 8 लघुवांघव<sup>21</sup> ॥६॥ ब्रह्मभक्तो गुणा[1\*] सर्वे<sup>22</sup> ॥ ज्योतिसास्त्रसमन्वीत<sup>23</sup> ॥ विष्वक्कर्म्म<sup>24</sup>—  
 9 प्रसादेन ॥ माह्व इ मिलीष्यते<sup>25</sup> ॥७॥ [वित्प]न(नो) रूपकामस्व<sup>26</sup> विद्यासर्वगुणे—  
 10 धु च ॥ भ्रात्रिभक्तो सुसि(त्री)लस्य<sup>27</sup> ॥ मल्लदास प्रस्यते<sup>28</sup> ॥[८॥\*] सुभमस्तु<sup>29</sup> सर्वथा [1\*]  
 11 लि(त्री)संवत् १५५२ समये ॥

## TRANSLATION

## A

(Verse 1) (There is) the famous Ratnapura (which is like) the city of Purandara, inaccessible for gods and men. There resides Vāharēndra himself, a unique king in

<sup>1</sup> Read विष्वक्मये.

<sup>2</sup> Read हृदये.

<sup>3</sup> These *dandas* marking the end of the *pāda* here and in the sequel are superfluous.

<sup>4</sup> Read शिल्पसास्त्रेषु.

<sup>5</sup> Read विख्यातः.

<sup>6</sup> Read छीतकुः सूत्रधारिणम्.

<sup>7</sup> Metre of this and all the following verses: *Anushtubh*.

<sup>8</sup> Read रेखानारायणो वापि.

<sup>9</sup> Read गुणवान्सत्यवाक्ताया.

<sup>10</sup> Read काष्ठपाषाणके.

<sup>11</sup> Read कनकेपि च सीतया.

<sup>12</sup> Read जंघविद्या माहाविद्या.

<sup>13</sup> Read छीतकोः सूत्रधारिणः.

<sup>14</sup> Perhaps —वादन is intended.

<sup>15</sup> Read बल्लीपत्रादिकैः.

<sup>16</sup> Perhaps विद्यापतिश्च गभीरः is meant.

<sup>17</sup> Read केशवे.

<sup>18</sup> Perhaps मन्मथस्य सुतः कर्ता is intended.

<sup>19</sup> Read छीतकुः सूत्रधारकः.

<sup>20</sup> The meaning of this verse is not clear to me.

<sup>21</sup> Read माह्वो लघुवांघवः.

<sup>22</sup> Read ब्रह्मभक्तः सर्वगुणः.

<sup>23</sup> Read ज्योतिःशास्त्रसमन्वितः.

<sup>24</sup> Read विष्वक्कर्म्मप्रसादेन.

<sup>25</sup> Read माह्वे हि मिलीष्यते.

<sup>26</sup> Perhaps रूपकारस्व is intended.

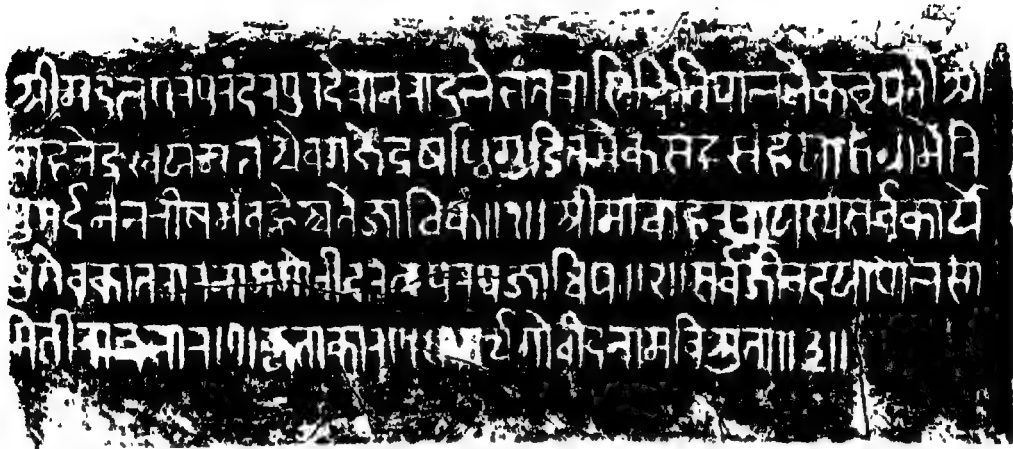
<sup>27</sup> Perhaps भ्रातृभक्तः सुसीलश्च is meant.

<sup>28</sup> Read मल्लदासः प्रस्यते.

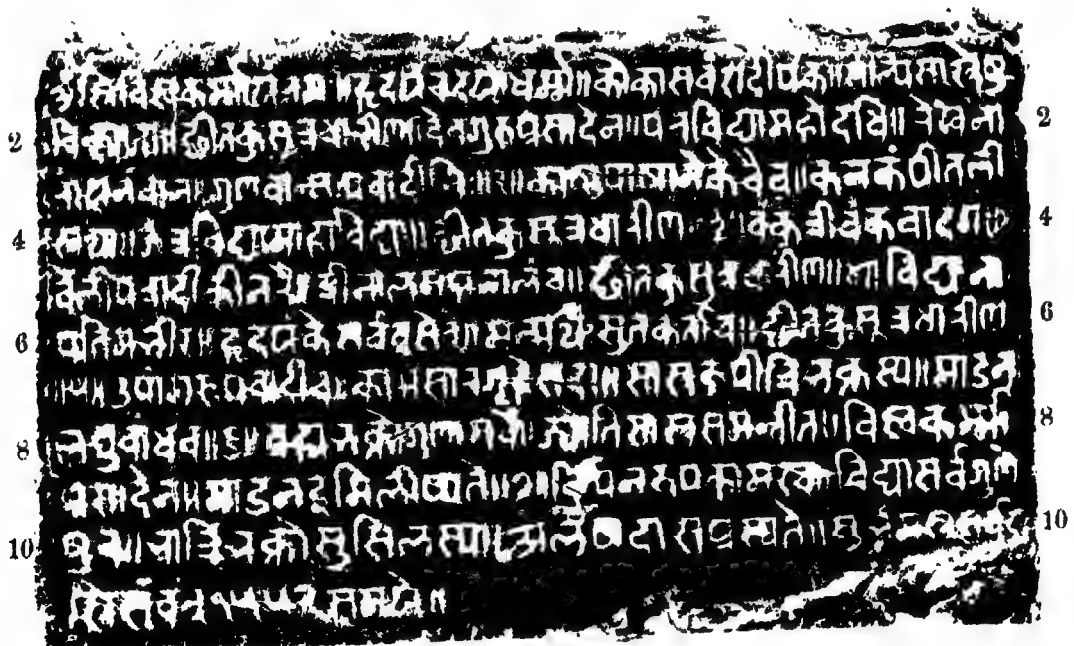
<sup>29</sup> Read सुभमस्तु.

RATANPUR STONE INSCRIPTIONS OF VAHARA: (VIKRAMA) YEAR 1552

A



**B**





respect of protection of the earth. At the same place there are a thousand horses together with sixty elephants, more lustrous than fire and destructive of foes in battle.

(V. 2) There is (*the officer*) named Gōvinda, the Mayor of Ratnapura and the (*trusted*) servant of the king Vāhara in all affairs.

(V. 3) (*This*) Gōvinda is well-known as a kind (*officer*), who protects all creatures, who bears the burden of (*governing*) the kingdom of his lord (*and*) has power to do or to desist from doing (*anything*).

## B

Om! Adoration to the illustrious Viśvakarman!

(Verse 1) Among *sātradhāras*, Chhītaku, the light of the Kōkila family, is well-known for (*his proficiency in*) *Silpādīstras* (*and has*) the virtue of compassion in (*his*) heart.

(V. 2) By the favour of gods and preceptors, (*he*) is the ocean of five sciences, (*a veritable*) Nāṣṭyaṇa in respect of draftsmanship, meritorious and truthful.

(V. 3) The *Sātradhāra* Chhītaku (*can work*) on wood and stone and also on gold with ease. He possesses (*knowledge of*) the great science, the science of machinery.

(V. 4). The *Sātradhāra* Chhītaku knows (*how to play on*) *vanṅka* and *trivaṅka* (*and to carve*?) creepers and leaves. (*He knows*) also the *tri-tāla* and *sapta-tāla*.

(V. 5) The *Sātradhāra* Chhītaku, the able son of Manmatha, is a perfect master of sciences (*and*) has fixed his heart on Kēśava.

(V. 6) His younger brother is Māṇḍana, devoted to three (*deities*?) and a reader of scriptures . . . . .

(V. 7) He is devoted to Brāhmaṇas. All merits together with the knowledge of astronomy will be found in Māṇḍana by the favour of Viśvakarman.

(V. 8) The writer is Dityana, the sculptor, (*who is*) well-conducted and devoted to his brother, and is praised for (*his knowledge of*) sciences and all merits.

May there be always bliss!

In the memorable year 1552.

## No. 105; PLATE LXXXVI

## KOSGAIN STONE INSCRIPTION (No. I) OF VAHARA.

This inscription was first brought to notice by Mr. Beglar in Sir A. Cunningham's *Archaeological Survey of India Reports*, Vol. VII, p. 214. It was subsequently noticed very briefly in Mr. Nelson's *Bilaspur District Gazetteer*, p. 37 and later on in R.B. Hiralal's *Inscriptions in the Central Provinces and Berar*.<sup>1</sup> It is edited here for the first time from the original stone which is preserved in the Central Museum, Nagpur.

The inscription is engraved on one side of a slab of reddish sand-stone which was originally found in the fort of Kosgain,<sup>2</sup> 4 miles to the north-east of Chhuri, the chief town of the former Chhuri Zamindāri in the Bilaspur District of Madhya Pradesh. The same stone contains another record, incised on the other side, which also belongs to the reign of Vāhara.<sup>3</sup>

<sup>1</sup> First ed., pp. 114-15; second ed., p. 126.

<sup>2</sup> The fort of Kosgain is described in detail by Beglar in Cunningham's *A. S. I. R.*, Vol. XIII, pp. 155 ff.

<sup>3</sup> No. 106, below.

The present inscription, which contains twenty lines, covers a space measuring 2' 7" broad and 1' 4½" high. It has suffered a good deal owing to the effects of weather, especially in the middle of lines 9-14 where several *aksharas* have become illegible. Besides, a large crack has cut the stone vertically on the proper right, damaging from two to four *aksharas* in each line except the last four, in each of which, owing to the breaking away of a large piece, as many as eight or nine *aksharas* have been destroyed. Fortunately, not much of historical importance has been lost. The characters are Nāgarī and the language, Sanskrit. Except for *siddhiḥ śrī-Gaṇēśāya namaḥ* in the beginning and the names of sculptors at the end, the whole record is metrically composed. The verses, all of which are numbered, total 23. The orthography does not call for any remark except that *ḥ* is everywhere denoted by the sign for *v*.

The inscription is one of the king Vāhara who belonged to the Haihaya (i.e., Kalachuri) Dynasty of Ratanpur. The object of it seems to be to record the king's victory over some Pathāṇas.

After the customary obeisance to Gaṇēśa, the record opens with three invocatory verses in honour of Lambōdara (Gaṇēśa), Śiva and Durgā. It then describes the Moon, the mythical progenitor of the Haihaya (or Kalachuri) family. The first historical prince, named after the legendary kings Haihaya<sup>1</sup> and Kārtavīrya, is Śiṅghaṇa. The name of his son, which is partly damaged, seems to have been Daṅghīra. His son was Madanabrahman, from whom was born Rāmachandra. The latter's son was Ratnasēna,<sup>2</sup> whose son, apparently from his wife Guṇḍāyī, was Vāharēndra. We are next told that when Vāharēndra marched with his army, the Pathāṇas used to run away in apprehension to the river Sōṇa, while others, giving up their kingdoms, wealth and life, took shelter in the fortress of heaven. From Ratnapura, the king used to bring to his capital wild elephants and give them away together with gold to his suppliants. He used to make gifts of cows and burn a hundred thousand lights in honour of the goddess Durgā<sup>3</sup> in the month of Kārttika. He stored abundant wealth and provisions in the fortress of Kōsaṅga, from which he used to sally forth in search of enemies.

The inscription next describes, in verses 16-17, the king's councillor Mādhava, who defeated certain enemies whose names are illegible, and wrested away their fortune. He is also said to have vanquished the Pathāṇas and annexed their territory, carrying away a large booty of gold and other (precious) metals, horses and elephants, as well as cows and buffaloes. Vāharēndra's family-priest was Dēvadatta Tripāthī, who used to advise him rightly in accordance with the *śāstras* and the science of politics. We are next told that the king once gave a huge elephant to a learned man named Nāganātha, who had hailed from Karṇāṭa, for composing a *prafastī* of Durgā. The present record, which is also called a *prafastī*, was composed by Nāganātha and written by Rāmadāsa, the son of Mōhana. Next is mentioned a Kāyastha named Jagannātha, a trusted servant of Vāharēndra. Finally, the record states that the artisan (*Śāstradhāra*) Maṇmatha, had two sons Chhītaku and Māṇḍana, of whom the latter incised the present *prafastī*.

<sup>1</sup> Hirahī's statement that 'the genealogy traces the origin in a somewhat novel manner to a family in which king Haya was born, after whom some other names are mentioned which are illegible until one comes to Kārtavīryārjuna' is evidently due to misreading. Haihaya, not Haya, is mentioned in v. 5 and he was directly followed by Kārtavīrya Arjuna.

<sup>2</sup> Hirahī's statement that Hariśchandra was another son of Rāmachandra is evidently wrong. Hariśchandra, who is mentioned in the beginning of verse 8 in connection with the description of Vāharēndra, was a legendary king noted for his liberality.

<sup>3</sup> Beglar has described the shrine of Pārvatī (now called Kosgain Mātī) which is situated on the summit of a sharply pointed peak called Kosgain-garh. See Cunningham's *A. S. I. R.*, Vol. XIII, p. 155.

The inscription is not dated,<sup>1</sup> but from the other inscription on the same stone,<sup>2</sup> which belongs to the same reign and is dated in the Vikrama year 1570, as well as from the Ratnapur inscription<sup>3</sup> dated in the Vikrama year 1552, which mentions the artisans Chhitaku and Māḍana, it is clear that Vāharāndra flourished at the end of the fifteenth and in the beginning of the sixteenth century A.C.

There are only two places mentioned in the present record. Of them, Ratnapura, already identified, was for a long time the capital of the Kalachuris in Chhattisgarh, though at the time of the present *prastāva* the seat of the government seems to have been shifted to the fort of Kosgaon in the hilly tract to the north-east, probably on account of Muslim invasions. Kosgaon is evidently the fort of Kosgaon in the former Chhuri Zamindāri, where the inscribed stone was originally discovered.<sup>4</sup>

### TEXT\*

- 1 सिद्धिः ॥ श्रीमणेशाय नमः ॥ पार्ष्वस्थाः स्तनपर्व[ते] ॥ ७ ७ वताक्रीडाचलो (से) श्रीरत्नसुन्दरावप्य-  
करण्डमण्डनमसूदम्भोनिभिस्तान्वय[\*] । सा भूमिस्तकलारजोभवदहो कुम्भस्थके निस्तले वा-  
(वा)लोप्येष निजा ७
- 2 तीमनुसरं लम्बो (म्बो) दरः पातु वा[\*] ॥ ११ ॥ आनन्दाम्बु (म्बु) बि - ७ - १० नयनयोराणि [ङ्ग]ने  
दशयन्देव्या से (स) स्मितमीक्षितस्सचकितसूतोडया रागतः । भक्तानुग्रहकारणकिमपि तस्येद-<sup>11</sup>  
म्बरन्देवतम्मायासः परमे[श्वर] -
- 3 रस्त भगवान्द्वन्द्वचूडामणिः ॥ २॥ या शश्वजवरणि[पु] प्रतिदिनम्पु (म्पु) जाविधानैश्शुभैरेकको-  
त्तरवृद्धितः वसुमर्णरर्णरनेकैः फलैः । सत्पुष्टा जननी जगत्प्रविहता सद्यः ब्रह्मा च सा दुर्गा बाहर-  
[पु]प -
- 4 तेश्वरतरं पायावपायाजगत् ॥ ३॥ नीहारांशुरभूत्सुरा[सुर] गणैः[\*] श्रीरोदधेर्मन्त्रानाम्मन्दारा-  
विसहोदरस्त्रिजगतीसन्तापनिष्पिकः । सद्गुतस्सकलः कलामिरभितस्सम्मीलयन्देवतास्सर्वकामरण-  
म्ब (म्ब) मूव तदयं
- 5 सर्वज्ञचूडामणिः ॥ ४॥ तद्वंजनि हेहयः क्षितिप[ति]र्मु[\*] संः प्रतापानलस्तस्यावप्यनु भूमिपः कृतमतिः  
प्रद्युम्न एवापरः । आनन्दाम्बुलम्बिपप्रविलसन्मोलीन्त्रनीलप्रभाभुङ्गश्रेणिनिर्वेदि -
- 6 ताधिकमलः श्रीकात्तबीर्योर्जुनः ॥ ५॥ ततस्सिद्धवर्ण[भू]लो [ङ्ग]वीर<sup>12</sup> स्तदनंतरं (रम्) ।  
ततोपि मदनव[र्ण] ह्या रामचन्द्रस्ततोभवत्<sup>13</sup> ॥ ६॥ रत्नसेनस्ततो राजा रामचन्द्रा[त्मजोभवत्] ।  
गुण्डाभी नाम तत्पत्नि (त्नी) गुणालङ्कार -

<sup>1</sup> According to Hirālāl, the inscription was dated, but has broken off exactly where the year was given. This does not appear to be correct. The date, if the inscription contained one, should have come at the end as in No. 106 below, and there the record is fairly well preserved.

<sup>2</sup> Below, No. 106.

<sup>3</sup> Above, No. 104.

<sup>4</sup> Mr. Beglar's supposition that the stone was brought from elsewhere, because it is inscribed on both the sides (C. A. S. I. R., Vol. XIII, p. 137) is thus untenable.

<sup>5</sup> From the original stone and inked estampages.

<sup>6</sup> The correct reading would be - रजा भवदहो.

<sup>7</sup> Perhaps वित्तुते is intended.

<sup>8</sup> Read वतिमनुसरत्तोजोवरः. This would not, however, suit the metre.

<sup>9</sup> Metre of verses 1-5; *Sardhāwikāṭika*.

<sup>10</sup> The missing *akṣaras* may have been वृषण.

<sup>11</sup> Originally तस्येय, altered to तस्येद.

<sup>12</sup> The lower part of the first *akṣara* of this personal name is broken off. The second *akṣara* is exactly like व of वृषण in ll. 5 and 10 of No. 106, below. Hirālāl's reading वीर cannot, therefore, be accepted.

<sup>13</sup> Metre of this and the next verse; *Amṣyāṭika*.

- 7 वासुधा ॥१०॥ हरिवन्धवचनः क्षितितलमितस्तत्पति ७-७-<sup>१</sup> वारम्भूरः परपुरपुरावसिपुलः ।  
कुमारः किम्ब(म्मा)रः किम्ब सह[वे]वा[स्व] मकुलः कुमारस्तस्यासीदक्षिरिपुलः बाहर-  
वपः<sup>२</sup> ॥८॥ स-
- 8 न्यज्य स्वानि ठाणा<sup>३</sup>न्यहह भववरमात्रविताः पठा[वाः\*] - र<sup>४</sup>शोधम्पपचाः प्रचलति सब(व)ले  
बाहुरेप्रक्षिदीन्ने । सङ्घातलेने निजसुखसुगणमपरित्याग्यराका[म्भ] हित्वा स्वर्गान्कुम्भं भयन्ते  
प्रति[म]-
- 9 [ट]वलनोहृष्टवचप्रतापाः<sup>५</sup> ॥९॥ निर्भ रत्नपुरावभीष्ट ७७- - तेस्समम्ब(म्ब)न्वतसुखा स्वर-  
विहारिणो वनगजानाधारनै[ः] [स्वेच्छया] । आनीय स्वपुरस्ततः कलियुगे कर्णेः प्रयच्छत्यसावर्षिम्भः  
ससुवर्ण-
- 10 कं वपवरः श्रीवाहरस्मापतिः<sup>६</sup> ॥१०॥ यस्समम्बप्रति[का][स्तिक\*]म्प्रतिदिनं स्नात्वा यदात्वा-  
दराद्गोदानञ्च ततः शृणोति महितम्पुण्यपुराणाविकं(कम्) । दीपानामपि लक्षमक्षयफलप्राप्त्यं  
प्रयच्छत्यसी दुर्गा-
- 11 या निकटे महानवमत[\*] श्रीवाहरस्मापतिः ॥११॥ यदा- - ७<sup>७</sup>कोटिप्रसरसुरपुटप्रोद्ध[ता]-  
नेक[वृ]लीमालोक्या - ७ - - [प्यरि]सरिदभव[ती]रभाकनीरूपरा । तत्राप्यासन्नयोत्का र-  
जशिरसि हुताः शशवः पुन-
- 12 हीना यस्य [श्रीवाह]रेन्द्रक्षितिपतिरतुलस्तोयमास्ते मही[न्त्रः॥]<sup>८</sup> ॥१२॥ कूर्जभम्बु(म्बु)मुचाम-  
पाभिधिरिवातिप्यं [सदे]वानिषां नानाधाम्यधनैवसंहिततुणस्तोमादिसङ्क्राहकः । दुर्गः स्वर्गं इवा-  
परः क्षितितले-
- 13 साध्वो महा[वृ]स्तत[\*] - - - ७७-७-<sup>९</sup> विजयते श्रीवाहरस्मा[पतिः\*]<sup>१०</sup> ॥१३॥ पारावारो  
मुनीन्द्रादभिमवविभव - ७- - ७ मानैः - - - ७- - ७ वसुगणमसिलञ्चान संस्थाप्य दुर्गो कोस-  
ज्जेनेकभृज्जे सकलरि-
- 14 पुगणं [सा]ङ्गभङ्गं प्र[मध्य\*] - - - ७- - मयमपि परितस्संभ्रमन्व(म्ब)म्प्रमीति<sup>११</sup> ॥१४॥  
सिंहद्वारं कर्म ती[व्रं ?] ७- - मादौ जित्वा सिन्धु - ली - मौली(लीम्) । येनानीता राज्यलक्ष्मीः  
परैवामास्ते सोयम्माधवस्तस्य मन्त्री<sup>१२</sup> ॥
- 15 १५॥ जवलंज्य(ज्य)निदेश - ७- - , ७७- - बाहरमूपतेकवारः ॥ (१) [हृत\*]वानिह माधवप्रधान[\*]<sup>१३</sup>  
कठिनान्तःकरणः पठानमूर्ध्नि(मिम्)<sup>१४</sup> ॥१६॥ येनानीतं स्वर्णमुष्टैः पठाणाञ्जित्वा युद्धे घातवान्ये  
गजास्व(ध्वम्) । गावस्संख्या-
- 16 ति(ती)तसंख्या महिष्यस्सोयं मन्त्री माधवो[मा]स्वसिहः<sup>१५</sup> ॥ [१७॥\*] - -<sup>१६</sup> शास्त्रैर्नीतितस्य-

<sup>१</sup> The missing *aksharas* may be conjecturally supplied as -मयः सद्यो-

<sup>२</sup> Metre: *Sikharipā*.

<sup>३</sup> This is a Hindi word, meaning स्वानाभि.

<sup>४</sup> Read वृत्.

<sup>५</sup> The sense requires the reading -प्रतापात्. Metre: *Sragdharā*.

<sup>६</sup> Metre of this and the next verse: *Sārdhāvikrīḍita*.

<sup>७</sup> Read यदाहिवस्य-

<sup>८</sup> Metre: *Sragdharā*.

<sup>९</sup> The missing letters may be conjecturally supplied as यस्यासी पृथिवीतले.

<sup>१०</sup> Metre: *Sārdhāvikrīḍita*.

<sup>११</sup> Metre: *Sragdharā*.

<sup>१२</sup> Metre: *Sālinī*.

<sup>१३</sup> Metre: *Mālabhāṣipā*.

<sup>१४</sup> Metre of this and the next verse: *Sālinī*.

<sup>१५</sup> Read गाना-

KOSGAIN STONE INSCRIPTION (No. I) OF VAHARA.







second Pradyumna<sup>1</sup> himself, the lotuses of whose feet were enjoyed by the hives of bees, namely, the lustre of sapphires on the shining crowns of all kings basking *(before him)*.

(V. 6) Thereafter was born the king *Singhapa*, after him, *Dadghana*; after him also *(came)* Madanabrahman and then Rāmachandra.

(V. 7) Then there was Ratnasēna, the son of Rāmachandra. His wife was Guṇḍāyī by name, *(who was)* resplendent with the ornaments of her excellences.

(V. 8) His son is the king Vāhara who has destroyed all his enemies, *(and about whom the following doubts are entertained, viz.,)* "Is he Harischandra, or the Moon descended on the surface of the earth, or Kārttikēya, or the god of love, or Nakula, or Sahadēva, *(since he is)* the abode of truth, always liberal *(and)* brave, the incomparable Siva to the enemies' cities?"

(V. 9) When Vāharēndra, the lord of the earth, marches with his army, the Pathāṇas deserting their stations hastily repair to the [distant] Sōpa, their minds being perplexed through fear; others, through apprehension of him whose prowess is extremely fierce in destroying hostile warriors, take shelter in the fort of heaven, after giving up their lives, wealth and kingdom not fit to be deserted.

(V. 10) Having captured at will wild elephants which had been sporting freely . . . and got them brought by their drivers to his capital from Ratnapura, Vāhara, the best of kings, the illustrious lord of the earth, *(who is)* Karṇa of the Kali age, oh, wonder! gives them away together with gold to his suppliants!

(V. 11) Day after day in every month of Kārttika he, having bathed, piously makes gifts of cows and then listens to the reading of venerable holy Purāṇas and other *(works)*; he gives away in the presence of Durgā a hundred thousand lamps also, for the attainment of an eternal reward. Hence is this illustrious lord of the earth, Vāhara, great!

(V. 12) Seeing the abundant dust raised by the pairs of hard hoofs of crores of horses in his army . . . the river in the form of his enemies, overflowing with water, rushed to the banks. There also were *(his)* enemies who, being eager for fighting, were killed in the forefront of battle and lost their sons. Such is this matchless lord of the earth, the illustrious king Vāharēndra!

(V. 13) Triumphant is the illustrious king Vāhara *(who possesses)* this large, high and invulnerable fort like another heaven on earth, which, like the ocean, receives clouds hospitably, . . . *(and)* has *(large)* stores of various kinds of corn, wealth, fuel and grass accumulated in it . . . . .

(V. 14) . . . . . Having placed all wealth . . . . in this fort of many peaks *(called)* Kōsaṅga, *(and)* having destroyed completely all hosts of enemies, this *(Vāharēndra)* also roams about, marching here and there.

(V. 15) Here is that *Mantrin* of his, *(named)* Mādhava, who snatched away the royal fortune of the enemies, having first made the principal gate and performed a brave deed, conquered<sup>2</sup>. . . . .

(V. 16) Obeying the command of the king Vāhara, . . . . the noble minister Mādhava, *(becoming)* hard-hearted, wrested away the territory of the Pathāṇas.

(V. 17) Having defeated the Pathāṇas in battle, he brought away by camels gold *(and)* other metals, elephants and horses, innumerable cows and female buffaloes. Such is the councillor Mādhava, a lion among the *Amātyas*!

<sup>1</sup> Pradyumna, the son of Kṛishṇa, was an incarnation of the god of love.

<sup>2</sup> The names of the enemies defeated by Mādhava are not clear on the original stone.

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(V. 18) There is his learned preceptor Dēvadatta Tripañī, an advocate of peace in all cases, who rightly advises Vāharēndra in accordance with various scriptures, policy and (his) knowledge of subtle religious duty.

(V. 19) To the learned Nāganātha, who has come from Karaṇṭha, who is peaceful (by temperament), shines by (the performance of) sacrifices, and is the pillar of his fame, the illustrious lord of the earth, Vāhara, donated a very huge rutting elephant, clever in defeating (other) rutting elephants, (as a reward) for the *prastasti* of the goddess (which he had composed).

(V. 20) This noble (and) [wise] Rāmadāsa, the son of Mōhana, born of the Kāyastha family, who is well-known on earth, has joyfully written (this) excellent *prastasti*.

(V. 21) There is the illustrious Jagannātha, the light of the Kāyastha family and the repository of Vāharēndra's confidence, who has obliged the whole world.

(V. 22) The learned (and) wise Nāganātha . . . in the contest of disputations . . . has composed this *prastasti* with pleasure.

(V. 23) There are the illustrious Chhītaku and Māṇḍana, the sons of the illustrious *Sātradhāra* Maṇmatha, born in the family of Kōkāsa, who have attained mastery in many crafts and are experts in the art of sculpture. Of them, (the sculptor) named Māṇḍana has incised<sup>1</sup> the beautiful letters of (this) *prastasti*.

Chhītaku is the *Sajaka*<sup>2</sup> *Sātradhāra* and Māṇḍana (is) the humble writer.

No. 106; PLATE LXXXVII

KOSGAON STONE INSCRIPTION (No. II) OF VAHARA: (VIERAMA) YEAR 1570

This inscription, together with another<sup>3</sup> on the same stone, was first brought to notice by Mr. Beglar in Sir A. Cunningham's *Archaeological Survey of India Reports*, Vol. VII, p. 214. It was subsequently very briefly noticed by Rai Bahadur Hiralal in his *Inscriptions in the Central Provinces and Berar*.<sup>4</sup> It is edited here from the original stone, now deposited in the Central Museum, Nagpur.

The record is engraved on the opposite side of the same slab of reddish sand-stone which bears the preceding inscription of Vāhara. As stated before, the stone was originally found in the fort of Kosgaon, 4 miles north-east of Chhuri in the Bilaspur District of Madhya Pradesh.

The inscription contains fifteen lines and covers a space measuring 2' 7.5" broad by 1' 2" high. It has suffered a good deal by exposure to weather especially in lines 10-15 where several *akṣaras*, which were not originally very deeply engraved, have now become almost illegible. Besides, the crack, referred to above<sup>5</sup> in connection with the preceding inscription, which appears here on the proper left, has damaged one or two *akṣaras* in each line. The technical execution is not good. The characters are Nāgari, the average size of the letters being .5". The language is Sanskrit. As regards orthography, *h* is everywhere denoted by the sign for *v*; see e.g. *kadamva-vana*, 1.4; *s* is occasionally used for *ś* as in *-vatsa*, 1.3 and *-vishṭa*, 1.9, and *vice versa*, though rarely, as in *smit-dṣyā*, 1.2; *kh* is employed for *kh* in *vishṭa*, 1.4; *ṣ* and *ś* are confused in some places; see *Atvina*,

<sup>1</sup> *Lat.*, has produced.

<sup>2</sup> For *Sajaka* prefixed to *Sātradhāra*, see above, No. 59 C, line 3.

<sup>3</sup> No. 105, above.

<sup>4</sup> First ed., pp. 214 ff; second ed., p. 126.

<sup>5</sup> Above, p. 338.

1.14 and *-parya*, 1.4; the *manvra* before *s* is changed to *m*, and *mra* is written as *mva* in *s-dmva*, 1.4.

The inscription, called *prafasti* in line 11, is one of Ghāṭama,<sup>1</sup> a feudatory of the Kalachuri prince Vāhara. The object of it is apparently to commemorate the death, in battle, of Yaśa, the father-in-law of Ghāṭama. The record was composed by the poet Chandrākara and written on the stone by Māṇḍika. It was engraved by Vīra, the son of Kōśura.

After the customary obeisance to Mahā-Gaṇēśa, the inscription opens with three verses in honour of Gaṇēśa, Ambikā and Murāri (Kṛishṇa). We are next told that in the Lūṇḍēla family was born Karpadēva. His son Yaśa gave his daughter in marriage to Ghāṭama. After consigning his son Saṁśiddha to Ghāṭama's care and putting him in possession of his territory and treasure, Yaśa attacked some enemies<sup>2</sup> whose names are not mentioned. The record next mentions Tājanāśyapa who is said to have lost his life on the battlefield.

With verse 9 begins the genealogy of Ghāṭama. In the Chāyuhāna (Chauhān) family there was a prince named Nirdēvala. His son was Bhasata. After him is mentioned Ghāṭama who, though it is not expressly stated, was probably his son and successor. Ghāṭama obtained possession of a heaven-like fortress (evidently Kōśaṅga, modern Kosgaon) and was greatly favoured by the king Vāhara. His minister was Gōraksha, who had apparently a son named Vaijāla. Verse 18 states that Ghāṭama gave cows, yielding good milk and decked with gold and cloth, together with their calves to the poet Chandrākara who composed this *prafasti* by his order.

The inscription is dated,<sup>3</sup> in line 14, in the year 1570, the cyclic year being Vikrama, on Monday, the thirteenth tithi of the dark fortnight of Āśvina.<sup>4</sup> This date must evidently be referred to the Vikrama era. In the northern Vikrama year 1570 expired, the thirteenth tithi of the dark fortnight of the *pūrṇimānta* Āśvina commenced 2 h. 50 m. after mean sunrise on Monday. The cyclic year was Vikrama according to the northern luni-solar system.<sup>5</sup> Though the tithi was not civilly connected with Monday, it must have been so cited because it was current when the inscription was put up. The corresponding Christian date is the 26th September 1513 A. C.

#### TEXT<sup>6</sup>

- 1 [सिद्धिः] [1\*] श्रीमा(म)हागणेशाय नमः[\*]॥ सिद्धिस्व(स्व)र्गनिवासिनां नमस्तुते -- ७  
-- ७ -- स्वर्गलोच्यस्थितसत्त्व(स्व)विदुतकरे देवासुरे(रैः) संगरे ॥ (1) यस्मात्स्वरजं न(ब)ला-  
७ ७ ७ --- ७ षं हेलया --- ७ ७ ७ ७ सकल[स्व\*]स्वामितावाप्त[ये]\* ॥ [११\*]
- 2 [जन\*] ककरतलस्वम्भोदकं देहि मह्यं न तनय तदिव किन्तुत्तमा[जं] द्विजातेः । इति विलपति

<sup>1</sup> His name appears as *Ghāṭamma* in verses 7, 14 and 17-19 owing to the exigencies of the metre.

<sup>2</sup> They were perhaps the Pāṭhāpas whom Vāhara claims to have vanquished in 1.8 of No. 105, above.

<sup>3</sup> Hirala's statement that the inscription has broken off where the year was given is not correct. The figures of the year, though somewhat indistinct, can be read without much difficulty on the original stone.

<sup>4</sup> There is another date in 1.13, *viz.*, Wednesday, the 10th tithi of the bright fortnight in the first or intercalary Māgha. There was, however, no intercalary Māgha in or about the Vikrama year 1570.

<sup>5</sup> According to the southern luni-solar system, it was Śrīmukha.

<sup>6</sup> From the original stone.

<sup>7</sup> Metre of verses 1-3: *Sārdūlavikṛtita*.

- निष्करो च सर्वे स्मिताये(स्ते) मुक्तमहाराजस्यसौतुम्बोऽम्बिकाया<sup>1</sup> ॥२॥ अन्तर्गोहमतो  
 एते पतिरसाधुमेवाङ्गम(ता)किङ्कनाद्व्याह - ७७
- ३ - ५ [सि] कुचकुचं वृत्ता विच(स) अथवावर(रम्) ॥॥॥ राजासा[?] सरसाङ्गमङ्गनविशेषालिखित -  
 ५ - वाहुः पातु साधुमुखादिरिति मे हेम फल(सं) दि(सी) वती(ताम्) ॥३॥ कूम्बेलवंत(श) प्रवि[तो]  
 वरेव[?] -- सदाशु(सु) निरुताप्रसंतः । सिचः ५ -- ७ रणम्(सु) तावामा - ७ --
- ४ ७७ कर्णदेवः<sup>2</sup> ॥४॥ तस्यास्वयो जगति विष्णुतपुत्र(स्य) कीर्तितमि(म्मा) [यथा] निखिलवित्त-  
 मकारि देवः । सान्ना(स्य) हुनकमुकचम्पकवारिकेतरम् । कदम्बा(स्य) वनम् ७७ - ७ युग्मं(म्मम्)<sup>3</sup>  
 ॥५॥ स स्वतन्त्रा विप्रिया द्विचविन संकराय सु . . .
- ५ . . . . [गुणमती] पत्नीत्वेन श्रीपाटमाय संभवो<sup>4</sup> ॥६॥ सोऽयं श्रीरीक्षसनामं<sup>5</sup> सुपुत्रं जामात्रे पाट-  
 मदेवाय दाने । संप्राप्यस्मै स स्वदेवं(वं) सकोष्ठं परचाच्छनुनेमि[वा]<sup>6</sup> न्योदुकामः<sup>7</sup> ॥७॥  
 आसीत्<sup>8</sup> श्रीपारिपयो द्विचपुत्रसो - ७ -
- ६ - कदम्बाः स्वात[?] श्रीर(रा)म्बि(म्बि)जातापतिनिरुतमतिस्तोजनाययाव्यः । नानाधस्वास्त्रपातैः  
 पश्चित्तुतामुत्तिष्ठ तिष्ठेति जल्पम(न) शोर्वेणात्रो जगामावरवरनि[ता]<sup>9</sup> वाक्षिष(छि)तः  
 स्वर्गमार्ग[म्]<sup>10</sup> ॥८॥ अस्ति स्मा(स्वा)म्भु(म्बि)तकल्पया(पा)दय(प)समः [पृथ्वी]<sup>11</sup> -
- ७ [त\*]ले पण्डित[?] प्रोदोर्दृष्टपराक्रमोऽनलसच्छ्रीचायुहानाम्बयः । देवावन्यमर(रा)ज्वनाप्यन-  
 परः सदाजपुत्रः पवित्रस्वस्तातिहरः कलधयकरः श्री(श्री)देवनिर्देव[ल]<sup>12</sup> ॥९॥ निखिल-  
 नयनिधानः क्षमिये[सु] प्रक्षामः सुरवरगिनु - ९
- ८ - ७ - सुपात्रः समसवववयातस्यातकीर्तितस्तदङ्गाभ(ङ्ग)रत इति जगत्यामुत्तमस्तो(स्तो)क-  
 सेवी<sup>13</sup> ॥१०॥ स[?]स्वच्छनयो नयैकनिलयो येनैतदप्यु[पु(पि)]तं दुर्जं(र्जं)<sup>14</sup> स्वर्ग-  
 समं [च\*] स[?]न(न)कृतं -- ७ प्रापो(प्यो)जि(जि)तं(तम्) । श्री(श्री)महाहरमु(म्भु)मुजा-  
 स्यनुगृहीतेनेय -- ७ -
- ९ --- ७७ - जना विजयिना श्री(श्री)पाटमेतामुना<sup>15</sup> ॥११॥ दानैर्दो व(व)लिखदिसि(सि)-  
 ष्टचरी(रि)तैर्यो भोजवद्विक्रमप्रायो विक्रमकारितामिह यः श्री(श्री)लेख [च\*] सि[म्भु]-  
 वत(सु) । र(रु)पेयः स्मरवस्योऽभिरमलैर्यो रामचन्द्रोपि [च\*] --
- १० - ७<sup>16</sup> कृलाचलैककुलिषाः श्रीपाटमः<sup>17</sup> कमातले ॥१२॥ तस्यामात्यो नीतिविम्वन्त्रकर्ता शास्ता  
 लोकानाममित्रप्रहर्ता [१\*] दि(दी)नोदस्तांति(स्ति)द<sup>18</sup> सि(श्री)गोरक्षनामा संप्रा[प्या]<sup>19</sup> शा-  
 नाना(?) नीतिप्रसु(सु)तैः<sup>20</sup> ॥१३॥ दयो(यो)निर्मन्त्राभयं आपयन(न)<sup>21</sup> [वा]टम् . .

<sup>1</sup> Read कीर्तुं कीर्तिकायाः.

<sup>2</sup> Metre: Upajati.

<sup>3</sup> Metre: Vasantatīlaka.

<sup>4</sup> Metre: Aryā.

<sup>5</sup> This is incorrect for -- जामात्रं.

<sup>6</sup> Metre: Sāhita.

<sup>7</sup> Metre: Sragdhara.

<sup>8</sup> Metre: Sādhavāhita.

<sup>9</sup> Read -- पुराणा.

<sup>10</sup> Metre: Mālinī.

<sup>11</sup> There appears a redundant *visarga* here.

<sup>12</sup> Metre of this and the following verse: Sādhavāhita.

<sup>13</sup> This *anagrade* is superfluous. Read -- जामात्रं.

<sup>14</sup> The missing *aksharas* were perhaps श्रीं वृत्तं.

<sup>15</sup> Read श्रीपाटमः.

<sup>16</sup> This *akshara* is redundant. The following *akshara*, again, is required to be short.

<sup>17</sup> Perhaps it would be better to read संप्राप्या वरं नीतिप्रसु. Metre: Sāhita.

<sup>18</sup> I am not certain about the reading here. The metre also appears irregular.

- 11 . . . पुत्रः पवित्रः श्री(मी)मामसे(स्ते)देवसो नाममाया<sup>1</sup> ॥१४॥ जसस्तिः [य]यस्ता  
प्रस(स)स्ताकरेणाखिलेयं ७--७--७--७ । पुरासतिमत्के(रते)न कामस्यैवस(स)जगदी-  
[वर्तसेन?] [मा]देकनाम्ना<sup>2</sup> ॥१५॥ मारुतामान्[मा]म्भोजमान्पुष्पकोपकः [दिपः] ।
- 12 ७७७७७--७, ७७ भस्को(वतो) जगत्सुजः<sup>3</sup> ॥१६॥ चन्द्राकर्तः कविभटः क(स्व)य(दे)बादायतः  
७७ । [कके] ७७ ७--७, ७ [वाटम्भ]निदेशतः ॥१७॥ ददौ वाटम्भदेवोऽग्र्ये स ७७७७ वसते ।  
गाः सवत्साः सुपयसः सवत्सपटहाटकाः<sup>4</sup> ॥१८॥ --
- 13 --७७--७ जेर शरदि द्विर्माविमासाद्वितीये राधे(?)ववकास्यपक्षपातीमिसे(ने)पु(वु)वस्याहमि  
[\*] -- --७७--७--७७ वरे कोसङ्गदुर्गेस्व(एक)रुद्धारं कारितवा ७--७७७--वाटम्भदेवोऽग्र्ये  
॥१९॥ यावत्स्वयमयो वृतामरवयो मेरुर्म्म[हीम]--
- 14 [ण्डले सूर्या]चन्द्रवसो(सौ) निरस्ततमसौ मावच्चरन्तो दिशि । माव[न्मा?]पु(वु)पु वासुदेव-  
वसतिर्यावच्च --७-- -- --७७--७--७ सहिता कीर्ति[दिवर] --७--<sup>5</sup> ॥२०॥ [संवत्] १५७०  
विक्रमनामसंवत्सरे आदिक्क(न)वदि १३ सोमे संवत्स(स)स्ति नि[मि]ता<sup>6</sup>
- 15 . . . . .<sup>7</sup> नाइकतमया नाइकनवया नाइकतमया कोसुरपुत्रविर(रे)न ॥

## TRANSLATION

Success! Adoration to the holy Mahā-Gaṇēśa!

(Verse 1) [Obeisance to Gaṇēśa] for the attainment of complete mastery over . . . , (he) who is (the cause of) the success of the denizens of heaven . . . in the fight of gods and demons, which had distracted all the creatures of the three worlds; the remembrance of whose name . . . . .!

(V. 2) May the great joy of Ambikā protect you day by day!—(the joy which she felt) while Śiva was smiling and Gaṇēśa was crying (saying to her), "Give me the *mōḍaka* in the hand of the father", (to which she replied) "(My) son! it is not that, but (it is) the head of a Brāhmaṇa!"<sup>8</sup>

(V. 3) May Murāri protect you!—(he) who, going into the inner apartment, felt delighted through love and . . . close embrace of the cowherdessa and having grasped the two breasts (of Rādhā) and wounded her lower lip . . . cried to his mother, "Give me (that) golden fruit!"<sup>9</sup>

(V. 4) There was Karṇadēva, the king well-known in the family of Lūṇḍēla, who was always praised by poets . . . of those who are celebrated in battle.

(V. 5) His son was named Yaśa, whose holy fame (is) well-known in the world, and who erected this whole structure together with clusters of Kadamba trees rendered beautiful by mango, betel-nut, champaka and cocoa-nut trees . . . . .

(V. 6) He gave his daughter to the illustrious Ghāṭama (as) his wife even as (the mountain) Himālaya gave Girijā to Śaṅkara . . . . .

<sup>1</sup> The text is corrupt here. Metre: *Śālinī*.

<sup>2</sup> Metre: *Bhūgaṅgaṇḍya*.

<sup>3</sup> Metre of verses 16–18: *Anuṣṭubh*.

<sup>4</sup> Perhaps it would be better to read *सवत्सपटहाटकाः*.

<sup>5</sup> Metre of this and the next verse: *Śārdūlanikrīḍita*.

<sup>6</sup> Restore लिच्छतु.

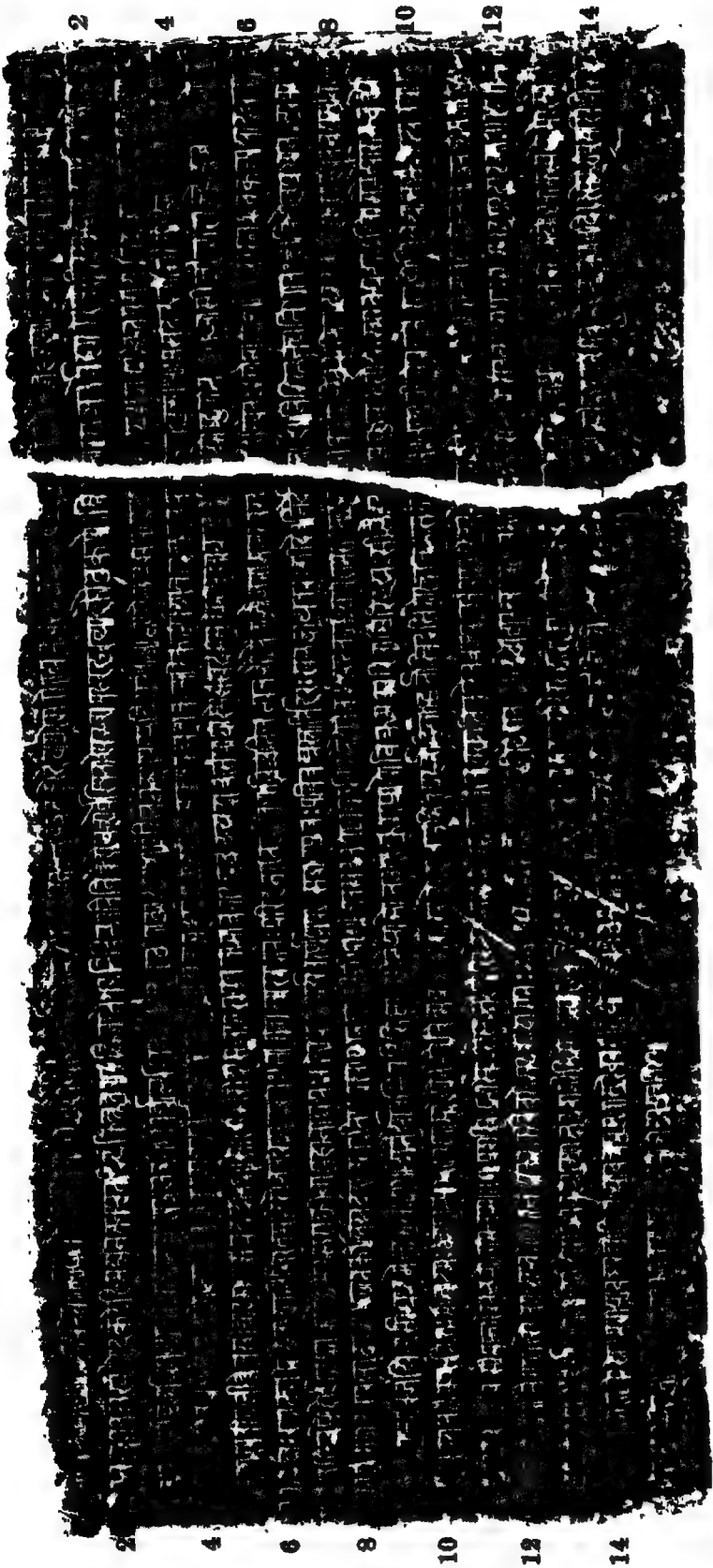
<sup>7</sup> Read --निमिता.

<sup>8</sup> About eight *absharas* are illegible here.

<sup>9</sup> This is perhaps the skull which Śiva carries in his hand as a begging bowl.

<sup>10</sup> This refers to the breast of the fair-complexioned Rādhā.

KOSGAIN STONE INSCRIPTION (No. II) OF VAHARA: (VIKRAMA) YEAR 1570





(V. 7) He, having made over his good son named Sauridāsa (and also) his own territory together with (his) treasure to his liberal son-in-law Ghāṭammadēva, afterwards marched against the enemies, being desirous of fighting.

(V. 8) There was (one) named Tūjanārīyana, who thinned the ranks of (his) enemies, who was vigilant [in protecting] the twice-born, gods, preceptors, cows . . . , and was devoted to (Vishnu) the husband of the daughter of the milk-ocean,—who, his handsome body being struck by various weapons, went by the path of heaven (fighting) bravely in battle, crying out “Stay! Stay!” and being chosen by the best heavenly damsels.

(V. 9) There was the illustrious king Nirdēvala, a learned man, who was like the Kalpa tree to his dependants, a noble prince born in the spotless and shining Chāyuhāna (Chauhān) race, the valour of whose arms was great, who was devoted to the worship of gods and earthly gods (*i. e.*, Brāhmaṇas), and being (himself) pure (in conduct), removed the sufferings of distressed people, and destroyed wicked persons.

(V. 10) From his body was born (a son) named Bharata, who enjoyed best fame in (this) world, who was the foremost among Kahariyas, a repository of all political wisdom, most deserving . . . . . gods and earthly [gods] and whose glory was pure and well-known.

(V. 11) . . . . (had) a perfectly clean policy (and) was the sole repository of political wisdom . . . . . this victorious, illustrious Ghāṭama, who is highly favoured by the illustrious king Vāhara, having obtained this extremely high and great fortress which is like heaven . . . . .

(V. 12) (This is) that illustrious Ghāṭama on the earth, the unique thunderbolt for the chief mountain, namely, the family [of his enemy], who resembles Bali in charity and Bhōja in (his) distinguished actions, who is almost like Vikrama in valorous deeds and like the ocean in character; who resembles the god of love in handsome form and is even Rāmachandra by (his) spotless fame.

(V. 13) His Amātya (is) the illustrious Gōraksha by name, a councillor conversant with political science, a ruler of the people, a destroyer of enemies and a deliverer of poor persons, the flowers of whose policy have reached (all) quarters.

(V. 14) There is the illustrious (and) holy son named Vaijala . . . . . communicating in words to Ghāṭamma whatever is good or bad . . . . .

(V. 15) This excellent and complete *prafasti* has been written in excellent letters by the ornament of the Kāyastha race, named Māṇḍēka, who is a devotee of Siva.

(V. 16) . . . . . a Brāhmaṇa who is to the family of Bhāradvāja what a collection of rays is to a lotus . . . . . a devotee of the creator of the world.

(V. 17) The foremost poet Chandrākara, who has come (here) from his country, composed [this *prafasti*] by the order of Ghāṭamma.

(V. 18) The king Ghāṭamma gave him . . . . . cows yielding good milk, (adorned) with gold and cloth, together with calves.

(V. 19) [Victorious is] now [that] Ghāṭammadēva, who caused to be constructed the gate of Kōsaṅga, the best of fortresses, on Wednesday coupled with the tenth (tithi) of the bright fortnight of the first of the two months (called) Māgha in autumn . . . . .

(V. 20) As long as there is on the circle of the earth the Mēru (mountain) consisting of heaven and containing a multitude of gods, as long as the sun and the moon

move about in the sky dispelling darkness, as long as Vāsudēva (i. e., Viṣṇu) dwells in water,—even so long may this meritorious work last!

On Monday, the 13th *tithi* of the dark fortnight of Āśvina in the (cyclic) year named Vīkrama in the year 1370, this *prastāva* [has been engraved] by Vira, the son of Kōśa . . . . .

## INSCRIPTIONS OF THE KALACHURIS OF RAIPUR

No. 107; PLATE LXXXVIII

RAIPUR STONE INSCRIPTION OF BRAHMADEVA : (VIKRAMA) YEAR 1458

**T**HE slab of grey sand-stone, measuring 2' 1½" broad and 1' 6½" high, which contains this inscription, was originally found fixed into a wall of the fort at Raipur, the headquarters of the Raipur District in the Chhattisgarh Division of Madhya Pradesh. The inscription has been mentioned several times, first by Sir R. Jenkins in the *Asiatic Researches*, Vol. XV, p. 303, then by Sir A. Cunningham in his *Archaeological Survey of India Reports*, Vol. XVII, p. 77, and finally by Dr. Kielhorn, who calculated the correct equivalent of its date in the *Indian Antiquary*, Vol. XIX, p. 26 and referred to it again in the *Epigraphia Indica*, Vol. II, p. 230 in his article on the Khalāri stone inscription of Hari-brahmadēva.<sup>1</sup> Dr. Kielhorn has also briefly noticed its contents<sup>2</sup> in the *Indian Antiquary*, Vol. XXII, p. 83. The record is edited here for the first time from the original stone which is preserved in the Central Museum, Nagpur, and from inked estampages taken under my supervision.

The writing, which consists of 23 lines, covers a space measuring from 1' 10" to 1' 11" broad and 1' 3" high. It is generally in a good state of preservation except that in lines 22-23 a few *akṣaras* have been either damaged or completely lost owing to the breaking off of the proper right corner and of a few pieces from the bottom of the stone. The characters are Nāgarī. The size of the letters is about .5".

The language is very corrupt Sanskrit. Except for the opening obeisance to Gaṇeśa, Sarasvatī and the poet's preceptors in l. 1, the particulars of the date, the reigning king and some other details in ll. 9-12, the introductory and concluding expressions such as *Nagara-varṇanāḥ*, l. 12, *Vaṇśāvalīḥ*, l. 17 and *yo(ṣ)ti prastutiḥ samāptat(ā)* in l. 23, the names of the *Śāstradhāra* and the writer in l. 25, and the pious wish for the welfare of the world at the end, the inscription is metrically composed throughout. The verses, except the first two, are not numbered. Their total number is 23. Attention may be called here to the use in verse 11 of the Hindi metre *Gītikā* which is rare in Sanskrit poetry. The first eight verses eulogising the different deities are fairly good, but owing to the ignorance and carelessness of the writer, the record contains, even in this portion, innumerable mistakes. The correct text can, however, be restored here without much difficulty. The subsequent verses, descriptive of the genealogy of the king Brahmadēva and the *Nāyaka* Hājirāja, are even more incorrectly written. They abound in mistakes of orthography, euphony and grammar. The record being so full of errors, the exact relationship and even the names of the persons mentioned in it are, in several cases, open to doubt; but fortunately these cases occur towards the end of the inscription and in a portion which has little historical importance. As regards orthography, it is impossible and also unnecessary to enumerate all the mistakes which will be found corrected below in the footnotes to the transcribed text; but we may note the following peculiarities:—*n* is used for *ṇ* and *vice versa*; see *-nivāran-āika-*, l. 1 and *-paṇḍitānāḥ*, l. 2; *ṣ* is denoted by the sign for *ṣ* throughout; *śh* and *kh* are interchanged in some places; see *sukhādā*, ll. 6-7 and *-bhākhayānā*, l. 9; the final *n* is wrongly

<sup>1</sup> Below, No. 108.

<sup>2</sup> Dr. Kielhorn has summarised the contents of only the earlier part of the *prastuti* which gives the royal genealogy. About the later part he remarks, "The concluding lines of the inscription (18-23) have reference to the founder of the temple, Hājirāja, and are void of interest." *Ind. Ant.*, Vol. XXII, p. 83.

changed to *annsvāra* as in *tasmīn*, l. 11 and in several cases the proper order of the members of a conjunct is reversed; see *maṅkika-* for *maṅkika-*, l. 5, *mituma-* for *mitumba-*, l. 12, *Phālguna* for *Phālguna*, l. 10 etc.

The inscription refers itself to the reign of the king *Brahmadēva* of *Rāyapura*. He belonged to the Haihaya or Kalachuri dynasty as is known from the next inscription. The object of it is to record the construction, by the *Nāyaka Hājirāja*, of a temple of *Hātakēśvara*<sup>1</sup> (Śiva) at *Rāyapura*.

After the customary salutation to Gaṇeśa, Sarasvatī and the poet's preceptors, the inscription begins with eight verses in honour of *Vighnēśvarā* (i. e., Gaṇeśa), *Bhāratī* (the goddess of speech), the preceptor, Śiva, the Gaṅgā and the moon. It then proceeds to record that on Friday, the eighth tithi of the bright fortnight of *Phālguna* in the (Vikrama) year 1458 and the Śaka year 1322, the cyclic year being *Sarvajit*, during the reign of the *Mahārājādhirāja*, the illustrious king *Brahmadēva*, while his minister was *Thākura Tripurāridēva* and the Court-Paṇḍita was *Mahādēva*, the *Nāyaka Hājirājadēva*<sup>2</sup> constructed a temple of *Hātakēśvara* (Śiva) at *Rāyapura*.

After a verse descriptive of *Rāyapura* we get a genealogy of the ruling king in verses 10-12. At *Rāyapura* there reigned a great king, *Lakṣmīdēva*. His son was *Śiṅgha*, who in turn had a son named *Rāmachandra*. *Brahmadēva*<sup>3</sup>, who is mentioned next, was probably a son of *Rāmachandra*, though there is no explicit statement to that effect. The description of these princes is conventional and altogether devoid of historical interest.

The pedigree of *Hājirāja* commences in verse 13. It seems from that verse that his father also was named *Brahmadēva*. The subsequent verses seem to describe his sons, grandsons and also brothers, but owing to the careless manner in which the record is composed and written, their exact relationship to one another is in many cases uncertain. *Hājirāja* seems to have had two sons, *Padmanābha* and *Pāhidēva*. The former's son was *Kānhaḍa* and the latter's, *Śivaśarma*. Two brothers of *Hājirāja* are also named in verses 20 and 21. The elder of them was named *Supau* (?) and the younger *Gēyāti*. The former of these had two sons, *Gōlha* and *Vishṇudāsa*. The inscription finally mentions the artisan *Nāmadēva*.

The date of the inscription corresponds to Friday, the 10th February 1402 A. C. On that day the eighth tithi of the bright fortnight of *Phālguna* in the expired Vikrama year 1458 ended 22 h. 20 m. after mean sunrise.<sup>4</sup> The cyclic year was *Sarvajit* according to the northern luni-solar system. The corresponding Śaka year was, however, 1323 expired, not 1322 as wrongly stated in the inscription.<sup>5</sup>

<sup>1</sup> In both the places (ll. 11 and 19) where the name occurs it is written as *Hatakēśvara*, but this is evidently a mistake for the usual form *Hātakēśvara*.

<sup>2</sup> The inscription does not state if *Hājirāja* was connected with the royal court.

<sup>3</sup> The king's name occurs as *Rājyabrahmadēva* in l. 11 and as *Rājyabrahman* in l. 16; but *rāja* (*rājan*) is only an epithet prefixed to his name, as it does not occur in his *Khalāri* inscription where he is called *Haribrahman*. The name *Harirājyabrahman* given by Kielhorn is probably due to a mislection in ll. 16-17, where the correct reading is *-bhuvī Rājyabrahma-nripaṭīr-*, not *Harirājyabrahma-nripaṭīr-*. In the *Khalāri* inscription *Haribrahmadēva* is called the son of *Rāmadēva*.

<sup>4</sup> According to Kielhorn's calculations, the tithi ended 20 h. 33 m. after mean sunrise on that day. He adds the following note on the name of the cyclic year—'The year *Sarvajit*, No. 21, lasted, according to the *Sūrya-Siddhānta* rule, without *bija*, from 22 June, A. D. 1400 to 18 June, A. D. 1401, and with *bija*, from 28 July, A. D. 1400, to 24 July, A. D. 1401; and according to the *Jyōtistatva* rule, from 2 June, A. D. 1400 to 29 May, A. D. 1401. Accordingly, *Sarvajit* was not actually current on the day of the date (10 February, A. D. 1402), but it was current at the commencement of the solar year (26 March, A. D. 1401). By the *Tēliṅga* rule the date would fall in the year *Bhṛīṣya*, No. 15.' *Ind. Ant.*, Vol. XIX, p. 26.

<sup>5</sup> In the *Asiatic Researcher*, Vol. XV, p. 503, the Śaka year is given as 1323, but that was probably in order to make it correspond to V. 1458.

There is only one place-name mentioned in the present record. Rāyapura, where the temple of Hāpakēśvara was erected, is clearly Raipur where the inscribed stone was found.

TEXT<sup>1</sup>

- 1 ॥ ओं सिवि(दिः) [१\*] वनेशाव नमः ॥ सरस्वत्यै नमः [१\*] गुरुभ्यो नमः ॥ विष्णुध्वान्त-  
निवारनं (वे) कतरनिविष्णादवी-
- 2 ॥ हुम्नवाद्<sup>2</sup> विष्णुध्वान्तकृते (म) प्रमद (दि) गुरुहो विष्णोऽन्यथा (न) नः [१\*] विष्णोत्वं (तु) म-  
गिरिप्रभेदपदी [वि]ष्णाव्ययकरो<sup>3</sup> विष्णो-
- 3 ॥ श्रीवच (न) प्रमदपदविष्णोस्वरः पातु<sup>4</sup> वः<sup>5</sup> ॥१॥ [१\*] इहिनवदनपथे राजहंशि (सी) व सु (शु)-  
आ सफलकपुष्पवलीकंदकुहालकन्या<sup>6</sup> अमरनम-
- 4 ॥ नताहु (दिः) [का] मनेनु (नु) कवि (वी) नां बहवु कमलहस्ता भारति (ती) कित्वि (तिव) व  
वः<sup>7</sup> ॥२॥ [१\*] अज्ञानमिमिराचस्व<sup>8</sup> ज्ञानांजनमालाकन्या ॥ वसु [व\*] निम (न्यो) छित्तं जे (ये) न
- 5 ॥ तस्मै श्रीगुरवे नमः<sup>9</sup> ॥३॥ [१\*] [अ] मत्येकवाराषातविदास्तिपुरमय (यः) ॥ (१) अनुर्धराणां  
पुरं वापिनां किं भुवनमयं<sup>10</sup> ॥४॥ [१\*] मौलौ मौलिक (स्ति) कवि-
- 6 ॥ अमा [१\*] पुद्गलपक्षिपु वल्लिनिमा<sup>11</sup> कंठे हारविहारणो जलिपुटे पुलप्रसूनप्रभा<sup>12</sup> ॥ (१) भूमौ  
पाक्षितपुष्पविष्टिरचना साराक्षिप्रवाम्भरे<sup>13</sup> संभोर्न [१\*] सु-
- 7 ॥ व (ख) दा मवंतु<sup>14</sup> नटतो गांमः पयोवि (वि) दवः<sup>15</sup> ॥ [५॥\*] पातु वो सं (सं) [मु] मूष्णोच्चि  
जटापु (पु) टोटवे स्ति (स्ति) ता । तपस्विन्यवसिता गंगातिरमुपासित<sup>16</sup> ॥ [६॥\*] जाति-  
स्व [र\*] त्वं
- 8 ॥ विष्णुपतित्वं श्रीमायकाव्यमसिक्कणं [१] शिव (वे) व भक्ति परमायुविद्य दा (व) दातु न (ने)  
संकर जन्मजन्मनि<sup>17</sup> ॥ [७॥\*] जटाधर (र) खंडशशांकधेधरं स-
- 9 ॥ दा महापद्मवत्स (स्व) कंकजं (यम्) [१\*] कपालमालासितम [स्म] मूल (व) र्ण न पुन्य (व्य) हि (ही)-  
ना [१\*] प्रजमंति संकरं (रम्)<sup>18</sup> [८॥\*] स्वस्ति श्रीसंवत्<sup>19</sup> १४५८ वर्षे साके<sup>20</sup>

<sup>1</sup> From the original stone and inked estampages.

<sup>2</sup> Read हुम्नवाद्. The *dh* in the beginning of all lines are superfluous.

<sup>3</sup> Read -गिरिप्रभेदपदीविष्णाव्ययकरो. The *ashara* वि is incised above अ, but it is not clear where it is to be inserted.

<sup>4</sup> Read -विष्णोऽन्यथाप्रमदपदविष्णोस्वरः पातु.

<sup>5</sup> Metre: *Sarddhasthridita*.

<sup>6</sup> Read सफलकपुष्पवलीकंदकुहालकन्या.

<sup>7</sup> Metre: *Malini*.

<sup>8</sup> Read -तिमिराव्यय.

<sup>9</sup> Metre: *Anushubb*.

<sup>10</sup> The intended wording seems to be अनुर्धराणां व सर्वजर्णिनां किं भुवनमयम्, but it does not suit the metre *Anushubb*.

<sup>11</sup> Read पुद्गलपक्षिपु वल्लिनिमा.

<sup>12</sup> Read हारविहारणो जलिपुटे पुलप्रसूनप्रभा.

<sup>13</sup> Read भूमौ पाक्षितपुष्पविष्टिरचनासाराक्षिप्रवाम्भरे.

<sup>14</sup> Read मवंतु. The *ashara* व, which was omitted at first, is written in the margin.

<sup>15</sup> Metre: *Sarddhasthridita*.

<sup>16</sup> The verse may be corrected as follows—पातु वो सं (सं) [मु] मूष्णोच्चि जटापु (पु) टोटवे स्ति (स्ति) ता । तपस्विनीव श्रीतांशोः कला मङ्गामुपासिता ॥ Metre: *Anushubb*.

<sup>17</sup> Read सतिस्मरणं पुष्पिणीपतित्वं श्रीमायकाव्यमसिक्कणम् । शिवे व भक्ति परमायुविद्या ददातु सम्भुर्नम जन्मजन्मनि ॥ Metre: *Upadita*.

<sup>18</sup> Metre: *Upaditangra*.

<sup>19</sup> Read -संवत्.

<sup>20</sup> Read साके.

- 10 ॥ १३२२ समये सर्वजितनाम<sup>1</sup> संवत्सरे काण्ड(म्)न शुभ मण्डपि<sup>2</sup> सु(म्)ने मण्डपे<sup>3</sup> वीरायपुरे  
महाराज(वा)विराजधीम-
- 11 ॥ त्रायव(व)हृदेवराज्ये प्रथानठा(ठा)कुर निपुरारिदेव[\*] पंक्तिमहादेव[\*] तस्मि<sup>4</sup> समये<sup>5</sup>  
नायकभीहाजिराजदेव<sup>6</sup> हटकेवरस्य प्ज(प्र)साधं
- 12 ॥ कृतः [11\*] नगरवर्णनाः (ना) [1\*] यत्रेसवग्गवपुको विवमासु(म्)स्य संजीवनीपत्रय एव नित-  
म्ब(म्)वत्यः [1\*] वन्यैः [\*] सुपै (सं) जयति यमपुरे वध-  
13 ॥ ता चितो कुवरनगरिमवधिरयति<sup>7</sup> ॥ [१॥\*] सवपुरसु(म्)मस्थान(वे) लक्ष्मिदेव<sup>8</sup> महानृपः ।  
तस्य पुत्रो भवे सिध<sup>9</sup> आजगमेषु विभू(म्)तः ॥<sup>10</sup> [१०॥\*] सवधः मयि-  
14 ॥ गणवटितपटुतरगंडचुवि(वि)तकु(कुं)डलः क्षरदि समुविततुहिनकरव(क)रपु(पुं)जितः द्विज-  
मंडलः<sup>11</sup> ॥ (1) कलितरीपूकुलनीपिल-<sup>12</sup>
- 15 ॥ जमदुपकारवा(सं)ततवैभवः ४ सुरस(स)कविवरविमलमतिधरराजचंद्रतनूभवः<sup>13</sup> । [११॥\*]  
कालाकारकि(कु)पाणमंदरमहिष्यलोहितप्रोभ्य-
- 16 ॥ टट्टिडा (?) मग्गतामहाम्बुराशिजनिताक्षीमोतरि(री)यायता H(1) लि(ली)लातामरसस-  
गंजितकरा त्यक्ता(क्ता)न्यं संगताय । वि(वी)रभीर्(म्)वि रावप्र(व)हानृप-
- 17 ॥ तेरतवमुक्तंठति<sup>14</sup> ॥ [१२॥\*] वंशावलिः [1\*] व(व)हृदेवस्य पितरः कि<sup>15</sup> नाम इति को वदे<sup>16</sup>  
॥ (1) व(व)हृदेवस्य वंशस्य (व) महादेवेषु [वि\*]सु(म्)तः [11\*] तस्य पु-
- 18 ॥ ओ भवे हाजि धर्मशास्त्रविशारदः<sup>17</sup> ॥ [१३॥\*] समस्तसा(शा)स्त्रार्थं विचार्यमेक<sup>18</sup> सूर्यार्थ-  
सास्त्रासवर्णककप्तन<sup>19</sup> ॥ (1) एवं प्रसिद्धोपि<sup>20</sup> म-
- 19 ॥ हि(ही)तलस्य श्रीमां विराजो भव<sup>21</sup> हाजी(जि)राजः ॥ [१४॥\*] हाजिराजस्य कितोयं हट-  
केवरस्य कीतनं<sup>22</sup> । [अ]द्भुतं न मृतं केन प्रथा-

<sup>1</sup> Read सर्वजितनाम-

<sup>2</sup> Read काण्डपुनःकाण्डप्यां.

<sup>3</sup> Read तस्मिन् समये.

<sup>4</sup> Read नायकभीहाजिराजदेवेन हटकेवरस्य प्रासाधः कृतः ।

<sup>5</sup> Read वसन्त्यवित्तो कुवरनगरिमवधिरयति ॥ Metre: *Vasantatilaka*

<sup>6</sup> Read लक्ष्मीदेवो.

<sup>7</sup> Read तस्य पुत्रोऽभवत्सिद्धः.

<sup>8</sup> Metre: *Anushtubh*.

<sup>9</sup> Read सवधमणि-

<sup>10</sup> Read -पुषितद्विजमंडलः.

<sup>11</sup> Read कलितरीपूकुलनिपिल- The *akshara* following व has been cancelled.

<sup>12</sup> This verse appears to be in the Hindi metre *Ghika*.

<sup>13</sup> I propose to read कालाकारकुपाणमंदरमहिष्यलोहितप्रोभूटा वेलामग्गतामहाम्बुराशिजनिताक्षीमोतररीयायता । वीलातामरससगंजितकरा त्यक्तान्यसङ्गान्तरा वीरभीर्मुवि रावप्रहानृपतेरनवमुक्तंठति ॥ but I am not sure about the sense of the first half of this verse. The *akshara* हृ of रावप्रहानृप, which was omitted at first, is written above the line. Kielhorn seems to have wrongly read हरिरावप्रहानृपते- in ll. 16-17. See *Ep. Ind.*, Vol. II, p. 230 and *Ind. Ant.*, Vol. XXII, p. 83. The *aksharas* are clearly as given above. Metre: *Sārdūlanikrīḍita*.

<sup>14</sup> Read के.

<sup>15</sup> Read वधेत्.

<sup>16</sup> Read तस्य पुत्रोभवत् हाजिधर्मशास्त्रविशारदः । Metre: *Anushtubh*. This verse has six quarters as in epic poetry.

<sup>17</sup> Read समस्तसास्त्रार्थविशारदः.

<sup>18</sup> Read सूर्यवर्णशास्त्रमवर्णककप्तनः.

<sup>19</sup> Read प्रसिद्धोपि.

<sup>20</sup> The correct reading would be श्रीमान् विराजोभवत्, but this would not suit the metre *Indravairi*.

<sup>21</sup> Read हाजिराजस्य कीर्त्यं हटकेवरकीर्तनम्.



[illegible]

- 20 ॥ संवत्सरोत्पत्तौ<sup>1</sup> ॥ [१५॥<sup>2</sup> शिवस्व<sup>3</sup> च संजाने तस्मिन्<sup>4</sup> भव नित्यतः [१<sup>5</sup> पुत्रपीने च  
संपत्तिं हविषात्वे च कम्प [१६॥<sup>6</sup> हवि-  
21 ॥ राक्षसो पुनः<sup>7</sup> पद्मनाभो महात्मनः । पद्मनस्व च पुनेषु कान्हवो नाम संन्यत<sup>8</sup> ॥ [१७॥<sup>9</sup>  
प्राप्तेति (पु) पद्म (जो) गुरुविप्रसक्तः [१०] प्राप्ता-  
22 ॥ -- विसं (?) पुनश्चित<sup>11</sup> [१<sup>12</sup> एतां गुणैर्बेमवसंजुतो च<sup>13</sup> भुवि प्रतिषो<sup>14</sup> स्थितः [१५] पाहिदेवः ॥  
[१८॥<sup>15</sup> पाहिदेव<sup>16</sup> यतः [१०] पुनश्च संकरपाप्मन्तिप्रि-  
23 [१०]<sup>17</sup> अतस्तदास्य पुन शिवसर्वेति नामतः<sup>18</sup> ॥ [१९॥<sup>19</sup> हविराजस्यो आता<sup>20</sup> ज्येष्ठो (जो)  
वै सुवी<sup>21</sup> (?) उच्यते [१०] तस्य तनुजये गोलू वि-  
24 ॥ दासः [१०] तावेव यः<sup>22</sup> [१२०॥<sup>23</sup> तयैह (च) नेमातिः [१०] प्रभूतवि [१०] ॥ -- भिमकेगर्मसमुद्रवे  
च<sup>24</sup> [१०] पुन्यामनास्य तयैवपेमा<sup>25</sup> य स [१०] ?] तो वै भू (भु) वि  
25 [१०] निराजः<sup>26</sup> [१२१॥<sup>27</sup> यति<sup>28</sup> प्रकृतिः [१०] समाप्तः (प्ता) [१०] देव [१०] [१०] [१०]  
[१०] [१०] [१०] नाम नामदेवः संजमवटितं (ता) [१०] [१०] नमः<sup>29</sup> [१०] सुमस्तु<sup>30</sup> सर्वज [१०]  
[१०] [१०]

## TRANSLATION

Om! Success! Adoration to Gaṇēśa! Adoration to Sarasvatī! Adoration to Preceptors!

(Verse 1) May (Gaṇēśa), the lord of obstacles, protect you!—(he) who is the unique sun in dispelling the darkness of obstacles, the fire (which burns) the forest of obstacles, the eagle which destroys the families of serpents which are obstacles, the lion which destroys the elephants, namely, obstacles, the thunderbolt which shatters the high mountain of obstacles, the submarine fire which consumes the ocean of obstacles,<sup>31</sup> (and) the terrific wind (which scatters) the mighty clouds, namely, the collection of obstacles!

(V. 2) May the goddess of eloquence, who has a lotus in her hand, consume your

<sup>1</sup> Read अद्भुतो न भूतः केन प्रादावः संजमवि वै । केन is used in the sense of केनापि. Metr.: of this and the next five verses: *Anuṣṭubh*.

<sup>2</sup> Read शिवस्वैव.

<sup>3</sup> Read तस्मीनोववसित्यथाः ।

<sup>4</sup> Read पुत्रपीनास्य संपत्तिहविषात्वेन संप्रते.

<sup>5</sup> Perhaps हविराजस्य पुत्री ही is the intended reading.

<sup>6</sup> Read पद्मनाभस्य.

<sup>7</sup> Read सन्यतः or सन्यतः.

<sup>8</sup> Read पुनश्चितः.

<sup>9</sup> Read एतेर्गुणैर्बेमवसंजुतो च.

<sup>10</sup> Read प्रतिष्ठा.

<sup>11</sup> Read पाहिदेवो.

<sup>12</sup> Read पुनश्च संकरपाप्मन्तिप्रि.

<sup>13</sup> Read अतस्तदास्य पुनः शिवसर्वेति नामतः ।

<sup>14</sup> Perhaps हविराजस्य पुत्री ही is the intended reading.

<sup>15</sup> This *obscure* seems to have been altered to some other which is not clear.

<sup>16</sup> The correct reading of this hemistich may be तस्य तनुजये गोलू विष्णुदासस्तयैव यः.

<sup>17</sup> Perhaps तयाम्बिकागर्मसमुद्रवेव is the intended reading.

<sup>18</sup> I am unable to suggest a satisfactory emendation of this reading. Perhaps अग्रमेव is intended.

<sup>19</sup> Read अतस्तदास्य वै भुवि हविराजः. Metr.: *Ugri*.

<sup>20</sup> Read पुत्रि.

<sup>21</sup> Read विसितं नामिच (?).

<sup>22</sup> Read पुनः.

<sup>31</sup> The translation here and in some other places below where the text is very corrupt is according to the emendations proposed in the footnotes.

sin!—(*she*) who looks like a white female swan in the lotus which is the face of Brahmā ; who is the maiden that uproots the tap-root of the whole creeper of sins ; whose feet are saluted by crowds of gods ; (*and*) who is the cow of plenty to poets !

(V. 3) Obeisance to that illustrious teacher who, with the pencil of the magic ointment, namely, knowledge, opens the eyes of those who are blinded by the defect of ignorance !

(V. 4) Triumphant is (Siva) who, by the stroke of one arrow, destroyed three cities ! What are (*even*) three worlds to the bow-men who (*can*) pervade them with arrows ?

(V. 5) May the drops of the water of the Gaṅgā grant you happiness !—(*these*) which, as Sambhu dances, have the beauty of pearls on his head ; which appear like jasmine flowers on the large creepers of his matted hair ; which fall gracefully like a necklace round his neck ; which shine like full-blown flowers in the cavity of his hands ; which are arranged on the ground like flowers showered down and which look beautiful like stars in the sky !

(V. 6) May the digit of the moon protect you !—(*the digit*) which stays like a female ascetic in the cottage-like mass of matted hair on the head of Siva by (*the bank of*) the Gaṅgā !

(V. 7) May Sambhu grant me, in every life, recollection of former existence, lordship of the earth, fruitful intelligence through good fortune, devotion to Siva (*and*) spiritual knowledge !

(V. 8) Those who are devoid of religious merit do not bow to Siva, who wears matted hair, has the crescent moon on his crest, always wears garments and bracelets of large serpents, (*and*) has ornaments of strings of skulls and white ashes.<sup>1</sup>

Hail ! In the memorable Sainvat 1458 (*and*) Śaka year 1322, in the cyclic year named Sarvajit, on Friday, the eighth (*tithi*) of the bright fortnight of Phālguna—on this day, here, at the famous Rāyapura, during the reign of the Mahārājādhirāja, the illustrious king Brahmadēva, (*while there is*) the Prime Minister, Thākura Tripurāridēva and the Paṇḍita, Mahādēva—at that time the Nāyaka Hājirāja erected a temple of Hātakēśvara.

The description of the city—

(V. 9) Dwelling in (*this*) victorious Rāyapura, beautiful women, who are themselves the herbs that revive the god of love, deride in their minds, on account of the blessed pleasures (*which they enjoy*), (Alakā) the city of Kubera.

(V. 10) In the famous city of Rāyapura (*there was*) a great king (*named*) Lakshmi-dēva. His son (*was*) Śimha, well-known for (*his*) warlike qualities.

(V. 11) (*His*) son (*was*) Rāmachandra, whose beautiful cheeks were kissed by the ear-ornaments made of a number of uniform jewels ; who gathered (*round himself*) a crowd of Brāhmaṇas, even as the rays of the moon rising in autumn attract flocks of birds ; whose wealth is always expended in benefiting the whole world in which families of enemies have been destroyed, and who supports the clear (*poetic*) talent of the foremost among charming poets.

(V. 12) The goddess of heroism is even here, on the earth, pining for the king Brahman,—(*she*) who has routed great warriors on the earth (*which is churned*) by the Mandara mountain, namely, his death-like sword ; who has covered (*herself*) with the silken

<sup>1</sup> Mallī (also called *mallikā*) is 'Jasminum Zambac'.

<sup>2</sup> Compare verse 1 of the Chhōṭi Deori inscription, No. 36, above.

upper garment, furnished by the great mass of water overflowing the shores (?); whose hands are adorned with a graceful garland of lotuses, and whose mind has turned away from others' company.

The genealogy—

(V. 13) Who can say who were the forefathers of the god Brahṃā? And (yet) the family of the god Brahṃā is well-known among the great gods. His<sup>1</sup> son is<sup>2</sup> Hājī, proficient in religious writings.

(V. 14) There is the illustrious and brilliant Hājirāja, who is well-known on the surface of the earth as the one (man) who reflects on the import of all scriptures and who is capable of understanding the meaning of the Vēdas and other sacred writings.

(V. 15) "Such a wonderful temple of Hāpakēśvara, which makes Hājirāja famous, has not been heard of (before) by any one." They talk about the temple (in this way).

(V. 16) He was engrossed in meditation on Śiva<sup>3</sup>! (Thus) sons, grandsons and wealth are obtained by Hājirāja.

(V. 17) The magnanimous Hājirāja has two sons, (one of them being) Padma-nābha. Among the sons of Padma-nābha, Kānhaḍa is popular.

(V. 18) (The other son) Pāhidēva is well-known on the earth as possessed of high position and merits (viz.) great proficiency in scriptures, devotion to gods and Brāhmanas,

(V. 19) Since Pāhidēva is dear to the venerable Saṅkara and Pārvatī, he had by their favour a son named Śivaśarman.

(V. 20) Hājirāja has two brothers. The elder (of them) is called Supau. His sons are Gōlha and Viśhṇudāsa.

(V. 21) Similarly (his younger brother), born of the womb of Ambikā, is Gēyāti, possessed of abundant wealth and a virtuous mind . . . ., by whose friendship Hājirāja is . . . . on the earth.

Here ends the *prafasti*.

The worshipper of the god is . . . . The *Sātradhara* named Nāmadēva constructed the *maṇḍapa*. The *prafasti* has been written by Nāma(?).

May the whole world be happy!

#### NO. 108; PLATE LXXXIX

#### KHALARI STONE INSCRIPTION OF HARIBRAHMADEVA: (VIKRAMA) YEAR 1470

This inscription was first brought to notice by Sir A. Cunningham's Assistant, Mr. J. D. Beglar, in the *Archaeological Survey of India Reports*, Vol. VII, p. 257 and was subsequently edited, without any translation or facsimile, by Dr. Kielhorn in the *Epigraphia Indica*, Vol. II, pp. 228 ff. It is edited here from the original stone and its ink impressions taken under my direction.

<sup>1</sup> This shows that this verse in its earlier part refers to the father of Hājirāja. His name was probably Brahmadēva. As his ancestors were not well-known, the author refers, by way of apology, to the similar case of the god Brahṃā.

<sup>2</sup> The text has a verb in the past tense here. But as the present record was evidently put up by Hājirāja himself, I have used the present tense in his case throughout in the translation.

<sup>3</sup> This evidently refers to Hājirāja. As the sons and grandsons of Hājirāja are named in the sequel, the author may have intended to convey that Hājirāja obtained them by meditation on Śiva.

The slab of polished red sand-stone, which bears this inscription, was originally fitted into the wall of the *mandapa* of a temple at *Khalṣī*<sup>1</sup>, about 4½ miles east of Raipur in the Raipur District of Madhya Pradesh. It is now preserved in the Raipur Museum.

The inscription contains sixteen lines of writing, which cover a space of about 1' 11½" broad by 11½" high. The writing is in a good state of preservation, only two or three letters being slightly damaged. The size of the letters is about .5". The characters are Nāgarī. The letters *dh* and *bh* present throughout their modern Nāgarī forms and the *prishthamātrās* have nowhere been used. The sign of the *anagrade* has been used in some places to mark the elision of the initial *a* or *ā*. The language is Sanskrit. Except for the customary salutation to Gaṇapati in the beginning and the particulars of the date *etc.* at the end, the whole record is in verse. The orthography does not present anything calling for remark, except that *b* is everywhere denoted by the sign for *v*.

The inscription refers itself to the reign of the king Haribrahmadēva of the Kalachuri<sup>2</sup> dynasty. The object of it is to record the construction of a temple of Nārāyaṇa by the shoe-maker (*māchī*) Dēvapāla, son of Sivadāsa and grandson of Jasau, at the town of *Khalvāṭikā*.

After the customary obeisance to Gaṇapati and three invocatory verses in honour of that god and of Bhārati (the goddess of speech) and Nārāyaṇa, the inscription goes on to state that in the Kalachuri branch of the *Ahihaya*<sup>3</sup> (*i. e.*, Haihaya) dynasty there was born the king Siṃhaṇa, a devotee of Siva, who conquered eighteen forts of his enemies. His son was Rāmadēva, who killed in battle Bhōpiṅgadēva of the Phanivamśa (*i. e.*, Nāga lineage). His son was Haribrahmadēva, who also was a devotee of Chandrachūḍa (Siva). Verses 7-8 describe his capital *Khalvāṭikā*. The inscription was written by Rāmadāsa of the Vāstavya family and was engraved by the artisan Ratnapāla.

The inscription is dated in lines 15 and 16 in the (Vikrama) year 1470, the Śaka year 1334, the cyclic year being *Plava*, on Saturday, the ninth *tithi* of the bright fortnight of Māgha, while the moon was in the asterism Rōhiṇī. As Kielhorn has shown, the details of the date agree neither for the Vikrama year 1470 current (corresponding to Śaka 1334 expired), nor for the Vikrama year 1470 expired. The proper year is Vikrama 1471 expired, corresponding to Śaka 1336 expired. In that year the ninth *tithi* of the bright fortnight of Māgha ended 15 h. 20 m. after mean sunrise on Saturday (the 19th January 1415 A.C.) and the moon was in the asterism of Rōhiṇī for 12 h. 15 m. after mean sunrise on that day. The cyclic year also, according to the northern luni-solar system<sup>4</sup>, was *Plava*<sup>5</sup>. The Christian equivalent of the day is, therefore, the 19th January 1415 A.C.

As the present inscription was incised only about thirteen years after the preceding one which also comes from the Raipur District, the kings Siṃhaṇa, Rāmadēva and Haribrahmadēva mentioned in it are plainly identical with Siṃha, Rāmachandra and Brahmadēva named in the latter. Kielhorn identified the first two of them with the homonymous kings mentioned in the Rāmṭek stone inscription. But the latter are there said to have belonged to the Yādava dynasty and must, therefore, be identical with the well-known kings Siṃhaṇa and Rāmachandra of that dynasty, who flourished in the

<sup>1</sup> C. A. S. I. R., Vol. VII, p. 157.

<sup>2</sup> The text has actually *Kalachuri* in l. 5, but it is evidently a mistake for *Kalachuri*.

<sup>3</sup> *Haihaya* has been written here as *Ahihaya* evidently to suit the metre.

<sup>4</sup> According to the southern luni-solar system, the cyclic year for Vikrama 1471 expired was *Jyā*.

<sup>5</sup> According to Kielhorn's calculations, the *tithi* ended 16 h. 18 m. after mean sunrise and the moon was in the *nakṣatra* Rōhiṇī from 15 h. 8 m. or, by the *Garga-siddhānta*, from 1 h. 19 m. after mean sunrise, or, by the *Brāhma-siddhānta*, from about sunrise. The Jovian year *Plava*, by the *Sārya-siddhānta* rule without *bija*, lasted from the 24th April 1414 A. C. to the 20th April 1415 A. C.



14th century A.C. Besides, there is no evidence that the rule of the petty Kalachuri princes mentioned here extended as far as Nagpur in the west in the 14th century A.C. The identification proposed by Kielhorn cannot, therefore, be upheld.<sup>1</sup>

There is only one place-name mentioned here, viz., Khalachika, which is clearly identical with Khalari where the present inscription was discovered.

### TEXT\*

- 1 ॥ श्री श्रीयजुषस्तु नमः । सकलभूतसुखसिद्धिद्विप्रकृता विगमस्तुभूतः शोचयन्तोपवीतः ।  
ललितमयकुराजीदे-
- 2 ॥ [वि]ता<sup>2</sup> गङ्गातीरदक्षिण वनराजः पतु<sup>3</sup> बो विजयराजः<sup>4</sup> ॥ १॥ वेदाभ्यासवेद्याः पठति-भगवती  
वामनायस्तुतिः श्रीकृष्णाय नमः ।
- 3 ॥ पञ्चमैत्री विजयसिन्धुः । हारा नायकस्योपेति रक्षति रक्तकम्पा यदुवाः स्युः सद्यः सत्यवन्-  
सिद्धये स्फुरत् कविमुखायैव हारती ता<sup>5</sup> ॥ १२॥ व(व)हारा-
- 4 ॥ [यो] द(दि)विजयः भविष्यद्विजयः भ्यायति यं पुण्यमात्मविशेषवर्त(तं) । पापानि  
यत्स्मरणतो विलम्बं प्रयाति नारायणः स्फुरत् चेतसि सर्वथा वः<sup>6</sup> ॥ १३॥ बहिह-
- 5 ॥ यत्पुत्रस्य यत्पुत्रस्योपेतिः कलभुति(रि)रिति कालां प्रप्य हीनप्रतापः । निजमुजगुरुसर्पादोदरि-  
द्वाराभ्युपेतिप्रपञ्चमि इति वाप्यो सिद्धयसोभितालः<sup>7</sup> ॥
- 6 ॥ १४॥ अथकथयन्निपतस्तदुपेति योकेनः समस्तितरिणी बीरो येन चोधिगदेवः । मणिरिव कणिवंश-  
स्याञ्जतः कोपकृष्टा तरुतरमितीजमुजराजप्रतापः ॥ १५॥
- 7 ॥ तत्पुत्रः शतहृता यमसि विजयते चन्द्रमूलेन यमः स्थामः कामानिराजो भूतसि मृगवृक्षामुद्रुतां  
हृतांतः । सर्वेषां वाचकामां स्फुरत्समस्तारम्भमितिः पठिता-
- 8 ॥ नां गीतज्ञानां द्वितीयो भद्र इव भूतः श्रीहरि(व)हारादेवः<sup>8</sup> ॥ १६॥ तद्वाचकादी जगरी गरिष्ठा  
सत्पादिका रायति वाटिकायिकः । सुखायाम यम हिमालयाभा विमालि
- 9 ॥ शृंगेरितुभुमर्तुगैः<sup>9</sup> ॥ १७॥ भूदेव यम वेदाभ्यासवमनुरताः स्वस्तिवंतो वसन्ति श्रीमंतः श्रीविलास-  
रमस्परिवृष्टं राजराजं हस्तः । कामिन्वः कामदेव विपुलहर-
- 10 ॥ युवा दम्भमुज्जीविष्यतः प्रोद्योयैलकात्या स्मितमधुरगिरा भूलताडव(व)रेण<sup>10</sup> ॥ १८॥ मोको तत्रेदु-  
रोचोद्विचरतरयशाः कर्मनिर्भयानवकाः सौजन्या-
- 11 ॥ यमजन्माजुनर इव जसीनानवेयस्य पोवः । ताताधर्मात्रिकादी गुणनिधिसिखदालाविधानस्य  
पुनः श्रीमन्नायकाय स्वराजसिन्धुनामी राजते
- 12 ॥ वेदाभ्यासः ॥ १९॥ नारायणाय नमः स्वराजस्य यस्या महत्या सह मन्वेव । निम्नपितं तेन परम  
वाचं तस्मै हरिर्विजयुः शान्ति(रि)ताव(रि)म<sup>11</sup> ॥ १९॥ हरिवरमस्तोत्रध्यान-

\* For further discussion of this subject, see my article on the Kāmpak stone inscription, *Ep. Ind.*, Vol. XXV, pp. 7-8.

<sup>1</sup> From the original stone and inked stampages.

<sup>2</sup> These *lajjā* which occur in the beginning of every line of this inscription are superfluous.

<sup>3</sup> Read *वि*.

<sup>4</sup> Metre: *Alita*.

<sup>5</sup> Metre: *Śrīgāhā*. In the second quarter of this verse some word like *वृक्ष* has been omitted.

<sup>6</sup> Metre: *Vamastilakā*.

<sup>7</sup> Metre of this and the following verse: *Alita*.

<sup>8</sup> Metre: *Śrīgāhā*.

<sup>9</sup> Metre: *Upajitā*.

<sup>10</sup> Metre of this and the following verse: *Śrīgāhā*.

<sup>11</sup> Metre: *Alita*.



- 13 ॥ श्रीगणेशाय नमः । वन्द्योऽयं गणेशः । वन्द्योऽयं गणेशः । वन्द्योऽयं गणेशः । वन्द्योऽयं गणेशः ।  
 निजगणेशदेव ॥ ११ ॥ वन्द्योऽयं गणेशः । वन्द्योऽयं गणेशः । वन्द्योऽयं गणेशः । वन्द्योऽयं गणेशः ।
- 14 ॥ दादित्यपुत्रा स्फुरति विद्यति सारगणेशदेव । वन्द्योऽयं गणेशः । वन्द्योऽयं गणेशः । वन्द्योऽयं गणेशः । वन्द्योऽयं गणेशः ।  
 मोक्षदेवपालस्य कीर्तिः ॥ १२ ॥ श्रीगणेशाय नमः । वन्द्योऽयं गणेशः । वन्द्योऽयं गणेशः । वन्द्योऽयं गणेशः । वन्द्योऽयं गणेशः ।
- 15 ॥ प्रसन्नतरुणाक्षरा । विविधा रामदेव । वन्द्योऽयं गणेशः । वन्द्योऽयं गणेशः । वन्द्योऽयं गणेशः । वन्द्योऽयं गणेशः ।  
 सर्व सा(शा)के १३३४ वन्द्योऽयं गणेशः । वन्द्योऽयं गणेशः । वन्द्योऽयं गणेशः । वन्द्योऽयं गणेशः ।
- 16 ॥ वन्द्योऽयं गणेशः । वन्द्योऽयं गणेशः । वन्द्योऽयं गणेशः । वन्द्योऽयं गणेशः । वन्द्योऽयं गणेशः । वन्द्योऽयं गणेशः ।  
 वन्द्योऽयं गणेशः । वन्द्योऽयं गणेशः । वन्द्योऽयं गणेशः । वन्द्योऽयं गणेशः । वन्द्योऽयं गणेशः । वन्द्योऽयं गणेशः ।

## TRANSLATION

Om! Adoration to the holy Ganapati!

(Verse 1) May Ganapati, the lord of obstacles, protect you!—(he) who removes all sins, grants desired success, is sung by the Vēdas, has (the serpent) Śēṣa for his sacred thread (and) is resorted to by rows of beautiful bees on the sloping sides of his temples!

(V. 2) May the goddess of eloquence shine in the lotus-like mouth of the poet for the composition of good poetry!—(she), the divine one, whom the creator recites with an attentive mind after he has honoured the Vēdas; with whose sounds (*uttered*) by Kinnaris, Pārvaṭi attracts the mind of even Śrīkaṇṭha (Śiva) (and) whose arms with jingling bracelets would, in privacy, be (*like*) necklaces on the breast of Nārāyaṇa!

(V. 3) May (that) Nārāyaṇa always manifest (*himself*) in your minds!—(he), the incorporeal divine Being, on whom even the denizens of heaven such as Brāhmā, though they know the self, meditate according to the words of the Vēdas, (and) by remembrance of whom (*all*) sins vanish away!

(V. 4) In the royal race of Akhaya<sup>1</sup> there was born a devotee of Śiva possessed of fierce valour (*namely*) the king Śirīhaya, having adopted the Kalachuri branch (*of it*); who, by the great pride of his own arms, conquered, on the battlefield, eighteen fortresses of the enemies.

(V. 5) His son was the valiant king Rāmadēva, who, with an angry look, attacked, in the forefront of battle, Bhṛṅgādēva of the Nāga lineage (and) who, like a jewel (*in the hood of a serpent*), had a lustre resplendent like a collection of rays of the mid-day sun.

(V. 6) Triumphant on the earth is his son, the illustrious king Haribrahma-dēva, a destroyer of enemies and a devotee of Śiva, who, dark-complexioned (*as he is*), is charming like the god of love to the minds of deer-eyed (*women*), (and *is*) the god of death to mighty warriors, the shining celestial tree to all suppliants, the master of eloquence (*i.e.*, Bṛihaspati) among learned men and a second Bharata<sup>2</sup> among connoisseurs of singing.

(V. 7) His most important capital Khalvāṭikā shines with gardens,—where temples of gods, resembling the Himālaya mountain, appear beautiful with their extremely white and lofty spires;

(V. 8) Where dwell happy earthly gods (*i.e.*, Brāhmaṇas) who are engaged in the study of the Vēdas, rich men who, in pleasures of wealth, excel Kubēra, the lord of gods,

<sup>1</sup> Metre of this and the following verse: *Mālinī*.

<sup>2</sup> Metre: *Anuṣṭubh*.

<sup>3</sup> Read वन्द्योऽयं गणेशः.

<sup>4</sup> Some word like उल्लोचन is to be supplied here.

<sup>5</sup> *I.e.*, Haihaya; see above, p. 576, note 5.

<sup>6</sup> The celebrated sage, the reputed author of the *Nāṭyaśāstra*. A work on music called *Saṅgīta-ratnāvalī* is also ascribed to him.

२  
 ४  
 ६  
 ८  
 १०  
 १२  
 १४  
 १६

(and) passionate women who, by the lustre of (their) raised armpits, smilingly uttered sweet words and the beauty of their creeper-like eye-brows, revive the god of love who was burnt by the eye of Siva.

(V. 9) There shines Dēvapāla, son of a repository of merits named Sivadāsa and grandson of (a man) named Jagan, a shoe-maker, who has the lustre of the moon and exceedingly charming fame, who is clever in the performance of (his) work, who by his goodness is like a follower of the Brāhmanas, and is fond of various pious deeds and whose intellect has become pure by (his) remembrance of the divine Nārāyaṇa.

(V. 10) He, by his ability and great devotion, has caused to be constructed a temple of Nārāyaṇa together with a *śaṅkha*. May Hari grant him his desired object in this world and the next!

(V. 11) Dāmōdara Mīra, who is fond of sportful splashing among the dashing large waves of the ocean of nectar which is meditation on the lotus-like feet of Hari, has composed this *prafastī*, which infuses delight into the minds of appreciative poets.

(V. 12) As long as the Gaṅgā flows in this world together with (the Yamunā) the daughter of the Sun, and the sun shines in the sky together with (the moon) the lord of the constellations of stars,<sup>1</sup>—so long may the fame of the shoe-maker Dēvapāla endure in the guise of (this) temple of the god (Nārāyaṇa)!

(V. 13) This *prafastī* has been written in spotless letters by Rāmadāsa of the illustrious Vāstavya family, the foremost among learned men.

Hail! In the year named Piava out of (the cycle of) sixty years, the memorable Śaṅvat 1470, the Śaka year 1334, on Saturday, the 9th (lunar) day of the bright (fortnight) of Māgha, the asterism (being) Rōhini.

May the whole world be happy!

(Engraved) by the Śrīrādhā Ratnadēva.

<sup>1</sup> Kielhorn thought that the word *śāṅkha* was perhaps (wrongly) used here in the sense of 'rain-bow'. The word plainly has here the usual sense of 'Indra' and denotes the meaning of 'the lord of.'

## MISCELLANEOUS INSCRIPTIONS

No. 109; PLATE XC.

### CHHAPRI STATUE INSCRIPTIONS OF GOPALADEVA: (KALACHURI) YEAR 840

THESE inscriptions were first<sup>1</sup> brought to notice by Sir A. Cunningham who published transcripts of them together with a photozincograph in his *Archaeological Survey of India. Reports*, Vol. XVII (1881-82), pp. 34 ff. and plate xxii. They were subsequently noticed by Rai Bahadur Hiralal in his *Inscriptions in C. P. and Berar*.<sup>2</sup> They are edited here from estampages kindly supplied by Mr. M. A. Suboor of the Central Museum, Nagpur.

The inscriptions are incised on the pedestal of a large statue. The temple of Boramdeo, in which the inscribed statue is now placed, is situated at the western end of a long embankment which forms a lake in the valley near Chhapri, 11 miles east of Kawardha, in the Chhattisgarh Division of Madhya Pradesh. The statue is of a bearded man sitting with folded hands, and measures 2' 7" high and 1' 11" broad. On its pedestal is figured a 'Rājā on horseback with an attendant carrying an umbrella and a female offering food to the horse. To the right is a jōgi seated with knees bound'.<sup>3</sup>

The inscriptions are four in number. Two of them, called here A and B, are divided by the dress of the statue into two parts. The characters of all are Nāgarī of about the eleventh century A. C. The average size of the letters is .4".

The language is Sanskrit. The only orthographical peculiarity that calls for notice is the use of *sh* for *kh* (representing the Sanskrit *kṣma*) in *Lakṣmadharāyā* in l. 1 of B.

The first of these inscriptions (A) names Jōgi Kānho and describes him as proficient in all arts and as a human incarnation of the illustrious Rāma. He is evidently the personage whom the statue was intended to represent. Cunningham took him to be identical with the Jōgi figured on the pedestal of the image and thought that he was the religious adviser of the Rājā on horseback, whom he considered to be the builder of the temple. The second inscription (B) gives the names of the king Lakṣmaṇadēva and his crowned queen, son and daughters. The third record (C) gives the date as Saṁvat 840 (expressed in decimal figures only) during the reign of the Rāṇaka, the illustrious Gōpāladēva, while the last one (D) states that the very beautiful image of Umā-Mahēśvara was caused to be made by Sādhu, the son of Dhāṅgū.

The date of the inscription must, on palaeographic grounds, be referred to the Kalachuri era and would correspond to 1048-49 A.C. It does not admit of verification. The use of the Kalachuri era suggests that Gōpāladēva was a feudatory of the Kalachuri ruler of Ratanpur. It may be noted in this connection that some other inscriptions in and near the temple of Boramdeo, dating from the 14th to the 16th century A. C., are recorded in the Vikrama era.<sup>4</sup> Lakṣmaṇadēva seems to have been a petty chief under Gōpāladēva.

The temple of Boramdeo has been praised by Cunningham as one of the most richly

<sup>1</sup> The memorandum of inscriptions in Chhattisgarh in the *Asiatic Researches*, Vol. XV, pp. 303-6 includes six inscriptions at 'Bhyram Deo', but the present records are not named therein.

<sup>2</sup> First ed., p. 162; second ed., p. 174.

<sup>3</sup> C. A. S. I. R., Vol. XVII, p. 35.

<sup>4</sup> *Loc. cit.*, p. 37.

decorated temples that he had seen.<sup>1</sup> It is so called because it was used in later times by the Gonds for the worship of their god. The sanctum of the temple contains at present an image of the snake-god besides a Siva-linga; but from the figure of Vishnu over the middle of the three entrances of the temple, Cunningham conjectured that it was originally dedicated to Vishnu. He actually found under a tree a few paces to the eastward a sculpture, figuring Vishnu and Lakshmi sitting on Garuda.<sup>2</sup> Inscription D, however, refers to an image of Uma-Mahēśvara. Perhaps the statue, on which these inscriptions are incised, was originally put up at some other temple dedicated to Uma-Mahēśvara. It may be noted in this connection that Cunningham has described another old temple situated to the north of the temple of Borandee, the sanctum of which contains in addition to an *angha in situ*, a small group of Hara-Gauri.<sup>3</sup> It is perhaps this latter image which is mentioned in inscription D.

TEXT

A

- |   |                           |  |
|---|---------------------------|--|
| 1 | सि(सी)राज-                | शक्ति बी-                              |
| 2 | दाणि <sup>5</sup> पुरुवा- | त्पा <sup>6</sup> वासुल <sup>7</sup> - |
| 3 | जोगी कान्हो               | सकलकलाप्रवीण(नः) [1*]                  |

B

- |   |   |                          |
|---|---|--------------------------|
| 1 | लक्ष्मणदेवरायो <sup>8</sup>                           | वासु[ल] <sup>9</sup> राम |
| 2 | रायमल्लगव <sup>10</sup> सिद्धराणी <sup>11</sup> माता- | देवी सुधादेवी            |
| 3 | रातादेवी पद्मादेवी [सी] <sup>12</sup> कादेवी वा-      | ता <sup>13</sup> देवी    |
| 4 | नंदतु सकु <sup>14</sup> [11*]                         |                          |

C

- |   |   |
|---|---|
| 1 | सिद्धि <sup>15</sup> [1*] संवत् ८४० राजक- |
| 2 | जीयोपालदेवराज्ये ॥                        |

D

- |   |  |
|---|--|
| 1 | उमा माहेश्व[र] <sup>16</sup> सुन्दरतरं |
| 2 | साधु बागुसुतेन कारितं ।                |

<sup>1</sup> C. A. S. I. R., Vol., XVII, p. 36.

<sup>2</sup> *Lac. cit.*

<sup>3</sup> *Ibid.*, p. 39.

<sup>4</sup> From inked estampages.

<sup>5</sup> Perhaps शक्तिराणी is intended.

<sup>6</sup> Cunningham read दृष्टोत्तम, but what appears like a *skala* on *skt* is probably a fringe of the dress.

<sup>7</sup> The *skala* is clear in the impression. *Vakula* occurs also in l. 3 of B.

<sup>8</sup> Read लक्ष्मणदेवराज.

<sup>9</sup> Cunningham read this *skala* as *sk*. I read as above as the word *skala* is quite clear in l. 2 of A, above.

<sup>10</sup> Read रायमल्लगव.

<sup>11</sup> Read सिद्धराणी.

<sup>12</sup> This *skala* is uncertain.

<sup>13</sup> Cunningham read *skala*, but the second *skala* is clearly *sk*.

<sup>14</sup> Read नंदतु सकुसुतु.

<sup>15</sup> Represented by a symbol.

<sup>16</sup> The upper part of this *skala* is broken. There may originally have been an *skala* on it. Read उमाहेश्वरी सुन्दरतरी साधु बागुसुतेन कारितं ।

## TRANSLATION

A

The excellent<sup>1</sup> *Jāg* Kānhā, the present incarnation, in human form, of the illustrious Rāma, who is proficient in all arts.

B

The king Lakshmapādēva, the excellent Rāma,<sup>2</sup> the elephant-like king, the queen-mother<sup>3</sup> Singhurāpi, the princess<sup>4</sup> Sudhā, the princess Rātā, the princess Padmā, the princess Śhā, the princess Vātā.—May (*them*) be able to rejoice!

C

Success! In the year 840, during the reign of the illustrious Gōpālādēva.

D

The very beautiful (*images of*) Umā and Mahāśvara have been caused to be made by Śādhu, the son of Dhāngū.

No. 110; PLATE XCI

## SHEORINARAYAN STATUE INSCRIPTION: (KALACHURI) YEAR 846

THE inscription was first brought to notice in 1825 by Sir R. Jenkins in his 'Memorandum of Inscriptions found engraved on stones in Chattisgher' which he sent to Mr. W. B. Bayley, Vice-President of the Asiatic Society of Bengal and which is published in the *Asiatic Researches*, Vol. XV, pp. 505-6. Since then the inscription has been mentioned several times<sup>5</sup> on account of its date; but its contents were noticed for the first time by Dr. D. R. Bhandarkar in the *Progress Report of the Archaeological Survey of Western India for 1903-4*, p. 53 and subsequently by Rai Bahadur Hiralal in his *Inscriptions in the Central Provinces and Berar*.<sup>6</sup> The record is edited here from the original stone and its inked estampages supplied by the Government Epigraphist for India.

The inscription is incised on the pedestal of the statue of a male person in a small shrine in the courtyard of the temple of Nārāyaṇa at Shēorinārāyaṇ, a well-known place of pilgrimage on the left bank of the Mahānadi in the Janjgir *tahsil* of the Bilaspur District, Madhya Pradesh. The writing consists of five lines and covers a space, 1" 2½" broad and 9" high. It is in a state of good preservation. The characters are Nāgarī. The letters are very well executed. The only point worth noting here is that the left limb of *dh* is fully developed; see, e. g., *-pāthōdhi-* in l. 1. The language is Sanskrit, and except for the introductory *śat namah Śivāya* in the first line, *apī cha* in line 2

<sup>1</sup> *Vāṇḍa* is a word unknown to Sanskrit lexicographers. *Vāṇ* means 'a maiden', but it is doubtful if it is connected with *Vāṇḍa*. Since the word is repeated with another personal name, it seems to be used in some sense like 'excellent', 'illustrious' etc.

<sup>2</sup> This seems to be a son of Lakshmapādēva.

<sup>3</sup> It is not clear if she was the mother of Lakshmapādēva or of Rāma.

<sup>4</sup> The original has *dhā* which means 'a queen' or 'a princess'. The word seems to have been used here in the latter sense.

<sup>5</sup> See C. A. S. I. R., Vol. IX, pp. 86 and 111, and Vol. XVII, p. 71 and plate xx; *Indian Epig.*, p. 61; *Ind. Ant.*, Vol. XVII, p. 216; *Festivals in India*, p. 54; *Ep. Ind.*, Vol. IX, p. 130.

<sup>6</sup> First ed., p. 118; second ed., p. 122.



CHHAPRI STATUE INSCRIPTIONS OF GOPALADEVA: (KALACHURI) YEAR 840



and the date as well as the name of the composer in the last line, the whole inscription is metrically composed. The verses, of which there are three, are all numbered. The orthography does not call for any remark except that the sign of *s* is everywhere used for *b* and *j* is employed for *y* in *drashjant* in l. 4.

The object of the inscription is to record that the statue is of a warrior named Saṅgrāmasiṃha, the son of Bālasimha and Amapadēvi. The praise which is here lavished on him is wholly conventional and has no historical importance.

The interest of the inscription lies in its date which is here clearly specified as belonging to the Kalachuri era. Sir R. Jenkins first published the date as *Samvat 898 Ashwin Shukla Saptami*. Sir A. Cunningham, in his *A. S. I. R.*, Vol. IX, gave it as 'in the Kalachuri Samvat in the year 898, Aswin sudi Some' on p. 86 and as '898 Aswina sudi 7 Monday' on p. 111. Subsequently, in his *A. S. I. R.*, Vol. XVII, plate xx, he published a photozincograph of only a part of it which reads *Kalachuri Samvatsari 898*. He again referred to it in his *Indian Eras*, p. 61, where he remarked : 'A fresh examination has shown the date to be *Asvina su. di. 2* (and not *Asvina su. di. 7*).' Dr. Kielhorn at first accepted this last statement of Cunningham and on calculation found that the date corresponded to Monday, the 9th September 1146 A.C., on which day the second *tithi* of the bright fortnight of Āsvina ended 21 h. 34 m. after mean sunrise. As he was then of opinion that the Kalachuri year was *Bhādrapadādi* and the era commenced in 249 A. C., he concluded that the year 898 of this date was a current year.<sup>1</sup> Subsequently, in his article on the era in the *Festgruss an Roth* he confirmed the aforementioned reading from a facsimile and gave the same corresponding date as before, but as he had then come to the conclusion that the Kalachuri era commenced on Āsvina. su. di. 1 in 248 A. C., he took the year of the date as expired. Dr. D. R. Bhandarkar next stated, in his notice of the inscription in *P. R. A. S. W. I. for 1903-4*, p. 53, that the inscription was dated '898 Kalachuri era, Monday, the 7th of the bright half of Āsvina.' From a photograph of the inscription supplied by him, Kielhorn also finally read the date as *Kalachuri-samvatsari 898 Asvina-sudi 7 Soma-dini* and stated that it regularly corresponded, for the *current* Kalachuri year 898, to Monday, the 24th September 1145 A. C., when the seventh *tithi* of the bright fortnight of Āsvina ended 20 h. 57 m. after mean sunrise.<sup>2</sup> This date seemed to confirm Kielhorn's opinion that the Kalachuri year began in Āsvina; for it showed that the month of Āsvina fell, in any case, in the beginning of that year. The subsequent discovery of some dates of the era such as those of the Amōdā plates of Prithivīdeva II<sup>3</sup> and the Jabalpur plates of Jayasimha<sup>4</sup>, which show that the Kalachuri year began in some month later than Āsvina, has, however, rendered the accuracy of the reading of the date of the present inscription open to question. From an excellent inked estampage supplied by Dr. Chhabra, I find that the *tithi* originally incised was 2, but the lower part of the figure has now become indistinct, thus making it appear like 7. The correct reading of the date, therefore, is *Kalachuri-samvatsari 898 Asvini sudi 2 Soma-dini*. The date, Monday, the 2nd *tithi* of the bright fortnight of Āsvina, regularly corresponds, for the *current* Kārttikādi Kalachuri year 898, to Monday, the 9th September 1146 A.C.

<sup>1</sup> *Ind. Ant.*, Vol. XVII, p. 216.

<sup>2</sup> *Ep. Ind.*, Vol. IX, p. 130.

<sup>3</sup> Above, No. 94.

<sup>4</sup> Above, No. 63.

## TEXT

- 1 सिद्धिः<sup>1</sup> [१\*] ओं नमः शिवाय ॥ श्रीवा(वा)लसिंहामणदेवि<sup>2</sup>पुत्रः सुरद्विजाराधनः पवित्रः ।  
समस्तपापविघ्नतोरुकीर्तिः सं-॥<sup>3</sup>
- 2 ग्रामसिंहस्य कृतान्न मूर्तिः<sup>4</sup> ॥१॥ अपि च ॥ काम्या कवर्णतुल्यो रवितनयसमो वाजिपुङ्गवमातङ्गा-  
रोहे देवतेष्टः सुरगु-<sup>5</sup> ।<sup>6</sup>
- 3 रुखिलप्रज्ञया स्यात्कीर्तिः । वा(वा)लस्य चापि योमूत्रचुरत्तरगुणग्रामसंग्रामधीरो मूर्तिस्तस्योत्त-  
मासी मुनि विदितयथा यो-
- 4 न संग्रामसिंहः<sup>7</sup> ॥२॥ ब्रह्म<sup>8</sup> सुरः कोपि बभूव लोकान्वाप्तुं(तु) मतिर्यस्य सदा वरिजे । ओलं  
सतां चाक्षमथोरु(वु)ष्टिः संग्रामसि-
- 5 हो विदितोऽत्र वीरः<sup>9</sup> ॥३॥ कलचुरिसम्बत्सरे<sup>10</sup> ॥८९८॥ अस्विनि<sup>11</sup> सुदि २ सोमदिने । पंडित-  
धीतलपसिंहस्य कृतिः ॥

## TRANSLATION

Success ! Ōm ! Adoration to Siva !

(Verse 1) Here is (*installed*) the carved statue of Saṅgrāmasiṃha, who is the son of the illustrious Bālasīṃha and Āmapadēvi, who has become sanctified by his worship of gods and Brāhmaṇas, and whose fame has reached all oceans.

Moreover :—

(V. 2) There is this excellent statue of him, who, Saṅgrāmasiṃha, is famous on this earth ; who resembles the god of love in lovely form ; who is like (Rēvanta) the son of the Sun in (*riding*) horses ; who is (Indra) the lord of gods in mounting huge elephants, and (Bṛihaspati) the preceptor of gods, (*being*) well-known by his comprehensive intellect ; (*and*) who, even in his boyhood, was firm in fighting on account of his multitude of numerous merits.

(V. 3) The valliant Saṅgrāmasiṃha was well-known here, who was an indescribably lovely god, was always disposed to confer gifts on the poor, and himself being large-minded, could (*always*) listen to good people.

In the Kalachuri year 898, on the 7th (*lunar*) day of the bright (*fortnight*) of Āśvina, on Monday.

This (*eulogy*)<sup>12</sup> is the composition of the Paṇḍita, the illustrious Talapasīṃha.

<sup>1</sup> From the original statue and inked estampages.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> The vowel of this *akṣara* is shortened to suit the meter.

<sup>4</sup> These *daṇḍas* are superfluous.

<sup>5</sup> Metre: *Upajāti*.

<sup>6</sup> This *daṇḍa* is superfluous.

<sup>7</sup> Metre: *Sragdhara*.

<sup>8</sup> Read ब्रह्मः.

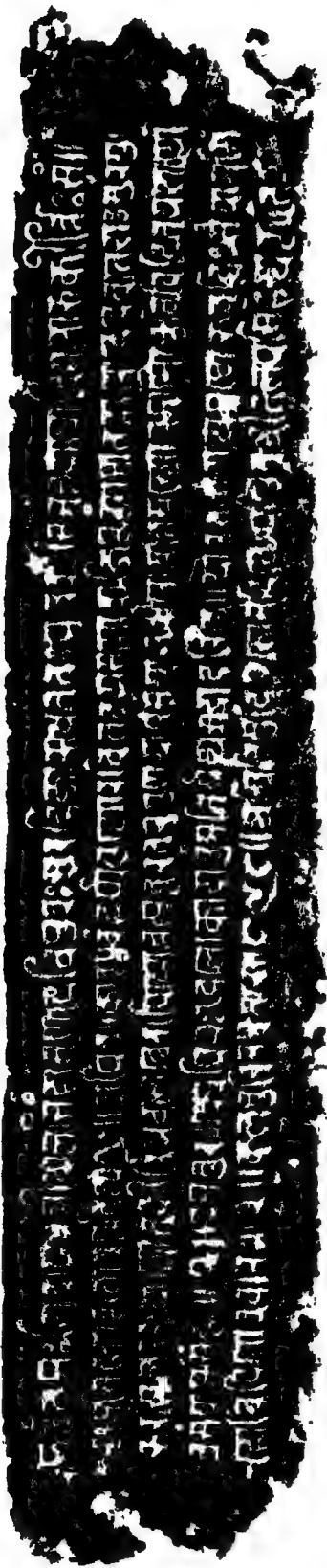
<sup>9</sup> Metre: *Indravajrā*.

<sup>10</sup> Read संबत्सरे.

<sup>11</sup> Read आश्विन-.

<sup>12</sup> D. R. Bhandarkar (in *P. R. A. S. W. I. for 1903—4*, p. 53) took Talapasīṃha to be the sculptor of the statue, while Hiralal says he was the engraver. The epithet *Paṇḍita* prefixed to his name shows that he was a Brāhmaṇa, and probably composed this eulogy.

SHEORINABAYAN STATUE INSCRIPTION: (KALACHURI) YEAR 898



BORIA STATUE INSCRIPTIONS OF JASARAJADEVA : (KALACHURI) YEAR 910<sup>1</sup>

These inscriptions were discovered in 1881-82 by Sir A. Cunningham<sup>2</sup> near the ruins of a temple of the goddess Kaṅkālī in an old deserted fort, 3 miles to the north-west of the village Bōrī. This village is situated about 20 miles to the north of Kawardhā, the chief town of a former feudatory State of the same name in the Chhattisgarh Division of Madhya Pradesh. Cunningham published a transcript and a photozincograph of the inscriptions in his *Archaeological Survey of India Reports*, Vol. XVII, p. 44 and plate xxii. They were subsequently noticed by Rai Bahadur Hiralal in his *Inscriptions in the Central Provinces and Berar*.<sup>3</sup> They are edited here for the first time from excellent ink impressions kindly supplied by Mr. M. A. Suboor of the Central Museum, Nagpur.

They are two inscriptions, each on a separate statue. Both are in a good state of preservation. Their characters are Nāgarī and language Sanskrit. Each consists of only three lines. The average size of the letters in the first or larger one is .5" and that of the second is .7".

The larger (A) of the two records is incised on the pedestal of a bearded figure with hands joined in adoration. It mentions *Thākara Māltu*, the Chief Minister (*Mahāmātya*) of the illustrious and victorious king, *Mahārāṇaka Jasarājadeva*, and names his son, mother and daughter. The object of it is to record the construction of a temple by Māltu for the religious merit of his father. This temple is evidently identical with the present one dedicated to the goddess Kaṅkālī.

The second inscription (B) also mentions the illustrious *Jasarājadeva*. The object of it is apparently to record that the statue on which it is incised represents *Jāga*, the son of *Dhirachhendra*, who was a military officer, evidently, of *Jasarājadeva*. He is stated to be a devoted disciple.

The first inscription contains the date, *Samvat 910*, expressed in decimal figures, of an unspecified era. It must, of course, be referred to the Kalachuri era. It does not admit of verification, but as an expired year, it would correspond to 1158-59 A. C. The second inscription is undated, but is clearly of the same period.

*Jasarājadeva*, mentioned in both the records, is evidently identical with *Yaśōrāja* whose inscription, dated K. 934, was found at Sāhaspur in the same State of Kawardhā. He was probably a feudatory of the Kalachuris.

<sup>1</sup> This date is furnished by the first or larger of the two inscriptions. The smaller one is undated.

<sup>2</sup> "The Memorandum of Inscriptions in Chhattisgarh", published by Sir R. Jenkins in *A. R.*, Vol. XV, p. 506, mentions two records at Bōra of Pandra, one of them being dated *Samvat 849*. These appear to be different from those edited here. See *C. A. S. I. R.*, Vol. XVII, p. 44.

<sup>3</sup> First ed., pp. 163 ff; second ed., pp. 177 ff.

<sup>4</sup> Cunningham gives the date as *Samvat 910* in one place and as *Samvat 1110* in another. See his *A. S. I. R.*, Vol. XVII, pp. 44-5. Hiralal read it as 943 or 913. *Jasarājadeva* of the present inscription is probably identical with *Yaśōrāja* of the Sāhaspur inscription (below, No. 113) which is dated in the (Kalachuri) year 934. If the date of the present inscription is also in the Kalachuri era, as appears probable, the reading 1110 is impossible. If referred to the Vikrama era, this date would be too early for *Jasarājadeva*, judging from the characters of the inscription. It is also unlikely to be a date of the Śaka era as shown by the word *Samvat* prefixed to it, though it would, in that case, not be impossible for *Jasarājadeva*. The figures of the date are very badly formed. The Sāhaspur inscription indicates that the first figure is intended to be 9. The last two figures appear to be 1 and 0. In any case the last figure cannot be read as 5, for the contemporary shape of which see fig. 1 of the Sāhaspur inscription.

TEXT<sup>1</sup>

## A

- 1 स्वस्ति [1\*] जि(श्री)विजयराजजसराजदेव[1\*] महाराजकस्य तस्य महामात्य<sup>2</sup> ठाकुर<sup>3</sup> मास्तु<sup>4</sup>  
[1\*] तस्य पु-  
2 न(श्री) वसिष्ठे(श्री)ष्ठ[1\*] ठाकुर[1\*] पास्तु नामे(श्री)विस्तु(शु)तः [1\*] तस्य माता वास्ता [1\*]  
तस्य पुत्रि(श्री) वावी नाम विस्तु<sup>5</sup> [1\*] तस्य पितुस्<sup>6</sup> [5]\*-  
3 प्यार्चं प्रासादं [स्था]पितं विभं<sup>7</sup> । संवत्(त) [९]१०<sup>8</sup> [1\*]सुनवार वरजीवर<sup>9</sup> [1\*]

- 1 श्री(श्री)जसराजदेव[1\*]  
2 [श्री](श्री)धिरछेन्द्रपुत्र<sup>11</sup> । इंदनायक<sup>12</sup> जागु[1\*]  
3 ठ ॥ सावित्र्यवत्तः<sup>13</sup> ॥

## TRANSLATION

## A

Hail! (*There is*) the illustrious and victorious king Jasarājadēva. Of him (*who is*) *Mahārājaka*, the *Mahāmātya* (Chief Minister) is the *Thākura* Māltu. His son, deserving of highest praise by his intelligence, is a *Thākura*, well-known by the name Pāltu. His mother is Vāltā. His daughter is well-known by the name Vāvō. (*This*) blessed temple has been erected for the religious merit of his father. The year 910.

The *Sūtradhāra* (artisan) was Dharanīdhara.

## B

(*There is*) the illustrious Jasarājadēva. His *Dandanāyaka* (*is*) Jāgu, the son of the illustrious Dhirachhēndra, the *Thākura* who is a devoted disciple.

## NO. 113; PLATE XCIII

## AMARAKANTAK STATUE INSCRIPTION: (KALACHURI) YEAR 922

THIS inscription was first brought to notice by Sir Richard Jenkins in his 'Memorandum of Inscriptions found engraved on stones in Chhattisgher'<sup>14</sup>. It was subsequently

<sup>1</sup> From ink impressions.

<sup>2</sup> Read महामात्यः.

<sup>3</sup> Read ठाकुरो or rather ठाकुरो.

<sup>4</sup> Hirakal read *Māṇḍā*. The subscript *akshara* does not at all look like *ḍā*. Besides, the superscript letter which is joined to the top line cannot be read as *ṣ*, for the shape of which, see *rāṣakarya* in l. 1. The same remarks apply to his reading of the following names as *Pāṇḍā* and *Vāṇḍā*. Cunningham read the names as *Mālina*, *Pālina* and *Bālina*.

<sup>5</sup> Read विस्तुता.

<sup>6</sup> Read पितुः.

<sup>7</sup> Hirakal seems to have read *मोक्षार्चं* here. The first *akshara*, which may have been first incised as *श्री*, has been altered to *पु*, while the second is clearly *प्य*.

<sup>8</sup> Read प्रासादः स्थापितः विभः । From तस्य पितुस् onwards, the words have the cadence of the *Anuṣṭubh* metre.

<sup>9</sup> See above p. 185, n. 4.

<sup>10</sup> Read सुनवारो वरजीवरः ।

<sup>11</sup> Perhaps धिरछेन्द्रपुत्रः is intended. The following *daṇḍa* is superfluous.

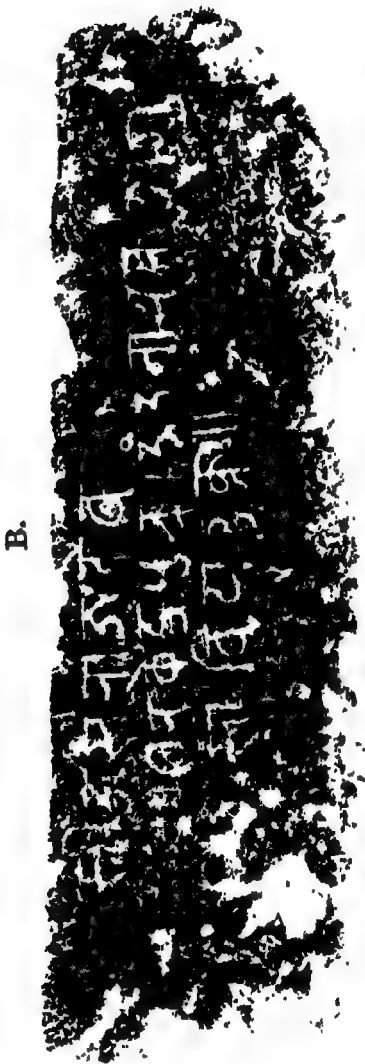
<sup>12</sup> Read इंदनायको.

<sup>13</sup> Perhaps सावित्र्यवत्तः is meant.

<sup>14</sup> A. R., Vol. XV, p. 506. Jenkins thought that the image represented Rāva Nāyaka.



BORIA STATUE INSCRIPTIONS OF JASARAJADEVA: (KALACHURI) YEAR 910



mentioned by Sir A. Cunningham's Assistant, Mr. Beglar<sup>1</sup>, and finally noticed by Mr. R. D. Banerji in his *Progress Report of the Archaeological Survey, Western Circle, for 1920-21*, p. 55. It is edited here for the first time from excellent impressions kindly supplied by the Superintendent, Archaeological Survey, Central Circle, Patna.

The inscription is incised on the pedestal of a statue at Amarakantak in Vindhya Pradesh. The statue is of a male person sitting cross-legged with hands clasped in adoration and holding a lotus-bud. On either side of him stands a female figure with a fly-whisk in her right hand. On his head there is an umbrella and on either side of it, a Gandharva carrying a garland.

The inscription contains four lines on the proper right and one line giving the date on the left. It is in a perfect state of preservation. The average size of the letters in the lines on the proper right is .4" and in that on the left is .5". The characters are Nāgarī. The form of *kṣ* in *li(l)kha-ādhyakṣa-* and *Mādhavākṣa* in line 1 is noteworthy. The language is Sanskrit. Except for the date, the inscription is metrically composed. There are only two verses, both of which are numbered.

The object of the inscription is to record that the statue is an exact representation of Nārāyaṇa, the son of Mādhavākṣa who was the Superintendent of Writing 'here at Ratnapura'. The wording of the description suggests that the statue was made at Ratnapura and later on removed to Amarakantak.

The inscription is dated in the year 922 (expressed in decimal figures only) of an unspecified era. This date, judged by the characters, must be referred to the Kalachuri era. As an expired year, it would correspond to 1170-71 A. C.

### TEXT<sup>2</sup>

- 1 सिद्धिः<sup>3</sup> [1\*] श्रीमद्वलपुरे नाम लि(ले)कनाम्न[स\*]परितः[1\*] माधवा[स\*].
- 2 इति श्वातः प्राणिनां कल्पवृक्षः<sup>4</sup> ॥१॥ तस्य कारय-
- 3 यो नाम सुनुर्वसुषि<sup>5</sup> चार्जुनः [1\*] तस्यैव कारिता मूर्तिः
- 4 स्वरूपगुणसुलब्धता<sup>6</sup> ॥२॥
- 5 संवत् ९२२ [1\*]

### TRANSLATION

(Verse 1) There was here, at the famous Ratnapura, a learned Superintendent of Writing, well-known by the name of Mādhavākṣa, who was a wish-fulfilling tree to (all) creatures.

(V. 2) He had a son named Nārāyaṇa who was (like) Arjuna in archery. This statue has been caused to be made of him, resembling him in form and excellence.

The year 922.

<sup>1</sup> C. A. S. I. R., Vol. VII, pp. 233 ff.

<sup>2</sup> From ink impressions.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> The *śvāt* appears more like *śvāt* than *śvāt*.

<sup>5</sup> Meter of this and the next verse: *śaśvāt*.

<sup>6</sup> This letter appears clearly as *ṣ* in the impressions.

<sup>7</sup> The sense requires *स्वरूपगुणसुलब्धता* which, however, would not suit the meter. Read *स्वरूपगुणसुलब्धता*.

No. 114; Plate XCIV

## PUJARIPALI STONE INSCRIPTION OF GŌPALADĒVA

This inscription was discovered by Mr. H. Cousens in 1904. It has been noticed before, first by Dr. D. R. Bhandarkar in the *Progress Report of the Archaeological Survey of Western India for 1903-4*, p. 48, and subsequently by Rai Bahadur Hiralal in his *Inscriptions in the Central Provinces and Berar*.<sup>1</sup> It is edited here for the first time from the original stone and its ink impressions taken under my direction.

The inscription is incised on a slab of black stone measuring 2' 4½" broad and 1' 6½" high, which in 1904 Mr. Cousens found placed in front of an old brick temple of Mahāprabhu at Pujāripālī, a village 22 miles north by east of Sārangarh, the chief town of a former feudatory State of the same name in the Chhattisgarh Division of Madhya Pradesh. The stone is now deposited in the Raipur Museum.

The writing seems to have originally covered a space measuring 2' 2" broad by 1' 4" high, but almost the whole of the first line and from one to fifteen *akṣaras* on either end in ll. 2-8 have been lost owing to the breaking away of the top and the right and left upper corners of the stone. Besides, the writing has been almost completely effaced in the middle of ll. 8-10. The characters are of the Nāgarī alphabet. *Prishthamātrās* are generally used to denote medial diphthongs; the left limbs of *kh* and *dh* are fully developed; *ś* and *bh* appear throughout in their modern forms; *ṣ* shows a dot as in *raṣ-āṅgaṣ*, l. 3; the upper loop of *śh* is open on the left, as in *Mārkkamādyō=tha*, l. 24, while as the second member of the conjunct *śh*, it is placed vertically and not on its side. These peculiarities of the letters indicate that the inscription does not probably date before the 12th century A. C. The language is Sanskrit. The whole of the preserved portion, except a sentence in l. 3 and another in l. 25 naming the scribe and the engraver, is in verse. The verses, all of which appear to have been numbered, total 46.<sup>2</sup>

The inscription is one of a king named Gōpālādēva. The object of it apparently is to record the charitable deeds of Gōpālādēva, especially the construction of the temple where it was put up.

The first line, which is almost completely mutilated, contains the names of Brahmā, Viṣṇu and Mahēśvara, joined in a compound. In most of the following verses up to verse 37, the first half is devoted to the description of a goddess, while the second states how Gōpāla showed his devotion to her, or what favours she conferred on him. The goddess is named variously as Vaishṇavī, Vārāhī, Nārasimhī, Aindrī, Chāmundā and so forth<sup>3</sup> and her form, weapons, and vehicle are described in consonance with her epithet. In verse 19 she is said to have been pleased with Gōpāla. She granted him a boon that he would attain success in all his affairs and acquire all knowledge (v. 24). Gōpāla again praised her, and by virtue of repeating her *mantra* ten million times Gōpāla got a boon from her that he would have matchless strength and prowess. Verses 35-37 describe a fierce battle in which Gōpāla apparently became victorious. Verses 38-40 state that at Kēdāra, Prayāga, Pushkara, Purushōttama and Bhīmēśvara, on the Narmadā, at Gōpālapura, Vārāṇasī, Prabhāsa, the junction of the Gaṅgā with the sea, Vairāgya-maṭha, Śauripura, and the Pēḍarā village, the *kīrti* of Gōpāla shines like the autumnal

<sup>1</sup> First ed. (1916), pp. 169 ff; second ed. (1932) pp. 181 ff.

<sup>2</sup> See below, p. 591, n. 1.

<sup>3</sup> Vārāhī and probably Aindrī are sculptured in the Chaumath Yōginī Temple at Bhānū-Ghat. Again, many of the epithets of the goddesses and in some cases even their description are taken from the *Dēvīmāhātmya* (called also *Saptasatī*) in M.P., chapters 81-93. See notes to the transcribed text, below, pp. 590 ff.

AMARKANTAK STATUE INSCRIPTION: (KALACHURI) YEAR 922



moon. As Dr. Bhandarkar has already remarked, the word *kṛt* is probably used here with a double meaning. It signifies that Gopāla performed some charitable act such as building a temple at the aforementioned places, most of which are holy *śrīthas*. Verse 41 states that Gopāla resembled Kandarpa (the god of love) in handsome form, and Śūdraka in valour, and that riding a horse he appeared in various places like Rēvanta. In the next verse (42) Gopāla requests all people of the *maṇḍala* (province), whether of his family or not, to protect the *kṛt*. The word *kṛt* here probably refers to the temple where the slab was originally placed.

Verse 43 describes the poet Nārīyaṇa, who apparently composed this inscription, as the author of the *kāvya Rāmābhyudaya*. The inscription was written by Dēdā and engraved by Dhanapati.

This record is not dated; but Dr. Bhandarkar identified the king Gopāla described in it with the *Rajatarā* Gopāla, for whom the date 840 of the Kalachuri era (1088-89 A. C.) is furnished by the Chhapri statue inscription.<sup>1</sup> R. B. Hiralal accepted this identification on the ground that both Pēṇḍā (with which he identified the village Pēḍā mentioned in v. 40) and Pujāripālī are close to the former Kawardhā State in which the Chhapri inscription is found. Apart from the similarity of names, however, there does not seem to be any valid reason for the identification. The palaeographical evidence detailed above indicates that the present record is somewhat later than the Chhapri inscription. Besides, if we identify the two princes, we shall have to suppose that the country under the direct sway of Gopāladēva extended from Kawardhā in the west to Sāraṅgarh in the east. He must, therefore, have ruled over a more extensive territory than even his Kalachuri overlord whose era is found used in the Chhapri inscription of Gopāladēva's feudatory Lakṣmīnārāyaṇa! More definite evidence is needed than mere identity of names to prove the identification of the two princes.

From the Shēorinārāyaṇ inscription<sup>2</sup> we learn that there was another prince named Gopāladēva who belonged to a collateral branch of the Kalachuri family. As that inscription, which belongs to the time of his nephew Aṇanadēva II, is dated in the Kalachuri year 919 (1167-68 A. C.), Gopāladēva must have flourished in *circa* 1130 A. C. This agrees with the date we have fixed above on the evidence of palaeography. The fierce battle in which Gopāladēva distinguished himself may be the same as that in which his brother Uḥanadēva lost his life as stated in the Shēorinārāyaṇ inscription. As shown already,<sup>3</sup> the battle was fought with the Kalachuri king Jayasīma of Tripuri, whose known dates range from K. 918 to K. 928.

The reference to the *Rāmābhyudaya kāvya* of Nārīyaṇa, the author of the present inscription, is interesting. There are at least three Sanskrit works of that name known from other references,<sup>4</sup> but only one of them has been published so far. The first of these in chronological order is a play ascribed to Yaśovarmān, who is probably identical with the homonymous king of Kanauj, the patron of Bhavabhūti. It is cited in the *Dharmyaloka* of Anandavardhana<sup>5</sup> (9th cen. A. C.) and the *Dharmyalokaśikṣā*<sup>6</sup> of Abhinavagupta (11th cen. A. C.). The *Nāṭyaśāstra* of Sāgarasandin<sup>7</sup> also cites two verses from

<sup>1</sup> Above, No. 109, C.

<sup>2</sup> Above, No. 98, line 11.

<sup>3</sup> Above, p. 120.

<sup>4</sup> I am obliged to Mr. P. K. Gode, Curator of the Bhandarkar Oriental Research Institute, for some of these references.

<sup>5</sup> *Nāṭyaśāstra* ed. (1921), p. 234.

<sup>6</sup> *Ibid.* p. 240.

<sup>7</sup> Ed. by Dillon, pp. 33 and 130.

one *Rāmābhyudaya* which, judging from the introductory remarks of Śāgarānandin, seems to be a play. It is not known if it is identical with the aforementioned work of Yaśovarmān. Aufrecht mentions a *kāvya* named *Rāmābhyudaya* in 30 cantos, the authorship of which is ascribed to one Vēṅkaṭēśa whose date is unknown. The third work of this name is a play by Vyāsāśi-Rāmadēva, who flourished in the 13th cen. A. C.<sup>1</sup> The work mentioned in the present record seems to be different from all these; for its authorship is definitely ascribed to Nārāyaṇa. It is doubtful if it could be identified with the *Rāmābhyudaya* cited in the *Nāṭakalakṣaṇaratnakōśa*,<sup>2</sup> for, as shown above, the latter was probably a *nāṭaka*, while the work mentioned here was a *kāvya*. As shown above, its author Nārāyaṇa seems to have flourished in the 12th cen. A. C.

As for the geographical names mentioned in the present inscription, Kēdāra is a well-known *tīrtha* on the Himālayas. Prayāga is, of course, modern Allahabad. Pushkara is a holy *tīrtha* still known by its name in Rajputana. Purushōttama may be the well-known Puri in Orissa. Bhīmēśvara is a well-known *tīrtha*, also called Drākṣhātama, in the Godavari District of the Madras State. The river Narmadā and the holy place Vāṇāśaśi are too famous to need identification. R. B. Hiralal identified Prabhāsa with Pabhōśi near Allahabad; but in the period to which the present inscription belongs, the latter does not seem to have been so famous. Prabhāsa is more likely to be the *tīrtha* of that name in Saurashtra. Sauripura (the city of Kṛishṇa) may be Dvārakā in Saurashtra. R. B. Hiralal's conjecture that Gōpālapura mentioned here was founded by Gōpāladēva himself is plausible, but his identification of it with the village Gōpālpur near Tewar cannot be upheld; for Gōpāladēva's sway could not have extended so far in the north. It must have been situated not very far from Pujāripālī. I would identify it with the Gōpālpur which lies on the right bank of the Mānd river, about 10 miles north-west of Pujāripālī. Pēḍarāgrāma is likely to be Pendri, 8 miles north by east of Sāradgarh. The other places cannot be identified.

TEXT<sup>3</sup>

- 1 . . . . . ता न(न)द्वा[वि]ष्णु[महेस्वराः]. . . . . [स्त?]म्मुखा वारा[ही?]
- 2 . . . . . सा स्वयं(यम्)<sup>4</sup> ॥२॥ संसृजकधरा देवी वैष्णवी मरुदासना । गोपालेन महामय्या पुष्पदेवैश्च पूजिता ॥३॥ मुजङ्गबलया देवी महावृषभ - ७५<sup>5</sup> । ४५४४ ७--४, ४५४४
- 3 ७-७५ ॥४॥ नाम्ना जयीयं सा धीरा यत्नमाधो रणाङ्गणे । जन्मेतस्याः सुयमीरचित गोपाल ते नृतं(तम्) ॥५॥ आद्यस्तदीपोयं द्वितीयस्लीकश्च ॥०॥ वज्जुखा शक्तिह[स्ता\*] ४, ४५४४ ७-७५<sup>6</sup> [1\*]
- 4 [गोपालेन\*] स्तुता नित्यं सर्वपापघ्ना(ना)स(ता)नी ॥६॥ वाराही धोरसंरावा वंज्रोद्वृत्तवसु-  
न्वरा<sup>7</sup> । स्तुता गोपालवीरेण शक्तिभावेन सर्वदा ॥७॥ नारसिंही सटाक्षेपपातितोद्वृणा<sup>8</sup> मुदि ।  
वि[स्ति] ४५४--४,

<sup>1</sup> G. I. L., Vol. III, p. 245, n. 1.

<sup>2</sup> This work of our author may not have been of sufficient merit to attract attention outside Chhattisgarh, judging by his performance in this inscription! See below, p. 394, n. 2.

<sup>3</sup> From the original stone and ink impressions.

<sup>4</sup> Metre of verses 2—36: *Anuṣṭubh*.

<sup>5</sup> Restore -वृषभवाहना.

<sup>6</sup> Restore मयूरवरवाहना as in M.P., ch. 88, v. 16.

<sup>7</sup> This epithet occurs in M.P., ch. 91, v. 35.

<sup>8</sup> Compare नारसिंही वृषिहस्य विजयती सपुत्रं वपुः । प्राप्ता एव सटाक्षेपपातितानामसंहृतिः ॥ *Ibid.*, ch. 88-vi 19. The description of the deities and their vehicles in vv. 6—10 closely follows that in M.P., ch. 88, vv. 14 ff. Vārāhī, Vaiṣṇavī and others described here were the *śaktis* of the respective gods who assisted the goddess Ambikā in her fight with demons.

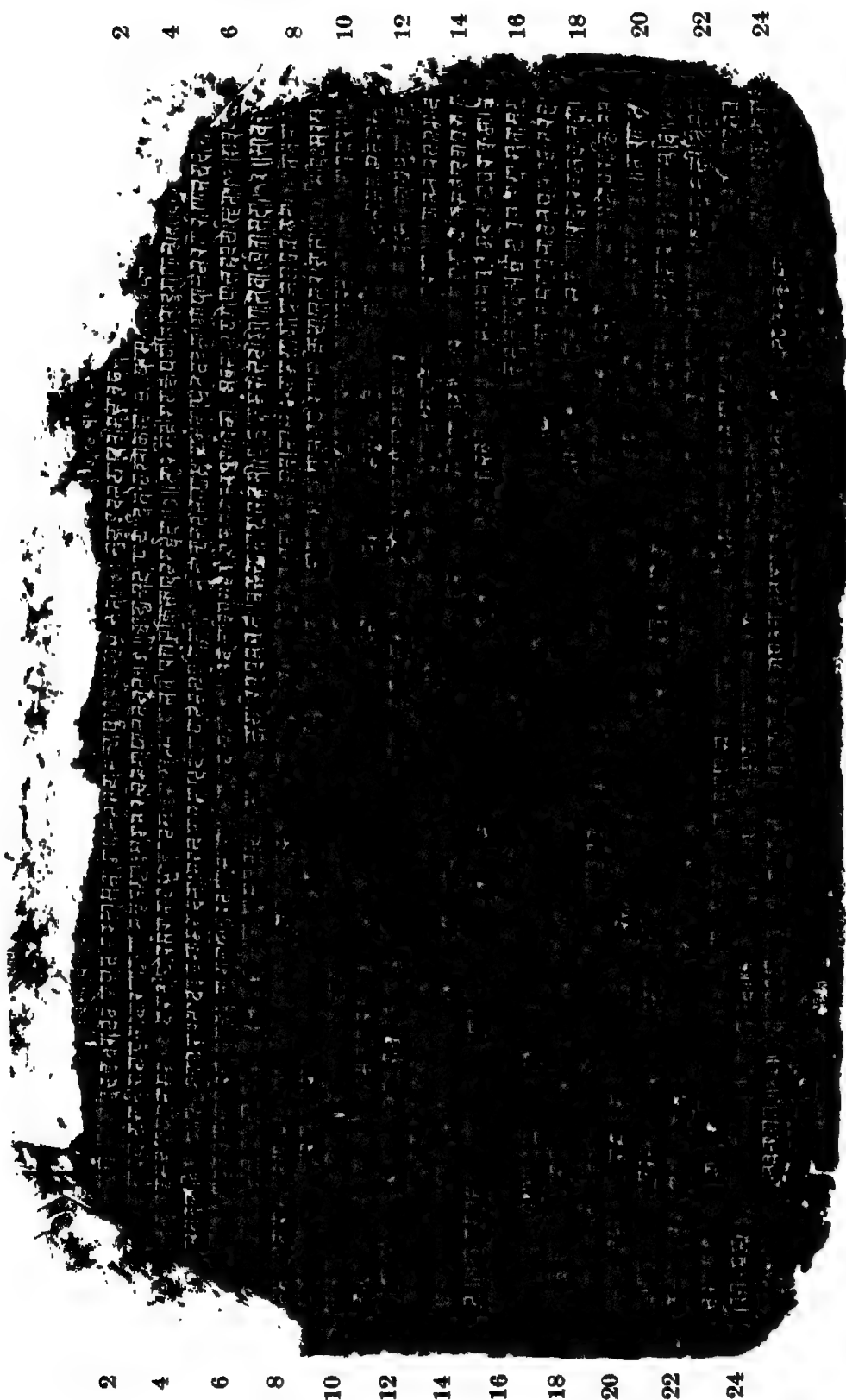




- ## TRANSLATION

<sup>10</sup> I. e., They form a sort of refrain.

PUJARIPALI STONE INSCRIPTION OF GOPALADEVA





(V. 9) The exceedingly powerful goddess Aindī endowed with a thousand eyes, who has the *śaṅkha* in her hand and is seated on a lordly elephant, was well worshipped by Gōpāla.

(V. 10) Chāmūḍī, who is dark-complexioned like the petal of a blue lotus, rides a spirit and smites enemies in battle, [was praised] by Gōpāla.

(V. 11) (The goddess) Tvaritā, who is bright like lightning and is considered as similar in complexion to the *indragōpaka* insect and vermillion, was adored by Gōpāla.

(V. 12) The goddess Tripurā, who, (though) wholly void of parts, is proficient in three arts<sup>1</sup> and was formerly (worshipped) in a *maṇḍala* of three corners, dwells always in the heart of Gōpāla.

(V. 13)<sup>2</sup> The three-faced terrible Māricī of bright foam, (also called) Samayā,<sup>3</sup> who exterminates the ranks of the enemies, was seated in the heart of Gōpāla.

(V. 13) The goddess Jayā, who destroys foes, (as well as) Vijayā, who enhances victory (and) makes one's path happy, were always worshipped by Gōpāla.

(V. 14) May that Tārā, who has an excellent seat in the midst of the dreadful ocean, be pleased with Gōpāla, (affording him) excellent protection!

(V. 15) . . . . . Vindhyaśinī dwelling on the mountain, Mahāmāyā (and) Mahākālī were worshipped by Gōpāla.

(V. 16) The goddess, who is called Tōṭalā when the Brāhmaṇas commit a fault (?), who attains victory in battle in the three worlds and who is called Charchikā<sup>4</sup> when (other) creatures do wrong (?), was seen by Gōpāla.

(V. 17) The goddess Kāmākṣī, (who is called) Mahālakṣmī (and appears as) forgiveness and compassion, was pleased by the brave Gōpāla with (his) devotion.

(V. 18) (The goddess) Sarasvatī, (who is called) Gaurī (and) (who is) success, fame and unbaffled intelligence, was propitiated by Gōpāla day by day with his great devotion.

(V. 19) [The goddess] . . . was pleased with the brave Gōpāla and granted a boon . . . . .

(V. 20) The goddess, being greatly pleased at every syllable (of Gōpāla's praise), said, "O great warrior, Gōpāla! Thou art, no doubt, an excellent son!"

(V. 21) " . . . . . O Gōpāla! (Thou art) like Sūdraka on the earth . . . . ."

(V. 22) As Nandī is (dear) to Mahēśa, as Garuḍa is to Viṣṇu, so (art thou), Gōpāla, a son of the goddess Vāhī undoubtedly!

(V. 23) . . . . . There is none like Gōpāla, (described) in Sanskrit or Prakrit (literature).

(V. 24) That which is (called) success in all affairs, that which is regarded by the wise as learning,—through the power of that . . . . . Gōpāla . . . . .

(V. 25) . . . . . became always . . . . .

(V. 26) Having seen that the buffalo-demon was killed (by the goddess) by planting (on him) the big toe of her foot, that brave Gōpāla praised (the goddess) Ambikā.

(V. 27) . . . . .

<sup>1</sup> There is a play on the word *śakti*, which gives rise to the figure *Vīrāṭśakti*.

<sup>2</sup> For the repetition of this verse-number, see above, p. 191, n. 1.

<sup>3</sup> Samayā is a name of Dēvī. See *Laṭṭāśaṅkṣaṇa*, v. 24.

<sup>4</sup> The goddess has this name in the *śaṅkha* (v. 21) of the *Śivāṇḍī*.

(V. 28) When he praised the goddess that killed (the demon) Raktabīja who (could) not be defeated by all gods, all fortune [entered the house Gōpāla].

(V. 29) . . . . . became . . . . .

(V. 30) Chandikā, who has a terrific step and is possessed of great strength and valour, (and) who killed Nisumbha and Sumbha, was again praised by Gōpāla.

(V. 31) . . . . . was adored by Gōpāla.

(V. 32) Having propitiated the goddess who had been praised by Vishnu himself in order to kill the demon Kārṇa, Gōpāla became fit to be described by good people.

(V. 33) Love to one's son . . . . .

(V. 34) By the power (derived) from muttering (her) *mantra* a crore times, the goddess again granted (him) the boon—"Gōpāla! thy strength, prowess and valour (will be) matchless."

(V. 35) . . . . . in thousands, lakhs and crores.

(V. 36) The female demons, attracted by blood, waded through the dreadful river<sup>1</sup> of blood which was navel-deep and was infested by vultures and jackals.

(V. 37) Tell me if there was, is or will be on the earth another person resembling the illustrious Gōpāla . . . . . in marvellous prowess on the battlefield where darkness is caused by arrows discharged all round from . . . . .

(Vv. 38-40) On the earth the *kīrti* of the brave Gōpāla shines like the autumnal moon at the famous Kēdāra, Prayāga, Pushkara, Purushōttama, Bhīmēśvara, on the Narmadā, at the famous Gōpālapura, Vārāṇasī, Prabhāsa, at the junction of the Gaṅgā and the sea, Varāṇsī, . . . the famous Vairāgyamaṭha, the Aṣṭadvāra, Saurīpura, (and) the village Pēḍarā.

(V. 41) Gōpāla resembles the god of love in handsome form and is (like) Sūdraka in valour. He appears in every place mounted on a horse like Rēvanta.

(V. 42) "Whatever person of noble mind is born in this world, whether in my family or another's, may he protect this meritorious work!" Thus says Gōpāla, falling at (his) feet.

(V. 43) The good poet Nārāyaṇa, whose mind is (engaged) in adoring the lotus-like feet of Vishṇu<sup>2</sup>, who composed, the *kāvya* full of sentiments, called the famous Rāmābhyudaya, (and) on remembering whose composition, the Goddess of speech, with her mind filled with intense pleasure, became (like) her lute,<sup>3</sup> (composed this *prafastī*).

(Vv. 44-5) Agastya, Pulastya, Jaimini, Lōmaśa and others, Mārkaṇḍeya, also Durvāsa (and) Vyāsa were subject to death, (while) others are at the mercy of fate in this age which perishes in a moment! Knowing this, O men, may your minds be always directed to spiritual knowledge!

Written by the Paṇḍita Dēdā. Engraved by Dhanapati.

<sup>1</sup> See above, p. 589.

<sup>2</sup> The construction in the original is faulty as *śrībhakti* is apparently used in the sense of *śrībhaktaya*. Again, some words like *prafastī-aharṇi* are required to state the poet's authorship of the present inscription.

<sup>3</sup> I.e., was full of praise for the poet.



## NO. 113; PLATE XCV

## SAHASPUR STATUE INSCRIPTION OF YASORAJA: (KALACHURI) YEAR 934

This inscription was first brought to notice by Sir Richard Jenkins in the *Asiatic Researches*, Vol. XV, p. 506. It was subsequently noticed by Sir A. Cunningham, who gave an account of its contents and the Christian equivalent of its date together with a photozincograph in his *Archaeological Survey of India Reports*, Vol. XVII, pp. 42-4, plate xxii. Its date was next examined by Dr. Kielhorn in the *Indian Antiquary*, Vol. XVII, p. 217. The inscription is edited here for the first time from excellent ink impressions kindly supplied by Mr. M. A. Suboor of the Central Museum, Nagpur.

The record is incised on the pedestal of a statue, locally known as that of Sahastā-rjuna or Sahastabāhu, which lies under a tamarind tree near a tank at Sāhaspur, 12 miles to the south-west of Kawardhā, the chief town of a former feudatory state of the same name in Chhattisgarh, Madhya Pradesh.<sup>1</sup> It consists of four short lines followed by four half lines on the left and two half lines on the right. It is in a good state of preservation. The average size of the letters is .5". The characters are Nāgarī and the language Sanskrit. The only orthographical peculiarities, which call for notice, are the use of *v* for *b* in *Valāra*, l. 3 and of the palatal *j* for the dental *j* in *Jāyā*, l. 2.

In the first four lines the inscription describes Yaśōrāja whom the statue was intended to represent; but the description is wholly conventional. The next four half lines on the left name his queen, two sons and one daughter.

The date of the inscription is recorded in the two half lines on the right as the year 934 (expressed in decimal figures only), the fifteenth tithi of the bright fortnight of Kārttika, Wednesday.<sup>2</sup> This date must evidently be referred to the Kalachuri era and regularly corresponds to Wednesday, the 13th October 1182 A.C.<sup>3</sup> On that day the fifteenth tithi of the bright fortnight of Kārttika in the expired Kalachuri year 934 ended 14 hours after mean sunrise.<sup>4</sup>

As stated before, Yaśōrāja was probably a feudatory of the Kalachuri kings of Ratampur.

TEXT<sup>5</sup>

- 1 ससुत्वे सनतां सदा सुरगुरोर्हनि व(व)जेर्मनुजः
- 2 सावये यकरभजस्य गिरिजाय(वु)नो सुसन्तो स्थितः<sup>6</sup> ।
- 3 प्रत्यायातरिपुत्रं दुष्टमपि<sup>7</sup> [म]स्तावन्ने वः सिनिः(निः)
- 4 सोयं बाव विराजते मुनि यशोराजो विहारिः स्ववं(म्) [॥१॥]<sup>8</sup>
- 5 राज्ञी श्रीकल्याणेनी ॥ स्वस्ति ॥ सम्वा[त्] ९३४
- 6 कुमारधीमोचदेवः ॥ कार्तिक सुदि १५ बु(वु)वे ॥
- 7 कुमारधीराजदेवः ॥
- 8 कुमारि(री)[म्री]वासल्लदेवि(नी) ॥

<sup>1</sup> C. A. S. I. R., Vol. XVII, p. 43.

<sup>2</sup> Jenkins gave the date wrongly as 'Kartik Shukla Pañchami Roj Badliwa?'. A. R., Vol. XV, p. 506. The inscribed tithi is 15, not 5 as pointed out by Cunningham. C. A. S. I. R., Vol. XVII, p. 42.

<sup>3</sup> Cunningham's statement (*loc. cit.*, p. 43) that the 15th of Kārttika in 1182 A. C. was a Wednesday is incorrect; for, in 1182 A.C. the aforementioned tithi fell on Tuesday, not on Wednesday.

<sup>4</sup> According to Kielhorn's calculations the tithi ended 13 h. 17 m. on that day.

<sup>5</sup> From ink impressions.

<sup>6</sup> The sense requires some participle like 'वृत्' in place of 'स्थित'.

<sup>7</sup> The correct reading would be 'दुष्टमपि', but it would not suit the metre.

<sup>8</sup> Metre: *śākhānāḥ*. Read: *संवा*.

## TRANSLATION

Here on the earth shines that Yaśodāśa himself, who has conquered his enemies, who has always attained equality with the preceptor of gods in eloquence, with the king Bali in charity, with the crocodile-bannered (god of love) in beauty (and) with (Kārttikēya) the son of Gīrījā in great strength, and who is Sibi in protecting even a wicked foe who comes back to him (*for shelter*).

(Line 5) The queen, the illustrious Lakṣmīdēvi.

The prince, the illustrious Bhūjadēva.

The prince, the illustrious Rājadēva.

The princess, the illustrious Jāśodadēvi.

Hail! (In) the year 934, on the 15th (*lunar*) day of the bright (*fortnight*) of Kārttika, on Wednesday.

## No. 116; PLATE XCVI A

## TAHANKAPAR PLATE OF PAMPARAJADEVA: (KALACHURI) YEAR 963

This is one of the two plates which were found in an old well in the village Tahankāpār,<sup>1</sup> 18 miles from Kānkār, the capital of a former feudatory State of the same name in the Chhattisgarh Division of Madhya Pradesh. The inscriptions on both the plates were edited, together with translations and lithographs, by Rai Bahadur Hiralal in the *Epigraphia Indica*, Vol. IX, pp. 166 ff. The present plate is now in the possession of the former Chief of Kānkār. It is edited here from excellent ink impressions kindly supplied by the Government Epigraphist for India.

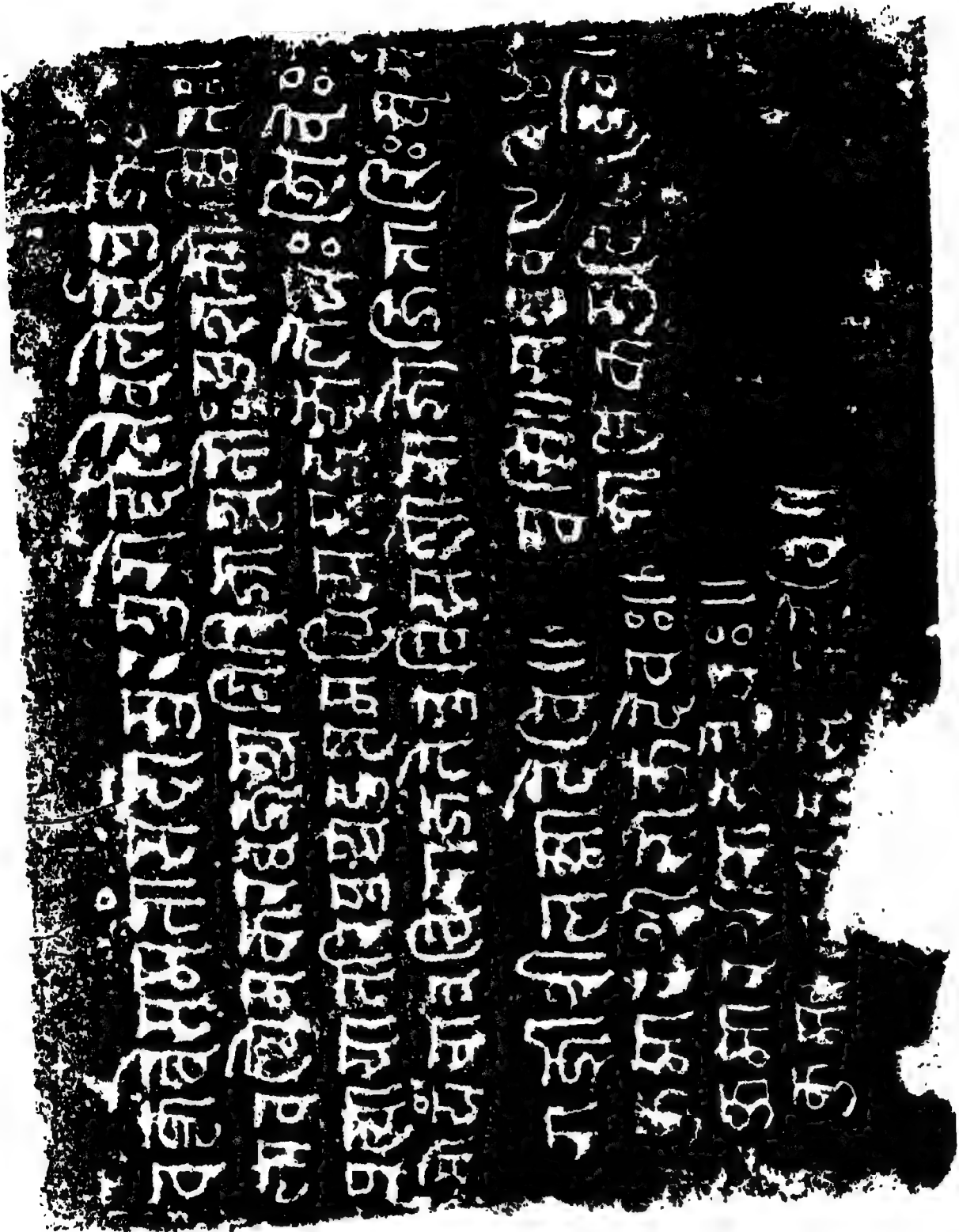
The present copper-plate is 7.7" broad and 3.7" high. It weighs 80 *talas*. At the top, it has a rectangular hole measuring  $\frac{1}{2}$ " by  $1\frac{1}{2}$ ", but its purpose is not known. As will be clear from the description given below, the inscription is completed on the present plate. The hole could not, therefore, have been meant for a ring connecting it with some other plate. The other plate, which was discovered with the present one and which also contains a complete inscription, has no such hole. It seems, therefore, that the hole was made subsequently by the owner to string the plate with other valuable plates or papers. No seal has been discovered with the plate and there is no sign of one being soldered to it.

The plate is inscribed on one side only. The inscription, which consists of 11 lines, is in a good state of preservation. The average size of the letters is .12". From faint traces of some other letters on it, it appears that the plate is a palimpsest, the earlier record being carefully beaten in to make room for the present one.

The characters are Nāgarī. *Dh* shows both earlier and later forms; see, e.g., *Rājādhirāja*, l. 1 and *Lakṣmīdhara*, l. 3; *ṣ* is not distinguished from *ś*; see *Sarmamānā*, and *likhitam*, both in l. 10. The language is very corrupt Sanskrit. Notice the mistake of *sandhi* in *asmim arthā*, l. 8, of participial and verbal forms in *karvaṇ*, l. 4, and *śikṣānti*, ll. 4-5 and of syntax in *vanikōṭṭa maryaḍikṛitya*, l. 5. The record is in prose throughout. It shows the usual orthographical peculiarities such as the substitution of *ṣ* for *ś* in *-vaṁś-ānvaya-* and of *v* for *ś* in *-savā-*, both in l. 2, and the use of *ri* for the vowel *ī* in *-rikṣā*, l. 10.

<sup>1</sup> I have not been able to trace this village on the Degree Map, 64 H. But the map shows a village named Tonka Niche about the same distance (viz., 18 miles), west by south of Kānkār.

SAHASPUR STATUE INSCRIPTION OF YASORAJA: (KALACHURI) YEAR 934



The inscription is one of Pamparāja of the Śāma-varṇa. It is a business document, executed at the (royal) residence in Kākairā, in favour of one Lakṣmīdhara.<sup>1</sup> The object of it is to fix the revenue of the village Jaiparā<sup>2</sup> at 130 *Sarāhagaḍāma-āchhu*<sup>3</sup> as previously settled and 140 *Vijayarāja-paṭkas*.<sup>4</sup> It is also stated that the revenue of another village named Chikhalī was fixed at 150 *Vijayarāja-paṭkas*. Several persons, whom we know from the next inscription to be royal officials, are cited as witnesses to the transaction.

No genealogy of the king is given in the present inscription probably because it is a business document and not a royal grant. It is, however, curious that Pamparāja is given here the high-sounding titles *Rājādhirāja* and *Paramāvara* together with some more modest ones, viz., one who has acquired the *paṭha-labhas* and *Mahāmāṇḍalika*. The latter probably describes his real status. From the Rājīm inscription dated K. 896, we learn that Jagapāla, who was a feudatory of Prithivīdeva II, the Kalachuri king of Ratanpur, had conquered the Kākairā country and since that time the rulers of that territory may have acknowledged the suzerainty of the Kalachuri kings of Ratanpur. Pamparāja, notwithstanding his high-sounding titles, was, therefore, probably a feudatory of the Kalachuris whose era we find him using in this as well as in the following inscription. The present record mentions his queen Lakṣmīdevī, the prince Bōpadēva and the chief minister Dōgarā.

The inscription is dated on Monday, the 10th tithi<sup>5</sup> of the dark fortnight of Bhādrapada in the year 965 (expressed in decimal figures only), the *nakṣatra* being Mrīga. The date must evidently be referred to the Kalachuri era. It corresponds, for the current year 965, to Monday, the 12th August 1213 A. C. On that day the 10th tithi of the dark fortnight of the *pūrṇimānta* Bhādrapada commenced 6 h. 45 m. after mean sunrise, and the *nakṣatra* was Mrīga which ended 14 h. 30 m. after mean sunrise. Though the tithi was not civilly connected with Monday, it was so cited probably because it was actually current when the transaction was made. The charter was written by the *Paṇḍita* Viṣṇuśarmaṇ and incised by the *Sāhi* Kēśava at the town of Pāḍi.

As for the places mentioned in the present record, Kākairā is Kānkār mentioned above. Jaiparā and Chikhalī have already been identified by Rai Bahadur Hiralal with Jaiprā and Chikhli, 15 and 21 miles respectively north of Kānkār. Pāḍi, which he was unable to trace, is clearly Pādā, 18 miles west by south of Kānkār.

<sup>1</sup> He is probably identical with Lakṣmīdharaśarmaṇ, the grantee of the other Tahankāpar plate (below, No. 117) and different from Lakṣmīdhara cited as a witness in l. 8 of the present plate.

<sup>2</sup> In the text *Jaiparā* has *Vaṇikṣṛṣṭa* affixed to it. Hiralal took it to mean that in Jaiparā there was a *vaṇikṣṛṣṭa* or "traders' fortress", i.e., a fortified place probably made by Benjāras for storing grain purchased for transport. See *Ep. Ind.*, Vol. IX, p. 169, n. 1.

<sup>3</sup> *Sarāhagaḍā* is probably identical with *Sarāhagaḍā* mentioned in l. 10 of the Rājīm stone inscription of Jagapāla (above, No. 88). *Āchhu* is probably identical with *āḥ*, a coin mentioned in the literature of the Mahānubhāvas as current during the time of Chakradhara, the founder of that sect (15th cen. A. C.). *Sarāhagaḍā-āchhu* may, therefore, mean the particular coins of Sarāhagaḍā (modern Sārāgaḍh, formerly a feudatory State in Chhottanagpur).

<sup>4</sup> Hiralal proposed to amend *Vijayarāja* into *vijayārāja* and understood the expression as 'coins of our victorious reign (mint)'. It is not unlikely that Vijayarāja was a king who struck those coins. Compare *Śrīmat-Advanthā-dharmā* and *Vijayapāl-dharmā* in ll. 19 and 30 of the Śrāddhā inscription. *Ep. Ind.*, Vol. I, pp. 171 and 172.

<sup>5</sup> As Kielhorn has already noted, the cipher is engraved quite on the margin of the plate. As regards the name of the week-day the engraver after the *āchhu* is in the first instance by mistake engraved the letter *ś* (of *śat*), and he then altered this *ś* to *ma*. *Ep. Ind.*, Vol. IX, p. 131.

## TEXT

- 1 स्वस्ति [१\*] काकरसमावासे राजाधिराजपरमेश्वर (एव) रपरममाहेश्वर (एव) एषो—
- 2 सर्वसा (या) न्ययप्रभुतकात्सा [२\*] नीचरलङ्क (अ) पंचस (अ) ज्वा (अ) शितविक्रमिप्रभुषोपाधि—
- 3 महामन (अ) लीकसी (अ) मत्पराजदेवमित्रमराज्ये तत्संगिहिराजसिद्धि—
- 4 देवि (अ) कुम (मा) र को (बो) पदेव प्रथम डोगरा रा<sup>१</sup> । वैपा ठ<sup>२</sup> । जम् एसे निजव्यावारे  
कुर्वं ति—
- 5 छति<sup>३</sup> जैपराविकोट<sup>४</sup> मयावीकृत्य ग्रामपत्रोय<sup>५</sup> गैता लक्ष्मीधराय (य) प्रवत्त (तम्) [१\*]
- 6 प्रथमसराहगडाम जाहू १३० विजयराजदंडक<sup>६</sup> १४० हलबादेपट्ट—
- 7 तरे । तथा विल्लीग्रामपत्रे विजयराजदंडक<sup>७</sup> १५० प्रलभापी—
- 8 अपट्टन्तरे । अस्मि जर्ज<sup>८</sup> साक्षिणः मट्ट रा<sup>९</sup> । गोविन्द गैता लक्ष्मीधर गै<sup>१०</sup> स—
- 9 हेस्वर<sup>११</sup> । ना<sup>१२</sup> । छंडू । ना<sup>१३</sup> । रामोदर । सा<sup>१४</sup> । पाण्ड । संवत् (त) । १९५ भाद्रपदे  
वदि १०
- 10 मृगरिक्षे<sup>१५</sup> सोमदिने<sup>१६</sup> । पं । विष्णुशर्म्मेणा [लि] लिखं [१\*] सेठि<sup>१७</sup> केसवेन उत्कीर्णं पादि—
- 11 पत्तने [१\*] सु (शु) सं भवतु ॥

## TRANSLATION

Hail ! At the residence in Kākātra, during the victorious reign of the *Rājādhirāja*, *Paramīśvara* (and) *Paramamāhēśvara*, the illustrious *Pamparājadēva*, (*who is*) born in the *Sōma-vamśa* (lunar race), who is hailed as having obtained the five sounds by the boon of (*the goddess*) *Kātyāyanī* and who has obtained (*the title of*) *Mahāmāṇḍalika* by (*the strength of*) his own arm, while (*there are*) the queen *Lakṣmīdēvī* (and) the prince *Bōpadēva* with him, and the (*officers such as*) the Minister *Dōgarā*, *Rāṇaka Vaipā* and *Thākura Asū* are present on duty, this village document (*fixing the revenue of*) *Jāiparā*, the traders' fortress,<sup>1</sup> is given to *Gaitā Lakṣmīdhara*. (*The amount fixed is*) 130 *āchhus* of *Sarāhagaḍa* (*as settled*)

<sup>1</sup> From ink impressions.

<sup>2</sup> Read -महामाण्डलिक-.

<sup>3</sup> I. e., *Rāṇaka*.

<sup>4</sup> Hiralal ingeniously explained these five letters as abbreviations<sup>5</sup> of *Rāṇaka* (chief councillor), *Rājavalabha* (court-favourite), *Vītrika* (chamberlain), *Pārsika* (aide-de-camp) and *Thākura* (lord-in waiting). According to him, these together with the minister, the village priest who is a party to the present transaction, and the Raj Paṇḍit who wrote the present record, make the eight ministers mentioned here. This explanation does not, however, appear to be correct. As the next inscription (No. 117) shows, *Asū* (not *asū*) was the name of an official as indicated by *Thākuri* (i. e. *Thākura*) prefixed to it. There is, therefore, no clear reference to eight ministers here.

<sup>5</sup> Read कुर्वन्तस्तिष्ठन्ति.

<sup>6</sup> Read वज्रिकोट.

<sup>7</sup> Read ग्रामपत्रमित्र.

<sup>8</sup> The *akshara ja*, which was at first incised after न, has been cancelled. Hiralal read सराहगडाम.

<sup>9</sup> Read -दंडक-. Hiralal suggested the reading विजयराजदंडक.

<sup>10</sup> Read अस्मिजर्ज.

<sup>11</sup> I. e., राजक.

<sup>12</sup> I. e., गैता or गैता which still means the village-priest in the former Kākār and Bastar States.

<sup>13</sup> Read महेश्वर.

<sup>14</sup> I. e., नायक.

<sup>15</sup> I. e., साधु.

<sup>16</sup> Read मृगश्ले or मृगश.

<sup>17</sup> Read सोमदिने. See above, p. 597, n. 5.

<sup>18</sup> Read सेठि—.

<sup>19</sup> See above, p. 597, n. 2.







previously (and) 140 *Vijayarāja-paṭṭas* for half the Halavā *paṭṭi*.<sup>1</sup> Similarly in the document of the Chikhalī village, (the amount fixed is) 130 *Vijayarāja-paṭṭas* for the three-quarters of the Perlavā *paṭṭi*.

The witnesses for this transaction are the *Bhāṭṭa Rāṇaka* Gōvinda, *Gaiṇṭā* Lakṣmīdhara, *Gaiṇṭā* Mahēśvara, *Nāyaka* Chhaṇḍā, *Nāyaka* Dāmōdara (and) *Sāva* Pāṇha.

(Line 9) (This document is) written by the *Paṇḍita* Viṣṇuśarman on Monday, the roth (lunar) day of the dark (fortnight) of Bhādrapada, the *nakṣatra* being Mṛiga in the year 965. Engraved by the *Sīṃhi* Kēśava in the town of Pāḍī. May there be good fortune !

#### No. 117; PLATE XCVI B

#### TAHANKAPAR PLATE OF PAMPARAJADEVA : (KALACHURI) YEAR 966

This plate was discovered, together with the preceding one, in an old well at Tahankapār in the former Kāṅkār State in Madhya Pradesh. It is now in the possession of the former Chief of Kāṅkār. The inscription on this plate also was edited with a translation and a lithograph by R. B. Hirai in the *Ep. Ind.*, Vol. IX, pp. 166 ff. It is edited here from excellent ink impressions kindly supplied by the Government Epigraphist for India.

The plate measures 7.8" broad and 5.3" high. It is 'thick in the middle, but very thin at the ends, so thin, indeed, that the commencement *man* has cut through the plate, leaving holes in the engraved portion, and similarly at the diagonally opposite end, a portion is exceedingly worn out, leaving irregular holes there. The corners of this plate are rounded off.'<sup>2</sup>

The inscription consists of 11 lines and is in a good state of preservation. The characters are Nāgarī. As the present record was written only about a year after the preceding one, it presents the same palaeographical peculiarities as the latter. Besides what has been noted before, the old form of the initial *ṛ*, which occurs in *Isvara*, l. 7, deserves notice. The language is corrupt Sanskrit, replete with grammatical and orthographical mistakes which are pointed out below, in the foot-notes to the transcribed text.

The present plate was granted, while residing at Pāḍī, by the *Paramabhāṭṭāraka* and *Mahāmāṇḍalika*, the illustrious Pamparājadeva, who meditated on the feet of the *Paramabhāṭṭāraka* and *Mahāmāṇḍalika*, the illustrious Sōmarāja, who in turn meditated on the feet of the *Mahāmāṇḍalika*, the illustrious Bōpadēva of the Sōma-varṇśa. It will be noticed that unlike the preceding inscription which was a business document, the present grant contains a description of the royal pedigree for three generations.

The object of the present inscription is to register two grants,—one of the village Kōṅgarā, made before (the god) Prāṅkēśvara<sup>3</sup> by Pamparāja and the other of the village Āṇḍalī, situated in the same district, by his son, the prince Bōpadēva—on the occasion of a solar eclipse on Sunday, in the month Kārttika in the cyclic year Īvara, the *nakṣatra* being Chitrā. The numerical figures of the year are given at the

<sup>1</sup> In translating this expression and a similar one in the next sentence, I have followed Hirai, but I am not certain about the meaning. According to Hirai, Halvas are an aboriginal tribe, chiefly found in Kāṅkār. *Paṭṭi* is also used as a territorial term in l. 13 of the Khōh plates of Mahāpala Hastin (C. I. I., Vol. III, p. 103). *Paṭi-bhāga* or *paṭi-bhāga* occurs in the sense of 'a share of the produce' in the Hiraṇyagallī plates of Śivaskandavarman. *Ep. Ind.*, Vol. I, p. 6.

<sup>2</sup> *Ep. Ind.*, Vol. IX, p. 167.

<sup>3</sup> See below, p. 600, n. 3.

end as 966. Though no era is specified, the date must evidently be referred to the Kalachuri era. It regularly corresponds, for the *expired* Kalachuri year 966, to Sunday, the 5th October 1214 A. C., when there was a total solar eclipse visible at Kāṅkēr, the *tithi* being the new-moon day of the *pāṇimānā* Kāntika, and the *nakshatra*, Chitrā.<sup>1</sup> The cyclic year, however, does not agree. According to the southern luni-solar system it was Bhāva and according to the northern system, it was Bahubhānya. In neither case was it Īśvara. As Kielhorn has pointed out,<sup>2</sup> according to the northern mean-sign system the cyclic year Īśvara lasted from the 2nd September 1212 A. C. to the 29th August 1213 A. C. The discrepancy is evidently due to the writer's carelessness.

The present grant mentions eight royal officers, besides the Prime Minister. Five of these figure as witnesses and one more, *viṣ.*, Vishnuśarman, as the writer in the preceding grant. The Prime Minister seems to have been changed during the interval. In the present grant he is named Vāghu, while previously the post was held by Dōgarā. The engraver of both the grants was the same man Kēśava.

The donee of the present grant was the *Gaṇḍ* Lakṣmīdhara, who is also mentioned in the preceding inscription. He was a student of the Yajurveda and belonged to the Ghṛita-Kauśika *gōtra*. He was the son of Gadādhara and grandson of Mādhaśarman.

Of the place-names mentioned here, Pāḍi, where the grant was made, has already been identified. It seems to have been a second capital of Pamparāja; for, the preceding plate also, though granted at Kākaira, was actually engraved at Pāḍi. As for Kōṅgarā, the village donated by Pamparāja, there are three places of that name in the vicinity of Kāṅkēr. Two of them, Deo Kōṅgarā and Kōṅgarā Biyās, lie close together, 4 miles to the south-east, and the third, Hāṭ-Kōṅgarā, 3 miles to the north of Kāṅkēr. One of these is probably meant by the Kōṅgarā of the present grant.<sup>3</sup> Āṇḍaṇi is probably Āṇḍaṇi, 6 miles east of Kāṅkēr.

#### TEXT

- 1 सिद्धिः<sup>4</sup> [१] स्वस्ति [१] पादिसमावासे समस्तराजावलीमलालंकितसोमवंता(शा)म्बप्रसूतमहा-
- 2 म[ण]लीक<sup>5</sup>भीमद्वोपदेव<sup>6</sup>पादानुध्यातपरममद्वारकमह(हा)म[ण]लीक<sup>5</sup>भीमत्वोभरा-
- 3 जदेवपादानुध्या(ध्या)तपरममद्वारकमहामण्डलीक<sup>5</sup>भीमत्पंपराजद(दे)वमदी(हो)प्रवदीमान<sup>7</sup>-
- 4 त्यावदी(वि)जवराय्ये तत्संनिहितराज्ञी लक्ष्मदेवि<sup>8</sup> कुमारवो(वो)पदेव<sup>10</sup> प्रजानवायु । ठाक  
असु<sup>11</sup> । विष्णु-

<sup>1</sup> According to Pillai's *Indian Ephemeris*, the *tithi* ended 3 h. 10 m. and the *nakshatra*, 8 h. 40 m. after mean sunrise. According to Kielhorn's calculations, the *tithi* ended 3 h. 33 m. and the *nakshatra* was Chitrā by the equal space system and according to Garga for 2 h. 38 m. after mean sunrise. See *Ep. Ind.*, Vol. IX, p. 129.

<sup>2</sup> *Ibid.*, Vol. IX, p. 130.

<sup>3</sup> Hirāl connects *Śrī-Prāṅkṣvara-saṁnidhāna* with *Kōṅgarā-grāma* and decides the question in favour of Deo Kōṅgarā. The prefix *Deo* of this village-name is, according to him, reminiscent of the shrine of Prāṅkṣvara, which, though it has now disappeared, was previously situated close to the village. It seems, however, more probable that the grant was made at the shrine of Prāṅkṣvara and before that deity. For an analogous instance, see the Amōḍā plates of Pṛthivīdēva I, above, No. 76.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> Perhaps -गुणालंकित- is meant. The Sunak plates of the Chaulukya Karna have समस्तराजावली-विराजित-. See *Ep. Ind.*, Vol. I, p. 317.

<sup>6</sup> Read -महामण्डलीक-.

<sup>7</sup> Read -भीमद्वोपदेव-.

<sup>8</sup> Read -प्रवदीमान-.

<sup>9</sup> Read लक्ष्मदेवी.

<sup>10</sup> Read कुमारवोपदेव-. The case-affixes of the following words also are dropped.

<sup>11</sup> Read ठाकुरः असु.

१. स(क)र्षी : सारसक. मृदु राम<sup>१</sup> मोषिक<sup>२</sup> : न<sup>३</sup> : महेश<sup>४</sup> : मा<sup>५</sup> : का<sup>६</sup> : ता<sup>७</sup> : दामोद<sup>८</sup> :  
 सा<sup>९</sup> : व<sup>१०</sup> : एते निजव्याप<sup>११</sup>—
६. रं कुर्वं सिच्छति<sup>१२</sup> । वृत्कीशिकगोत्राव्ययप्रसूतसमास्त<sup>१३</sup> विजयव्योषो (इषी) सकारकगैस्तमभव-  
 र्जनेन<sup>१४</sup>
७. वीमा[म<sup>१५</sup>] गैस्तागदावरपुत्राय सकलयुगालंकृत<sup>१६</sup> गैतालक्ष्मवरसम्मर्जे<sup>१७</sup> यजुर्वेदाध्या[यि]ने ईस्वर-<sup>१८</sup>
८. संवत्सरे का[रिति](रिति)कमासे विचारिते<sup>१९</sup> रविदिने सु(सु)वीपराने श्रीप्रांकेस्वरसंनिधाने<sup>२०</sup>  
 कोणराजयो—
९. यं कृतसिद्धमवसं<sup>२१</sup> पावप्रसादनं कुरुवा यस्माभिः<sup>२२</sup> प्रवत्तं(सः) । तत्कालसमये विस(व)यमव्य-  
 [वी]कुन(या)र—
१०. वो(वो)पदेवेन पादप्रसादनं कुरुवा माण्डलिकानोय प्रवत्तम्<sup>२३</sup> । संवत् ९६६ सावकुसेव—
११. न<sup>२४</sup> [उ]त्कि(त्की)त्तं(वर्जम्) [।<sup>२५</sup>] सुमं<sup>२६</sup> भवतु ॥<sup>२७</sup>

## TRANSLATION

Success! Hail! At the residence in Pāḍi—during the blessed (and) victorious reign, increasing on the earth, of the *Paramabhaṭṭāraka* (and) *Mahāmāṇḍalika*, the illustrious Pamparājadeva, who meditates on the feet of the *Paramabhaṭṭāraka* (and) *Mahāmāṇḍalika*, the illustrious Sōmarāja, who meditated on the feet of the *Mahāmāṇḍalika*, the illustrious Bōpadēva, born in the Sōma-varṇa (lunar race) graced with (all) merits in the whole line of kings,—while (there are) with him the queen Lakshmidēvi, the prince Bōpadēva (and) the Prime Minister Vāghu (and) (the officers) the *Thakkara* Asū, Vishṇuśarman, Nārāyaṇa, *Bhaṭṭa Rāṇaka* Gōvinda, *Gaitā* Mahēśvara, *Nāyaka* Chhādū, *Nāyaka* Dāmōdara, *Sāva* Paṇḍai, are present on duty—

This village (named) Kōṅgarā extending to its four boundaries is granted by us in the presence of the holy Prāṅkēśvara<sup>28</sup> to *Gaitā* Lakshmidharaśarman, who is adorned with all merits and is a student of the Yajurveda, (who is) the son of *Gaintā* Gadādhara, and son's son of *Gaintā* Mādhavaśarman who has illumined all the best Brāhmanas<sup>21</sup>

<sup>1</sup> Read राजक.

<sup>2</sup> I. s., वीता or वीन्ता.

<sup>3</sup> Read महेश्वर. See above, p. 198.

<sup>4</sup> I. s., मावक.

<sup>5</sup> This name appears as कुं in l. 9 of the preceding inscription.

<sup>6</sup> Read दामोदर. See l. 9 of the preceding inscription.

<sup>7</sup> I. s., ताव.

<sup>8</sup> This name occurs in the form पाव in l. 9 of No. 116 above.

<sup>9</sup> Read एते निजव्यापारं कुर्वन्तस्तिष्ठन्ति.

<sup>10</sup> Read —मावकसर्वजः.

<sup>11</sup> Read वृत्कीश्वरसम्मर्जे.

<sup>12</sup> Read ईस्वर—.

<sup>13</sup> Read विचारिते.

<sup>14</sup> Read श्रीप्रांकेस्वरसंनिधाने.

<sup>15</sup> Read सु(सु)वीमावर्जम्.

<sup>16</sup> Read सावकुसेव.

<sup>17</sup> Read —केवलेन.

<sup>18</sup> Read सुमं.

<sup>19</sup> This is followed after some space by an ornamental figure which Hinzl took to be the family-crest.

<sup>20</sup> See above, p. 600, n. 1.

<sup>21</sup> With the expression, compare *śamānta-rāj-śūlī-ga-śākhā* used above in connection with

born in the Ghṛts-Kausika *gōtra*, after washing his feet on (the occasion of) a solar eclipse on Sunday in the *sakshatra* Chitrā in the month of Kārtika in the (cyclic) year Śvara. At the (same) time this village of Āṇḍali in the (same) *nishaya* is granted (to him) by the illustrious prince Bōpadēva after washing (his) feet.

(Line 10) In the year 966 (this charter) has been engraved by Śaṅkha Kēśava. May there be good fortune!

the king. Hirai translates, 'the best of all twice-born and the author of the *Uddyota*.' But in that case the expression should have been *Uddyotakara* or *Uddyotakara*. Besides no such work of Mādhavaśarma is known. The well-known Nyāya work *Uddyota* was composed by Bhāṇḍarāja who flourished in circa 620 A. C. See Keith's *History of Sanskrit Literature*, p. 483.

<sup>2</sup> Hirai translated: 'after having washed our feet (ceremoniously)'. This is incorrect. See v. 16 of the Amōḍa plates (First Set) of Prithivīdeva II (No. 97, above).

## ADDITIONAL INSCRIPTIONS

No. 118; PLATE XCVII

### KALACHHALA PLATE OF ISVARARATA

**T**HIS copper-plate was found in the possession of Mr. Gambhirsingh Adesingh Parmar at the village Kalachhala near Kasali, about 10 miles west of Chhota Udaipur, in the Bombay State. It was brought to notice by Mr. Ansit Pandya of Vallabh Vidyanagar, who published a transcript of the text, with a photo-lithograph and an eye-copy of the record, but without any translation, in the brochure *New Dynasties of Gujarat History* (1950), pp. 12 ff. At my request, Mr. Pandya very kindly supplied me with a copy of the photo-graph from which the record is edited here, the original plate being inaccessible to me.

The copper-plate measures 8" broad and 2" high<sup>1</sup>, and is inscribed on one side only. It has a hole in the centre, at the bottom, for the ring which must have connected it with the other plate or plates of the set. The weight of the plate has not been recorded. This is plainly the first plate of a grant which seems to have been written on two or three plates<sup>2</sup>, but the other plate or plates of the set are not forthcoming. The characters belong to the western variety of the southern alphabets and resemble those of the grants of Svāmidāsa and Bhulūṇḍa. The average size of the letters is .2". The letters have small knobs at the top. Many of them, e.g., *ṣ*, *ṣ*, *m*, *r*, *v*, *ś* and *ś*, closely resemble those in the Indore plate of Svāmidāsa. Worthy of note are the initial *ī* which occurs in *Īsvararāta*, l. 1, *ī*, the right limb of which is a straight vertical stroke, in *kaṭala*, l. 4, and the elongated subscript *v* in *=sarvān=*, l. 2. The language is Sanskrit, and the extant portion is wholly in prose. The orthography shows the usual peculiarity of the reduplication of a consonant after *r*; see *=sarvān=*, l. 2.

The plate refers itself to the reign of *Īsvararāta*. He bears no royal title; but like Svāmidāsa, Bhulūṇḍa and Rudradāsa, he is described as *Parama-bhaṭṭāraka-pād-ānudyāta* 'meditating on the feet of the Great Lord'. This plainly indicates that like them, he was a feudatory chief who owed allegiance to some unnamed suzerain. The close resemblance in characters and wording<sup>3</sup>, which the present grant bears to those of the *Mahārājas* Svāmidāsa, Bhulūṇḍa and Rudradāsa, suggests that *Īsvararāta* flourished in the 4th century A.C., and that his suzerain was some king of the Abhīra dynasty.

The plate was issued from the place *Prachakāśā*. The royal order is addressed to the officers, *Ayuktas*, *Viniyuktas*, *Kumārāmātyas*, *Upasikas*, *Dāṇḍikas*, *Dāṇḍapāṭikas*, those in charge of elephants, horses and men, *chāṭas* and *bhaṭas* as well as to the residents of the village *Kupikā*, headed by the *Brāhmaṇas*. The village was situated in the territorial division (*paṭṭa*) *Vaṭkikā*. The record ends here abruptly. All other details such as the name of the donee, the object and the occasion of the grant are, therefore, lost. Any date which it may have contained at the end is also unfortunately lost. It may have been recorded in the so-called Kalachuri era.

As for the localities mentioned in this grant, *Prachakāśā* may be identical with *Prakāśa* on the *Tāpī*, 10 miles south by east of *Talōḍā*, as has been suggested.<sup>4</sup> *Vaṭkikā*, the

<sup>1</sup> Pandya gives the size as 8" by 5", but this seems to be incorrect, judging by the published facsimile in his book.

<sup>2</sup> The second plate of the set is said to have been taken away by one Mr. Bechar Tadevi, but it could not be procured for decipherment and publication.

<sup>3</sup> There are, in the margin, traces of some letters which may be of the sign-manual of the donor.

<sup>4</sup> *New Dynasties of Gujarat History*, p. 12. The photograph reproduced here as well as the lithograph in Pandya's book shows some creases.

headquarters of the territorial division in which the donated village was situated, may be Vāṅkaḍ, about 20 miles south by east of the town Chhota Udaipur. No place like Kupikā can, however, be traced in its neighbourhood.

## TEXT

1. सिद्धम्<sup>1</sup> [१\*] स्वस्ति [१\*] प्रचक्रावाः<sup>2</sup> परमवटा(हृ)<sup>3</sup> रकपादानुष्यत<sup>4</sup> ईश्वरराज[ः]<sup>5</sup> कुपिका
2. मङ्गिकाम्पु<sup>6</sup> वेभ्य(व)<sup>7</sup> कुपिका<sup>8</sup> ग्रामसमुपगततात्(व)<sup>9</sup> अविदेकस्वभावमुत्तमिनि--
3. युवताम्बुवापातालोपरिकवाचिकदण्डपाणिकहस्तवसनयनप्राप्तपाट--
4. [व]टादीवृद्धाद्योत्तराव<sup>10</sup> ग्रामप्रतिवासिनः कुपिकमनुष्य<sup>11</sup> वीज्य--<sup>12</sup>

## TRANSLATION

Success! Hail! From Prachakāśa,—Īśvararāja, meditating on the feet of the Paramabhaṣṭraka (Great Lord), is in good health. Having stated his good health, (he) informs all his (Officers) such as the *Ayuktas*, *Viniyuktas*,<sup>13</sup> *Kamāraṁbūyas*, *Uparikas*,<sup>14</sup> *Dāṇḍikas*,<sup>15</sup> *Dandapāṭikas*,<sup>16</sup> those in charge of elephants, horses and men, *chāpas* and *bhāpas*,<sup>17</sup> assembled at the village Kupikā, situated<sup>18</sup> in the territorial division (*paṭṭa*) of Vāṅkikā, as well as the residents of the village, headed by the Brāhmanas (as follows):—

(The subsequent portion of the grant is lost.)

<sup>1</sup> From a photograph of the plate kindly supplied by Mr. Amrit Pandya as well as its lithograph facing p. 12 in the *New Dynasties of Gujarat History*.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> Pandya suggests वृद्धावाः as a possible reading of this word, but it is not supported by his lithograph.

<sup>4</sup> The dot in the circle of the superscript *dh* is apparently due to a fault in the copper. Similar dots appear inside the curves of *g*, *t* and *ṣ* in some places below.

<sup>5</sup> Pandya reads doubtfully ईश्वरराजकवलि. The last three *akṣaras* are plainly वीज्य. This word occurs in a similar context in several copper-plates of the Maṭṭrakas, Rāṣṭrakūṭas and others.

<sup>6</sup> Pandya reads -मङ्गि-. The first *akṣara* is clearly व. See प्रतिवासिनः in l. 4, below. The curve on the next *akṣara* is that of medial *ṣ* as in -अविदेक- further in this line. For the curve of medial *ṣ*, see *Kupikā*, l. 2.

<sup>7</sup> Pandya reads वीज्य, which makes no sense. The second *akṣara* of this word appears like व, but it is probably a mistake for वृ. Compare वृज्य which occurs in some Maṭṭraka grants in the sense of 'situated in'. See below, n. 17.

<sup>8</sup> The photograph shows a dot joined to the left limb of the second *akṣara* of this word, but it is plainly due to a fault in the copper. Pandya also gives the reading as here.

<sup>9</sup> Read -वटादीवृद्धाद्योत्तराव. Cautious as it may appear, a similar mistake occurs in l. 2 of Nos. 2 and 3, above.

<sup>10</sup> The same expression occurs in the Sunao Kala plates of Saṅgamaśiṅha, above, No. 11, l. 3.

<sup>11</sup> Read वीज्य. The following words may have been वसु वी विहित as in No. 11, l. 4.

<sup>12</sup> *Ayuktas* and *Viniyuktas* were different kinds of officers. The latter may be those appointed to special posts (*viśiṣṭha ayukta*).

<sup>13</sup> For *Kamāraṁbūyas* and *Uparikas*, see above, p. 36, notes 3 and 4.

<sup>14</sup> *Dāṇḍikas* may be Magistrates.

<sup>15</sup> *Dandapāṭikas* were probably Police Officers.

<sup>16</sup> For *chāpas* and *bhāpas*, see above, p. 43, n. 9.

<sup>17</sup> The text has रीज्य, which corresponds to *prāṇīya* of the Maṭṭraka grants. Hultzsch translated *prāṇīya* by 'belonging to'. Sten Konow's rendering 'which can be entered from,' and Sakhtankar's 'which belongs to the *prāṇīya*' are both unsatisfactory; for, the former gives no good sense, and as for the latter, *prāṇīya* occurs nowhere in the sense of 'a territorial division'. *Prāṇīya*, like *prāṇīya*, seems to have become current in the sense of 'belonging to' or 'situated in'.



KALA CHHALA PLATE OF ISVARARATA.



## No. 119; PLATE XCVIII

## ERAN STONE PILLAR INSCRIPTION OF SRIDHARAVARMAN

This inscription is incised on a small stone pillar, afterwards converted into a *Siva-linga*, which stands near the left bank of the Sind between the ancient town of Eran and the neighbouring village of Pithilapur, in the Kharai taluk of the Sagar District in Madhya Pradesh. Another record on the same pillar, viz., the posthumous inscription of Goparaja, was discovered in 1874-75 by Sir Alexander Cunningham<sup>1</sup>, and has been edited by Dr. Fleet in the *Corpus Inscriptionum Indicarum*, Vol. III, pp. 91 ff. The discovery of the present inscription is due to a fortuitous circumstance. During the inspection tour of 1930-31, Mr. Krishna Dev, Superintendent, Archaeological Department, Central Circle, Patna, noticed that the last line of Goparaja's inscription was concealed by some later accretions to the *pitha* or ablution-trough of the *linga*. He got these accretions removed, when the present inscription, which was lying concealed under the *pitha*, was disclosed. I came to know of this discovery from a photograph of the record taken by Mr. V. P. Rode, Assistant Curator, Central Museum, Nagpur. At my request Dr. B. Ch. Chhabra, Government Epigraphist for India, kindly supplied me with excellent inked estampages, from which the inscription is edited here.

The pillar, which is now fully exposed to view, measures about 3' 9" high and 1' 6" in diameter. It is the upper part of a large column which appears to have broken naturally in falling, as its bottom is irregularly cut. In the introduction to his article on the inscription of Goparaja, Dr. Fleet has given the following description of the pillar:—"The bottom part is octagonal; and the inscription<sup>2</sup> is at the top of this octagonal part, on three of the eight faces, each of which is about 7" broad...Above this, the pillar is sixteen-sided. Above this, it is again octagonal; and the faces here have the sculptures of men and women, who are probably intended for the Goparaja of the inscription and his wife and friends;<sup>3</sup> the compartment immediately above the centre of the inscription, represents a man and a woman, sitting, who must be Goparaja and his wife. Above this, the pillar is again sixteen-sided. Above this, it is once more octagonal; and on two of the faces here, there are the remains of a quite illegible inscription of four lines, in characters of the same type with those of the inscription now published. Above this, the pillar curves over in sixteen flutes or ribs, into a round top. The pillar was converted into a *linga*, by fitting an ablution-trough to it; this was attached over the part where the inscription lay; and it was only by the breaking of it, that the greater part of the inscription was disclosed to view." A new *pitha* was substituted later below the inscription of Goparaja. When it was broken and the whole shaft was dug out, the present inscription was brought to view. It is incised on the lowest portion of the shaft, on three of its eight faces, each measuring about 7" broad, on the side opposite to that where the record of Goparaja is engraved.

The writing, which originally covered a space 1' 9" broad by 1' 3" high, has suffered a good deal. The portion on the right-hand face is almost completely obliterated, only an *asthara* here and there being still visible. That on the left-hand and middle faces also has suffered considerably; but most of it can be read with patience and perseverance. The characters are of the western variety of the southern alphabets, closely resembling

<sup>1</sup> CASIR, Vol. I, p. 19.

<sup>2</sup> *Id.*, of Goparaja.

<sup>3</sup> The sculptures, which, according to Fleet, represent the friends of Goparaja, are really those of his women. They belong to an earlier age, as shown below.

those of the Kāṇākhērī inscription<sup>1</sup> of Śrīdhara-varman. The size of the letters is about '5'. At the top of the letters there are knobs which in some cases appear triangular. The peculiarities of individual letters are as follows:—The apex of the initial *ś* is on the left in *śad-divasam*, l. 4; the lower horizontal line of *ś* slants downwards and in some places ends in a curve; see *vijaymah*, l. 2 and *vijay*, l. 1; the subscript lingual *ś* is slanting in *Māhārāsbyrṇa*, l. 7, but not in *yasbī*, l. 9; the subscript *ś* is laid on its side in *śibī*, l. 9 and *śibānam*, l. 10, but not in *śittham*, l. 1; *ṃ* appears in two forms—(i) that which shows a horizontal base line with or without a loop on the left; see the superscript *ṃ* in *varmamaḥ*, l. 2 and *dharmamā*, l. 9 and (ii) the older one with a loop at the bottom; see *Mahākṣatrapa*, l. 1; *ṛ* is generally triangular, but in some places it appears roundish; see *Śrīdhara-varmamaḥ*, l. 2; and *ṣ* is cursive in some places; see *vinṣati*, l. 3. The numerical symbols for 7 and 20 occur in l. 3. The language is Sanskrit. Like the Kāṇākhērī inscription, the record begins in prose and is rounded off with a verse at the end. Worthy of note are the Prakritisms, the genitive affix *as* instead of *ya* in *Mahākṣatrapa*, l. 1, which occurs often in pre-Gupta Kṣatrapa records, and *vinṣatimā* for *vinṣatitamā* in l. 3. The rules of *sandhi* are either not observed or are violated in some cases; see *vijāḥ* *Arakṣikā*, l. 6 and *Māhārāsbyrṇa*, l. 7. Otherwise, the record is written in a good style<sup>2</sup>.

The inscription refers itself to the reign of the *Rājan* and *Mahākṣatrapa* Śrīdhara-varman, the son of the Śaka Nanda, who was probably described in the lost portion of the record as a devotee of Mahāśeṇa (Kārttikēya). As in the Kāṇākhērī inscription, he is described here as *dharmavijayin* or a righteous conqueror. The record is dated in the twenty-seventh regnal year, expressed both in words and in numerical symbols. The month, fortnight and lunar day were also probably recorded at the end of line 3 as in the Kāṇākhērī inscription, but are now completely obliterated. Unlike the latter record, however, the present inscription does not contain any date of the Kalachuri or any other era, at least in the preserved portion.<sup>3</sup>

Owing to the unfortunate loss of its one-third portion, the record does not admit of a complete description of its contents; but its object appears to have been twofold: (i) to record the construction, by a person whose name appears to be Nārāyaṇasvāmīn, of a *śrībhā* or stairs for descent into the river<sup>4</sup> at the *adbishṭhāna* of *Erīkpa* in the territorial division *Bāhīrikā* of the Nagēndra<sup>5</sup> *dhāra* for the well-being of the *adbishṭhāna* headed by the cows and the Brāhmanas as well as for the increase of the religious merit of the person's father and mother, and (ii) to mention the erection of a memorial pillar, called *yasbī* in l. 9, by Satyanāga, the *Arakṣika* and *Sēnāpati* of the Śaka *Mahākṣatrapa* and *Rājan* Śrīdhara-varman, at the same *adbishṭhāna* for the removal of calamities, the attainment of

<sup>1</sup> Above, No. 3.

<sup>2</sup> The form *śishpam*, l. 9, is, however, against Pāṇini, VI, 4, 34. See *Tatmadhāt* on the *śishp*.

<sup>3</sup> The record seems to have ended with *pragāṇa* in l. 10 as shown by the large slanting line at the top of *ṃ*. It may be noted that there is no sign of punctuation following that word though it occurs at the end of a verse. This precludes the view of N. G. Majumdar that the symbol following the verse in the Kāṇākhērī inscription is a mark of interpolation.

<sup>4</sup> The name of the river which must have occurred at the end of line 4 is now lost, but it is conjecturally restored as Vēṇvā (modern Bina). The stone pillar lies only a few yards from the left bank of the Bina. See also *C.A.S.I.R.*, Vol. X, Pl. xxiii.

<sup>5</sup> *Bāhīrikā* occurs as the name of a *śiṣya* in No. 27, l. 16, above. Perhaps the territorial division was so called because it was an outlying part of the *dhāra*. *Bāhīrikā* is probably connected with the Prakrit word *bāhīriya*, which occurs in Jain literature in the sense of 'a suburb'.

prosperity and the happiness and well-being of all creatures.<sup>1</sup> Satyanāga appears to be described further as a native of Mahānāga and as the chief, apparently, of the Nāgas. The concluding verse expresses the hope that the *yashī*, enduring unimpaired, would proclaim there the duties of the warlike people; for it was a place where people—friends as well as foes—met together in a spirit of service and reverence.

The Saka king Sridharavarma, the son of the Saka Nanda, is already known from the Kāñchikūrī inscription dated in his thirteenth year; but as he bears only the military title *Mahādayādāyaka* in that record, he was supposed by some scholars to be a military officer of some other ruler. The present inscription, which mentions the titles *Rājan* and *Mahākshatrapa* in connection with his name, leaves no room for doubt that he was an independent king. Though he bears the title *Mahākshatrapa*, he did not probably belong to the house of Chastana; for, unlike the Western Kshatrapas, he does not date his records in the Saka era.

The column on which the present inscription is incised is called *yashī* or a memorial pillar<sup>2</sup>. In its corrupt form *lasyī*, this word occurs in four inscriptions of the reign of the Western Kshatrapa Rudasīman, dated in the Saka year 32 (130 A.C.), which were discovered at Andhau in Cutch. Mr. R. D. Banerji, who has edited them in the *Epigraphia Indica*<sup>3</sup>, took *yashī* (Prakrit *lasyī*) to mean 'a funeral monument.' Another inscription, incised on a narrow stone slab<sup>4</sup> with a pointed top, which was discovered at Mūlavāsara near Dwārakā in Saurashtra, mentions that it was a *śila-yashī* (Sanskrit, *śilā-yashī*), raised as a memorial to a person who had sacrificed his life for the sake of his friend. The monuments at Andhau and Mūlavāsara were raised by private individuals in memory of their relatives, and are in the form of long narrow slabs. They cannot be taken to be in the standard form of a *yashī*. The Sui-Vihāra copper-plate inscription, dated in the 11th regnal year of Kanishka, mentions that a *yashī* was raised (in memory) of the Bhikhu Nāgadatta. Dr. Sten Konow takes *yashī* in the sense of 'a staff.'<sup>5</sup> The Sanskrit word *yashī* is also known to occur in the form *śala-yashī* in the Bhumarī pillar inscription of the *Mahārājas* Hastin and Sarvanātha.<sup>6</sup> That record is incised on one of the faces of a small sand-stone pillar. Fleet translated *śala-yashī* (which he took to be a mistake for *śalaya-yashī*) by 'a boundary pillar'. A similar word, *śala-yashī*, occurs also in a pillar inscription of Skandagupta, discovered by Dr. Chhabra at Supia in the former Rewa State.<sup>7</sup> The present inscription, which calls the pillar at Eraṇ *yashī*, indicates for the first time the standard form of a memorial pillar, as distinguished from a victory pillar (*jaya-stambha* or *raja-stambha*) or a flag-staff (*dhvaj-stambha*).

<sup>1</sup> At the top of the lower octagonal part above the centre of the inscription is engraved the word *Raja* in very bold characters of the same type as those of the present inscription, probably to indicate that the erection of the pillar had the sanction of the king.

<sup>2</sup> *Yashī* occurs in the *Manuśrīti*, adhyāya IX, v. 285, where Mādhatīti explains it as *dyāyashī* *yashī* (a post erected in temples), and Kullōka as *yashī* *paśhāriya-dāra* (a post such as stands in tanks etc.). Other commentators explain it as 'a flag-staff erected near villages etc.', or as 'the pole of the *śala-danda*'. Bühler and Gangenath Jha translated it by 'a pole'. The *Manuśrīti*, which lays down a fine for the destruction of a *yashī*, probably uses the word in the sense of 'a memorial pillar', but this sense of it seems to have been forgotten in course of time.

<sup>3</sup> Vol. XVI, pp. 19 ff.

<sup>4</sup> For a photograph of the stone slab, see pl. facing p. 176 in the D. R. Bhandarkar *Volumes*. See also *Important Inscriptions from the Baroda State*, Vol. I, pp. 1 ff.

<sup>5</sup> C.I.I., Vol. II, Part I, pp. 135 ff.

<sup>6</sup> *Ibid.*, Vol. III, p. 111.

<sup>7</sup> I owe this information to the kindness of Dr. Chhabra. He takes *śala-yashī* in the sense of 'a stone monument in the shape of a staff'.

The pillar at Eraṇ was originally a large one. Supposing that the bottom line of the present inscription which was originally incised on it was at the same height as in the case of the pillar inscription<sup>1</sup> of Budhagupta at the same town, i.e., about 3' 5" above the ground, the total height of the *yashī* may have been about 9' above the plinth. Its top does not appear to have been tampered with. So a standard *yashī* seems to have been generally eight or sixteen-sided, with a round top, but without any capital such as that which generally crowns a *jaya-stambha* or a *dhya-stambha*. It was generally decorated with panels of warriors or scenes of fighting.

The present pillar was erected by Satyanaga, the *Sādpati* of the Śaka king Brihavarman, apparently to commemorate some great battle, fought at Reikina (modern Eraṇ), in which several Nāga soldiers had met with a hero's death. This is indicated by the original sculptures carved on it. On each of the three faces of its middle octagonal part on the same side as the present inscription, there is a compartment showing a horseman holding the reins of his horse in the left hand and a sword or a javelin in the right.<sup>2</sup> In the present inscription Satyanaga expresses the hope that the *yashī* raised by the Nāgas themselves (*nāgaivā*) would inspire future generations of warlike people to perform similar heroic deeds; for, it was a place where friends and foes met in a spirit of service and reverence. This description fits Eraṇ very well. It was the battle-ground of hostile powers for several centuries as shown by several Śaī-stones and inscriptions with dates ranging from the fourth to the eighteenth century A. C.<sup>3</sup> One of the memorable battles fought at Eraṇ was during the reign of the Gupta Emperor Bhānugupta in the Gupta year 191 (510-11 A. C.). In this battle Gōparāja, 'renowned for manliness', who had accompanied Bhānugupta as his ally, died fighting. His wife immolated herself on his funeral pyre. The event was fittingly commemorated, evidently by the order of the Gupta Emperor, by incising another short inscription on the opposite side of the same *yashī* which had been exhorting warlike people to perform such heroic deeds for more than a century. A panel, showing Gōparāja and his wife sitting on a coach, was also sculptured on the face of the pillar immediately above the centre of that inscription.<sup>4</sup> Later, the pillar seems to have fallen down and broken to pieces. As it had a round top, it was found serviceable by some devotee of Śiva, who turned it into a *Śiva-līṅga* by fitting a *pīṭha* or ablation-trough to it. Both the inscriptions on it were concealed from view—that of Satyanaga was on the part buried underground, while the other one, commemorating Gōparāja's death, was hidden by the *pīṭha*. None could, therefore, suspect that the *līṅga* was originally a *yashī* or memorial pillar, notwithstanding the panels carved on it.<sup>5</sup>

As for the geographical names occurring in the present inscription, Mahāśaṅkha finds epigraphic mention here for the first time. From the Aiholē inscription which is

<sup>1</sup> C.I.I., Vol. III, p. 88.

<sup>2</sup> The inscription is slightly misplaced with reference to the sculptures. If we designate the faces of the pillar as A, B, C and D, the inscription is on the faces A, B and C, while the sculptures of the horsemen are on B, C and D. The sculpture on the face D is slightly damaged by a narrow channel, subsequently cut into the centre of it from the bottom upwards. Four small holes are now seen in the lower part of the channel. In Saurashtra such memorial stones are usually marked with the figure of a horseman. D. R. Bhandarkar *Volume*, p. 174. They are called *pāṭha* in Gujrat and Saurashtra, *stambha* in South India and *stūpa* in Maharashtra.

<sup>3</sup> C.A.S.I. R., Vol. X, pp. 89 ff.

<sup>4</sup> These sculptures are evidently of the Gupta age, as shown by the characteristic posture of the male figure. They are, again, much better preserved than the earlier sculptures of horsemen mentioned above.

<sup>5</sup> The third inscription near the top of the pillar, which is now illegible, may have been purposely defaced when the pillar was converted into a *Śiva-līṅga*.



nearly three centuries later, we know of three Mahārāṣṭras, consisting of 99000 villages. They evidently comprised the present Northern and Southern Mahārāṣṭras and the Marathi-speaking parts of the States of Madhya Pradesh and Hyderabad. All this territory was generally grouped under the single comprehensive name of Mahārāṣṭra mentioned in the Epics, Purāṇas and other works of Sanskrit literature. Satyanāga seems to have taken pride in mentioning his Mahārāṣṭra origin. Erikiṇa is modern Eraṇ. The place-name occurs as *Erakaṇa* (i.e., *Erikiṇa*, with the vowels restored) on the coins published by Cunningham<sup>1</sup> and as *Erakina* in an inscription on the Sāñchi Stūpa<sup>2</sup>. Later, the name occurs in the form *Airikiṇa* in the Eraṇ inscriptions of Samudragupta and Tōra-māṇa. The *adbishṭhāna* of Erikiṇa was included in the territorial division Bāhrikā in the *dhāra* of Nagendra. Both these names are otherwise unknown<sup>3</sup>.

#### TEXT<sup>4</sup>

- 1 सिद्धम् [1\*] राजा(ज्ञो) महास्रवपस(स्य) स्ववीर्या[जि]तविजयविपुलकीर्त्तरे<sup>5</sup> . . . . .  
[स्य]
- 2 शकल[न्द]<sup>6</sup>पुत्रस्य व[म्मं]विजयिनः [धी]वरवम्मं[णः] . . . . .  
[स्वराज्या]<sup>7</sup>—
- 3 विबुद्धिकरे वैजयिके<sup>10</sup> सं[व]त्सरे सप्तविंशतिमे<sup>11</sup> 20 ७ . . . . .  
[१३]
- 4 एतद्विषय<sup>12</sup>मेरिकाधिष्ठाने<sup>14</sup>(ने)स्य नगे[न्द्रा]हारवा[हि]रिकायां<sup>15</sup> . . . . .  
[नारा\*]—

<sup>1</sup> Cunningham's eye-copy of the legend on one of the coins clearly reads *Erakaṇa*, but that of the legend on the other as *Erakanya*. Allan also reads the latter legend similarly; but the reading is probably incorrect. The superscript letter does not appear like *y*. Besides, if there had been a subscript *y*, it would have appeared much lower, and not in a line with the other *aksharas*. The last letter, therefore, appears to be *ka* as on the other coin. It is noteworthy that the place-name occurs as *Erakina* in a Sāñchi Stūpa inscription.

<sup>2</sup> *Ep. Ind.*, Vol. II, p. 375.

<sup>3</sup> *Bāhrikā*, of course, occurs as the name of a *visaya* in distant Gujarat as stated above. See p. 606, n. 3, above.

<sup>4</sup> From the original pillar which I examined *in situ* and from inked estampages kindly supplied by Dr. Chhabra. I am indebted to Dr. Chhabra, Mr. N. L. Rao and Mr. Y. R. Gupta for the reading of a few words in this much abraded inscription.

<sup>5</sup> This expression occurs also in the Kānakhērā inscription, No. 3, above. The spacing there shows that it is used in that record to describe the god Mahāsena (Kārttikēya). Here it would be more naturally construed with *धीवरवम्मं* in l. 2.

<sup>6</sup> The lost *aksharas* may be restored conjecturally as —जितसेनमहसेनपादानुज्वात—. The following *akshara* स्य is almost certain.

<sup>7</sup> In the margin of lines 2 and 3, there appear traces of some *aksharas* which may be read as सिद्धमस्तु. It may be noted that these words occur at the end of the Kānakhērā inscription.

<sup>8</sup> The subscript letter of this conjunct appears more like *y* than like *d*, though there is no doubt about the name.

<sup>9</sup> The last nine *aksharas* in this line were probably वर्षसहस्राय स्वराज्या—. See line 2 of the Kānakhērā inscription. The last three *aksharas* are almost certain.

<sup>10</sup> In view of the clear reading here, it would be better to read वैजयिके in l. 2 of the Kānakhērā inscription also.

<sup>11</sup> Read सप्तविंशतिमे.

<sup>12</sup> The lost portion probably mentioned the month, fortnight and *śukla*, and ended in पूर्विकम्, of which faint traces can still be seen. Cf. line 3 of the Kānakhērā inscription.

<sup>13</sup> Read एतद्विषय एरिकाया—.

<sup>14</sup> The horizontal *i-matras* of *ne* is clearly seen on the pillar.

<sup>15</sup> Read नगेन्द्राहारस्य बाहिरिकायां. This is an instance of सार्वजनिक. Some word like पक्के, meaning



- 5 यणस्वामिना अक्षितपूर्व[?] तीर्थं गोब्राह्मणपुरोगस्य बाधि<sup>1</sup> . . . . . मा<sup>2</sup> . .
- 6 भिवृध्या(द्वय)त्वंम् [1\*] राज्ञः आरक्षिकेन<sup>3</sup> [सि]ना[प]तिसत्यनागेन म[हारा<sup>4</sup>]. .  
[प्र\*]मु-
- 7 सेन माहाराष्ट्रेन(न)<sup>5</sup> शान्तिकदिसर्वसत्त्व(त्वं)[स]महिताय स्व<sup>6</sup>. . . . .
- 8 अपि च [1\*] सि[ध्या]न्ते प्रेरितान्तात्पुष्टु[विषीमी]स[मा]न(ने)<sup>7</sup> नरेन्द्रे ना[गै]रे[व\*]  
U — — U U U U
- 9 वपुषा सन्नराष्ट्र[स्य] बर्मा[न्] 1\* यष्टिश्चिष्टा<sup>8</sup>मल्लस्थिति त U U U — — U — —  
U — — , — — — —
- 10 U सेवादरिपु[सु][हृदां\*] स्थानमेतत्प्रजानाम्<sup>10</sup> [11\*]

## TRANSLATION

Success! In the victorious twenty-seventh—20 (and) 7—year, augmenting [his dominion for a thousand years] of the *Rājan* (and) *Mahākshatrpa Śrīdharavarman*, the son of the Śaka Nanda—the righteous conqueror,<sup>11</sup> who has obtained abundant fame by means of victories won by his valour, [who meditates on the feet of the divine Mahāsēna whose army has never been vanquished<sup>12</sup>] on this day (namely) . . . . .  
13 in the *adbishthāna* (town) of *Ērikpa* in (the territorial division of) *Bāhirikā* in this *āhāra* of *Nagēndra*, a *tīrtha* (i.e., a flight of steps)[at the river *Vēṇvā*][has been caused

'a territorial division', may have followed बाहिरिकायां. The river at which the *tīrtha* was constructed may also have been named. The lost portion may, therefore, be conjecturally restored as follows :—यष्टिके वेणवानद्यां कारितं नारा—.

<sup>1</sup> Restore —अनस्य स्वस्त्यर्थं. Compare स्वस्त्यस्तु गोब्राह्मणपुरोगाम्बः सर्वप्रसाध्यः in the Brāṇ inscription of Budhagupta. *C.I.I.*, Vol. III, p. 89.

<sup>2</sup> Restore मातापित्रोः पुण्या—.

<sup>3</sup> Read राज आरक्षिकेन.

<sup>4</sup> There are fairly clear traces of these two *akṣaras*, but whether the intended word was महाराज— or महाराष्ट्र—, it is difficult to say. As Śrīdharavarman bears the title *Rājan* in lines 1 and 6, it appears more likely that the word was महाराष्ट्र. The missing words may be conjecturally restored as महाराष्ट्रा-मिजननागानां प्रमुञ्चन.

<sup>5</sup> The word is formed according to Pāṇini, IV, 3, 90.

<sup>6</sup> The lost *akṣaras* may be restored conjecturally as —मोनाचिष्ठानैरिकिणे यष्टिरभ्युत्थिता. Cf. स्वमोनाचनैरिकिणप्रवेष्टे in the Brāṇ inscription of Samudragupta, *C.I.I.*, Vol. III, p. 20 and स्ववस्त्यमो-भ्युत्थितः in the Brāṇ stone pillar inscription of Budhagupta, *ibid.*, p. 89.

<sup>7</sup> Two *akṣaras*, both prosodially short, are wanting here.

<sup>8</sup> The correct form would be ईशाने.

<sup>9</sup> Read यष्टिश्चिष्टा—. As the root चात् is Parasmaipadī, the correct grammatical form would be चास्तु.

<sup>10</sup> Metre: *Sragdharā*.

<sup>11</sup> Kauṭilya speaks of three types of kings: (i) *dharmañijayin* or a righteous conqueror, (ii) *asurañijayin* or a devilish conqueror and (iii) *lobhaniñijayin* or an avaricious conqueror. *Arthśāstra*, *adhikarapa* xii, 1. Kālidāsa describes Raghu as *dharmañijayin*. *Raghuvamśa*, canto iv, v. 43. Here as well as in the Kāñkhērā inscription Śrīdharavarman claims to be a righteous conqueror.

<sup>12</sup> The portion in the rectangular brackets in this and other places is the translation of the expressions restored conjecturally in the foot-notes to the text. See above, p. 609, n. 6; cf. l. 1 of No. 3, above.

<sup>13</sup> The portion lost at the end of line 3 probably mentioned the month, fortnight and *tithi* of the event as in l. 3 of No. 3, above.

ERAN STONE PILLAR INSCRIPTION OF SRIDHARAVARMAN.



to be constructed]<sup>1</sup> with devotion by [Nātā]yapaśvāmin for the well-being of the *adbishṭhāna* headed by the cows and the Brāhmaṇas, (and) for the increase [of the religious merit of his mother and father].

(Line 6) [At the same *adbishṭhāna* in his own *bhūga* there has been erected this *yashṭi*<sup>2</sup>] by Satyanāga, the *Sināpati* and *Ārakshika*<sup>3</sup> of the King, who is a native of Mahārāshṭra and is the foremost of . . . . . for the removal of calamities, for the attainment of prosperity and for the happiness and well-being of all creatures.

(L. 8) Moreover—

While (our) King is ruling over the wide earth. . . . . may (this) *yashṭi*, (raised) by the Nāgas themselves, remaining unimpaired, proclaim by its form the duty of the warlike people. . . . .; for this is the (meeting) place of (all) people—friends as well as foes—in (a spirit of) service and reverence !

#### No. 120 ; PLATE XCIX

#### NAGARDHAN PLATES OF SVAMIRAJA : (KALACHURI) YEAR 322

THREE copper-plates were discovered in 1948 at Nagardhan, a small village about 3 miles south of Rāmṭēk, the chief town of a *taluk* of the same name in the Nagpur District of Madhya Pradesh. Mr. Hiralal Upasrao Mahadule of Nagardhan, who obtained possession of the plates, handed them over to me for decipherment. They were first published by me in the *Epigraphia Indica*, Vol. XXVIII, pp. 1 ff. The record is edited here from the original plates and their ink impressions taken kindly for me by Mr. V. K. Aiyar, Superintendent, Government Press, Nagpur.

They are three copper-plates, each measuring 7.9" in length and 4.1" in height. The first and third plates are inscribed on one side, and the second, on both the sides. The plates are held together by a ring, 1" in thickness and 2" in diameter, on which slides a small circular band with a rectangular seal, measuring 1.2" by 1", which is soldered to it. The surface of the seal is divided by a horizontal line into two almost equal parts. The upper part contains a symbol, apparently a goad, lying horizontally, while the lower has the legend *Gaṇa-dattih*, meaning 'a gift of the Corporation', inscribed in the same characters as those of the grant. The plates together weigh 67½ *tolas*, and the ring and the seal, 2½ *tolas*. This mode of stringing the plates together resembles that of the Vākāṭaka grants, though the seal here is rectangular, not round as in the latter grants. The plates are in a state of good preservation, and there is no uncertainty in the reading of any part of the text.

The record consists of 28 lines, which are evenly divided on the four inscribed faces of the three plates. The characters are of the box-headed variety, the boxes at the top

<sup>1</sup> The missing words at the end of line 4 probably contained the ancient name (Vēṇvā ?) of the river Binā, on the left bank of which this *śrīṣṭha* or *ghāt* was constructed. According to the *Mārkaṇḍeya Purāṇa* (adhyāya 57, v. 19), the Vēṇvā takes its rise in the Pīriyāṭra mountain.

<sup>2</sup> *Yashṭi* is a memorial pillar erected to commemorate some notable event or the death of a person. See above, p. 607.

<sup>3</sup> This technical official title occurs in the form *Ārakshaka* in the *Arthśāstrā* of Kauṭilya (adhikaraṇa vii, adhyāya 17) apparently in the sense of 'the Chief of policemen (*ārakṣin*)'. The *Dakṣa-mānusha* (Bombay Sanskrit Series ed., p. 58) uses *ārakṣika* in the sense of 'a policeman'. Since the title is borne here by Satyanāga who was a high military officer, it is evidently used here in the sense of 'the Head of the Police'.

<sup>4</sup> The portion lost here may have described Satyanāga as 'the foremost of the Nāgas who hailed from Mahārāshṭra.'

of the letters being scooped out hollow. They are beautifully formed, being more cursive and round than those of the Vākāṭaka grants. They resemble very closely the characters of the Early Gaṅga grants of the sixth or seventh century A.C.<sup>1</sup> As regards individual letters, we may note the forms of initial *n* which occurs in ll. 8, 14, 19, 24 and 27, of initial *ṣ* in l. 13, and of initial *an* in l. 10. The right stroke of *l*, which is mostly vertical in the Vākāṭaka grants, sharply turns to the left and encircles the letter as in the later records of the Kalachuris and the Gurjars of Gujarat; see *kutali*, l. 2; a final consonant is indicated by its small size; see *Nāndivarddhanāt*, l. 1; punctuation is generally indicated by a small horizontal stroke, but in some cases by two vertical strokes, the first of which is sporadically hooked at the top.

The language is Sanskrit, and except for two verses at the end in ll. 24-27, the record is in prose throughout. As regards orthography, the only peculiarities that call for notice are the use of *ri* for the medial vowel *ṛi* in *-bhrātri-*, l. 2 and *nirishṭaḥ*, l. 20; of the guttural nasal *ṇ* for *anusvāra* in *dvāṇiṣṭ*, l. 28; and of *anusvāra* for final *n* in *-drāṅgi-kādīm*, l. 3. In other respects, the record is remarkably free from errors of orthography, though in places it is not altogether devoid of uncertainty of meaning.

The plates were issued from Nandivardhana by Nannarāja, who meditated on the feet of his brother Svāmīrāja, during whose reign the grant was made.<sup>2</sup> Svāmīrāja is described as *Bhaṭṭāraka-pād-ānudhyāta* 'meditating on the feet of the lord paramount', which indicates his feudatory status. Neither the family to which these princes belonged nor the suzerain to whom they owed allegiance is mentioned in the present grant. No ancestors of Svāmīrāja have been named. In all these respects the present grant resembles those of the *Mahārājas* of Khandesh.<sup>3</sup>

The object of the inscription appears to be to record two gifts: (i) one of two *nivartanas* of land in the village *Chīñchapaṭṭikā*, which was made at the request of the President (*Sthavira*) and Members of the Executive Committee (*Pramukhas*) of the assembly (*Samāha*) of the Corporation (*Gaṇa*) *Mahāmātragaṇa*, and (ii) the other of the village *Aṅkollikā*, which was made by Nannarāja (or, perhaps by Svāmīrāja) on his own account near the *Chakuka-vajra*<sup>4</sup>, situated in the stream of the Gaṅgā, on the occasion of an eclipse which occurred on the new-moon day of Chaitra in the cyclic year *Āshāḍha*. The donated village *Aṅkollikā* was situated on the right bank of the river *Sūla*, to the west of the *agrahāra* of *Achalapura* and to the east of *Śrīpatṭikā*. The donees were certain Brāhmaṇas of the White and Black Yajurvedas and the Sāmaveda. The inscription contains another date at the end, when the plates were issued, viz., the fifth tithi (expressed by a symbol) of the bright fortnight of *Kārtika* in the year three hundred and twenty-two (expressed in words) of an unspecified era. The engraver was the Kshatriya *Durgāditya*, the son of *Chandra*.

As stated before, the royal family to which Svāmīrāja and Nannarāja belonged is not specified in the present grant, but since these names occur in two early Rāshtrakūṭa

<sup>1</sup> See, e.g., the Jirjingi plates of Indravarman, Gaṅga year 39 (537-38 A.C.), *Ep. Ind.*, Vol. XXV, pp. 281-88 and plate; and Tekkali plates of Indravarman, Gaṅga year 134 (652-53 A.C.), *ibid.*, Vol. XVIII, pp. 307-11 and plate. The Gaṅga era began in the Śaka year 420 (498 A.C.) as shown by me, *ibid.*, Vol. XXVI, pp. 326-36.

<sup>2</sup> This is shown by the word *kutali* 'in good health', applied to Svāmīrāja in l. 2.

<sup>3</sup> Nos. 2-4, above.

<sup>4</sup> The grant was apparently made at the *akshaya-vajra* near the confluence of the Gaṅgā and the Yamunā. It is also possible that the grant was actually made by Svāmīrāja and was only recorded by Nannarāja. For a similar grant made at Prayāga at the confluence of the two rivers by a ruling king of Vīdarbha and recorded afterwards by his relative at Nandivardhana, see the Rithapur plates of Bhavādvatavarman, *Ep. Ind.*, Vol. XIX, pp. 100 ff.

records discovered in Vidarbha, *viz.*, the Tivarakhēḍ<sup>1</sup> and the Multāi<sup>2</sup> plates, with the slight change of Svāmīrāja into Svāmīkarāja, it seems very likely that the princes mentioned here also belonged to the same royal lineage.<sup>3</sup>

The plates state, in lines 14-15, that the grant of Nannarāja was made on the occasion of a (solar) eclipse on Chaitra amāvāsyā in the cyclic year Āshāḍha. This year was evidently of the twelve-year cycle of Jupiter. The system of citing the years of this cycle was current in early times and continued till the sixth century A.C. In North India five such dates, with the word *mahā* prefixed to the name of the year, were discovered in the grants of the Parivrajaka *Mahārājas* Hastin and Saṅkshobha, from which Dr. Fleet and Mr. Sh. B. Dikshit calculated the epoch of the Gupta era<sup>4</sup>. Some more dates of this kind have since then been discovered. In South India also, some dates of this kind have been noticed in the records of the Early Rāshtrakūṭas<sup>5</sup>, the Kadambas<sup>6</sup> and the kings of Kalinga<sup>7</sup>, but they do not admit of verification in the absence of the necessary details. The present grant is thus unique in that it mentions such details together with the name of the cyclic year and the date of an era. Let us see whether the details work out regularly for any of the known eras.

If the year 322 is referred to the Gupta era, it would correspond to 641-42 A.C. There was, however, no solar eclipse in the *amānta* or *pūrṇimānta* Chaitra of that year. Besides, the cyclic year was Phālguna<sup>8</sup>, not Āshāḍha as stated in the grant. The nearest solar eclipse in Chaitra occurred on the 21st March 638 A.C., but then too the cyclic year was Mārgaśīrsha, not Āshāḍha. Again, there is no evidence that the Gupta era was current in Vidarbha or, for the matter of that, anywhere in Maharashtra. The year 322 of the present grant cannot, therefore, be referred to the Gupta era.

The only other era to which this date can be referred is the Kalachuri era, which was current in the neighbouring districts of Khandesh and Nasik<sup>9</sup>. Let us next see if the details work out satisfactorily for this era.

The epoch which suits early dates of the Kalachuri era is 248-49 A.C. If the year 322 is referred to this era, it should be equivalent to 570-71 or 571-72 A.C. according as it was current or expired. But in neither of these years, was there a solar eclipse in the *amānta* or *pūrṇimānta* Chaitra. There was, however, such an eclipse in the immediately following year 573 A.C., on the 19th March, which was the *amāvāsyā* of the *amānta* Chaitra. The year of the twelve-year cycle was also Āshāḍha according to the mean-sign system. The agreement of these three details, *viz.*, the solar eclipse, the lunar month and the cyclic year shows that the 19th March 573 A.C. is undoubtedly the correct date of the grant.

<sup>1</sup> *Ep. Ind.*, Vol. XI, pp. 274 ff.

<sup>2</sup> *Ind. Ant.*, Vol. XVIII, pp. 230 ff.

<sup>3</sup> Svāmīrāja and his brother Nannarāja were not, however, identical with Svāmīkarāja and his son Nannarāja. The latter flourished at the close of the seventh and in the beginning of the eighth century A.C. as shown by the Multai plates dated Śaka 631 (709-10 A.C.). The Tivarakhēḍ plates, which give the earlier date of Śaka 553 (631-32 A.C.), are undoubtedly spurious. The present grant, on the other hand, was made in 573 A.C., more than a hundred and thirty-five years before, as shown below. For a detailed examination of this question, see *Ind. Hist. Quart.*, Vol. XXV, pp. 138 ff.

<sup>4</sup> The last known date of this type is G. 209 (528 A.C.) which occurs in the Khoh plates of the Parivrajaka *Mahārāja* Saṅkshobha.

<sup>5</sup> See my article on the Rāshtrakūṭas of Mīnapura, *A.B.O.R.I.*, Vol. XXV, p. 42.

<sup>6</sup> *Ind. Ant.*, Vol. VII, pp. 35 ff. and Vol. VI, pp. 24 ff.

<sup>7</sup> *Ep. Ind.*, Vol. XXIV, pp. 47 ff.

<sup>8</sup> This is according to the mean-sign system. See Cunningham, *Indian Eras*, p. 166. The year according to the heliacal rising system also would be the same according to the calculations of Dr. K.L. Daftari.

<sup>9</sup> See dates of Nos. 1-4, 28 and 31, above.

The palaeography of the grant also supports this date; for, as stated before, its characters resemble those of the early Gaṅga grants, and must, therefore, be referred to the sixth century A.C. Besides, the wording of the formal portion of the present grant shows that it must be classed with such early grants as those of the *Mahārājas* of Khandesh, Subandhu of Māhishmati and the *Traikūtakas* of Western Maharashtra.

As stated before, the epoch of 248-49 A.C. does not hold good in the present case. Supposing the year of the present grant to be *Kārttikādi* and expired as in most other early dates, the epoch of the era applicable in the present case would be 250-51 A.C. The solar eclipse in Chaitra when the grant was made must have occurred in the *Kārttikādi* Kalachuri year 321. The *amāvāsya* of the *amānta* Chaitra in the expired year 321 fell, according to the proposed epoch of 250-51 A.C., on the 19th March 573 A.C. On that day, there was a solar eclipse visible in India, and the *Bārhaspatya samvatsara* also was *Āshāḍha* as stated in the grant.<sup>1</sup>

The grant under discussion is unique in another respect also. It is the only grant dated in the Kalachuri era that has been found in Vidarbha. The earlier grants of the *Vākātakas* who ruled in Vidarbha are dated in regnal years, while the later ones of the *Rāshtrakūtas* are recorded in the Saka era. The present grant, which belongs to the intervening period, is dated in the Kalachuri era evidently because that era had spread to Vidarbha with the spread of the Kalachuri power. The unnamed suzerain of *Svāmīrāja* was probably the Kalachuri *Kṛishṇarāja* (circa 550-575 A.C.). It is noteworthy that the silver coins of this *Kṛishṇarāja* have been discovered at some places in Vidarbha, viz., at Dhāmōri in the Amaravati District and Paṭṭan in the Betul District.

The present grant is interesting in several other respects also. It is one of the few copper-plate grants to which a *Gaṇa* (Corporation) is seen to have affixed its own seal. The Corporation was of elephant-drivers (*Mahāmātras*).<sup>2</sup> Its President was called *Sthavira*,<sup>3</sup> and the members of the Executive Committee, who seem to have numbered twelve, *Prāmukhas*.<sup>4</sup> The assembly of the Corporation was called *Samāha*.<sup>5</sup> The *Gaṇa* had, among its leaders, one who was *Pilūpati* (Chief of the Elephant Corps) and another who was *Hastivaidya* (Physician of Elephants).<sup>6</sup> The Corporation had apparently no authority to make any grants of land; for, it had to request the ruling prince to make one on their behalf; but it was allowed to affix its own seal containing its own peculiar emblem of a goad.<sup>7</sup> This

<sup>1</sup> Another early date to which this epoch appears applicable is that of the Ellora plates of Dantidurga. I have shown elsewhere that the correct reading of the date of this grant is the year 463 and that it probably refers to the Kalachuri era. See J.B.B. R.A.S. (New series), Vol. XXVI, pp. 163 ff. This date (Monday, the thirteenth *tithi* of the bright fortnight of *Āsvin* in the year 463) appears regular only according to the epoch 250-51 A.C. The Ellora plates of Dantidurga are, therefore, probably dated in the Kalachuri era. However, as the matter is not absolutely beyond doubt, the record is not included in the present Volume.

<sup>2</sup> The Marathi word *māhu*, meaning an elephant-driver, is derived from *mahāmātra* (Prakrit, *mahāūta*). According to Kullūka on *MSM.* (IX, 239), the *mahāmātras* were the trainers of elephants.

<sup>3</sup> *Sthavira* seems to be used in the same sense as *Jūhaka*, of which it is a synonym. The latter term occurs in the *Jātakas* in the sense of 'the head of a corporation'.

<sup>4</sup> The Indor copper-plate inscription uses *pravara* in the sense of *pramukha*. C.I.I., Vol. III, p. 70.

<sup>5</sup> For *samāha* meaning 'the assembly of a *gaṇa*', see *Bṛihaspati-smṛiti*, XVII, 20.

<sup>6</sup> It is noteworthy that Viśvarūpa, the oldest commentator of the *Yājñavalkya-smṛiti*, explains *gaṇa* as 'a corporation of elephant-riders and others'. Cf. *vaṇik-samūha-gaṇah, hastyārūh-ādi-samāha ityanyat* in Viśvarūpa's commentary on Y.S., II, 196.

<sup>7</sup> For another grant to which a corporation of *mahāmātras* has affixed its seal, see the Banaras plates of Harīrāja. P.T.A.I.O.C. (1943-44), pp. 590 ff. This seal also contains the emblem of a goad (not of a flag-staff as stated by the editor). In this case, the plates also were issued by the Corporation, though the grant was made with the consent of the reigning king and his chief queen.



shows that it wielded considerable power in the State.<sup>1</sup>

As for the localities mentioned in the present grant, Nandivardhana, from which the plates were issued, has already been identified with Nagardhan. This identification has been corroborated by the present record. Nagardhan is also said to have been known by the name of Nandardhan which corresponds to Nandivardhana. Achalapura is usually identified with a place of the same name (former Ellichpur) in the Amaravati District; but there is no river named Sūlanadi flowing by its side. The Achalapura mentioned in the present plates as an *agrabāra* village was probably situated not far from Nandivardhana. The Sūlanadi, on the bank of which it lay, is probably identical with the river Sūr<sup>2</sup> which flows only about 4 miles east of Nagardhan. Ankōllikā, which was situated on the bank of the Sūlanadi, may be identical with modern Aroli, on the right bank of the Sūr, about 8 miles south by east of Nagardhan; but there are no places corresponding to Achalapura and Sripāṇikā in its vicinity. Chīśchapaṇṇikā is probably represented by the village Chichal, about a mile and a half north by east of Nagardhan.

### TEXT<sup>3</sup>

#### First Plate

- 1 सिद्धम्<sup>4</sup> [1\*] स्वस्ति [1\*] नान्दीवर्द्धनात्<sup>5</sup> भट्टारकपादानुदघातः परममाहेश्वरः श्रीस्वामि—
- 2 राजः कुशली । तदनुदघातभ्रात्रि(तु)नभराजः सर्वानिव स्वान् राजस्थानी—
- 3 योपरिकदाण्डपाशिकचाटभट्टतसंप्रवेशनिकद्वाङ्गिकादीं (दीन्) सम—
- 4 नुवण्यं संपूजयत्यस्तु वो विदितं यथा महामात्रगणस्थविरकलिङ्ग—
- 5 केटभ ।<sup>6</sup> रोलदेव । प्रदीप्तभट । शिव । देवभट्टद्वय<sup>7</sup> । मातृस्वामि । गण—
- 6 देव । कोकभट । हस्तिवैद्यसामस्वामि । असंगत । पीलुपतिमात्ला—
- 7 यिक । प्रभाकरप्रमुखगणसमूहाभ्यर्त्थनया मातापित्रोरात्म—

#### Second Plate : First Side

- 8 नख पुण्ययशोभिबुद्धये<sup>8</sup> उपमण्यु(न्यु)सगोत्रविद्वद्वाजसनेयदिवाकर—
- 9 मौद्गल्यसगोत्रदेवस्वामिकौशिकसगोत्रशङ्करभारद्वाजसगोत्र—
- 10 आदित्य औपमण्यु(न्यव)शामोदराज्ञाः कान्वा(ष्वाः) । गण । सोम । वत्स । चण्डि । सु—
- 11 प्रभ । कुमारवयस्तैत्तिरिकाः<sup>9</sup> [1\*] छन्दोगेशान । कौण्डिन<sup>10</sup>सगोत्रकन्वी(ष्वा)

<sup>1</sup> The elephant force was an important part of the army in ancient times. Cf. इतिप्रधानी विजयो राजान् । Kautilya's *Arthasāstra*, II, 2.

<sup>2</sup> This river is called *Sura-nadi* in l. 39 of the Rāmṭēk stone inscription of Rāmachandra, *Ep. Ind.* Vol. XXV, p. 10. The name of the river seems to have changed from *Sūla-nadi* to *Sura-nadi* in the course of the seven centuries that separate these two records.

<sup>3</sup> From the original plates and ink impressions.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> Read नन्दिबर्द्धनात्. The place-name occurs as नान्दिबर्द्धन in the Poona plates of Prabhāvatigupta (*Ep. Ind.*, Vol. XV, pp. 41 f.) and the Belota plates of Pravaraśeṇa II (*ibid.*, Vol. XXIV, p. 264.). In the Rithapur plates of Bhavadattaśarmān, *ibid.*, Vol. XIX, p. 102 and the Kōśhūraka grant of Pravaraśeṇa II (*ibid.*, Vol. XXVI, p. 139) it appears as नन्दिबर्द्धन.

<sup>6</sup> This and other similar marks of punctuation in ll. 5-7, 10-12 and 14-18 are superfluous.

<sup>7</sup> Read शिवदेवभट्टद्वय.

<sup>8</sup> Here and in some places below, the rules of *sandhi* have not been observed.

<sup>9</sup> Read तैत्तिरीयाः.

<sup>10</sup> This *gotra*-name usually occurs as कौण्डिन.

- 12 रविचान्द्रविगणौ । वत्ससगोत्रकवर्कस्वामिने<sup>1</sup> षिञ्चपट्टिकाया (यां) निवर्त्त-  
 13 नानि द्वादश शासननिमित्त<sup>2</sup> एवमेतेषां ब्राह्मणानां बलिवस्वैश्वदे-  
 14 वाग्निहोत्रादीनां क्रियाणां । उत्सर्पणात्<sup>3</sup> आपादसंघत्सरे चैत्रामा-

*Second Plate : Second Side*

- 15 वास्यायां जाह्नवीमद्वये चतुर्कवटसंस्थितेन ग्रहोपरामे । शूलन-  
 16 द्याः उत्तरतटे । चलपुरा<sup>4</sup> ग्राहारात्पश्चिमेन । श्रीपणिंकायाः पूर्व्वेण  
 17 अङ्गोल्लिका नाम ग्रामः आचन्द्राक्षकर्णिवक्षितिधरदहनपवनव्योम-  
 18 समकालीनः पुत्रपौत्रान्वयभोष्योदभिररध्न्यायेन । सर्व्वदित्यविष्टि-  
 19 जेमककरभरपरिहीणः सर्व्वदियविष्टोन्तःसिद्धिकः उदकपूर्व्वः<sup>5</sup> भो-  
 20 गाय निम्नि (सु)ष्टः [1\*] यतोस्मद्वैश्यैरन्यैश्चागामिविषयभोगपतिभिरनुमन्त-  
 21 व्यः पालयितव्यश्च । यो वा तत्फललवास्वादमात्रतृष्णासरिञ्जलोर्मि-

*Third Plate*

- 22 भिरुह्यमानमानसोज्ञानपटलावृतमतिगिरिमहीजलतरङ्गम-  
 23 झुरमायुर्गं [त्व] रमस्वत्पत्रचञ्चलं धनमासादयेत् स पञ्चमहा-  
 24 पातकसंयुक्तः स्यादिति ॥ उक्तञ्च भगवता व्यासेन । बहुभिर्ध्वंसुषा भुक्ता  
 25 राजभिः सगरादिभिः [1\*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं (लम्)<sup>6</sup> ॥ [१॥\*]  
 26 षष्टि वर्षसहस्राणि स्वर्गं मोदति भूमिदः [1\*] आच्छेत्ता चानुमन्ता च तान्येव  
 27 व<sup>7</sup> नरके वसेत् ॥ [२॥\*] उत्कीर्णमेतच्छासनं मातापित्रोः पुण्यावाप्तये चन्द्र-  
 28 पुत्रेण क्षत्रियदुर्गादित्येनेति ॥ संवत्सरशतत्रये द्वाविंशे<sup>8</sup> कार्तिक शु दि ५ [1\*]

*Seal*

गणदत्ति [1\*]

TRANSLATION

Success ! Hail ! From Nandivardhana—The illustrious Svāmīrāja, who is a fervent devotee of Mahēśvara (Śiva) and meditates on the feet of the Bhaṭṭāraka (Lord paramount), is in good health. His brother Nannarāja, who meditates on him, honours all his<sup>9</sup> (officers) such as Rājasthānīyas, Uparikas<sup>10</sup>, Dāṇḍapāśikas<sup>11</sup>, chāṭas, bhaṭas<sup>12</sup>, Dātasaṃprēśhaṇīkas<sup>13</sup> and Drāṅgīkas,<sup>14</sup> communicating (the following order to them) :—

(Line 4) “Be it known to you that at the request of the Assembly of the Corporation (Gaṇa-samūha), whose Executive Officers (Pramukhas<sup>15</sup>) are Kālīṅga (who is) the President (Śthavira) of the Mahāmātragaṇa, (and) Kēṭabha, Rōladēva,

<sup>1</sup> Read कवर्कस्वामी एतेभ्यः.

<sup>2</sup> Supply दत्तानि.

<sup>3</sup> Read उत्तरतटेचलपुरा—.

<sup>4</sup> Read उदकपूर्व्वम्.

<sup>5</sup> Metre of this and the following verse: Anuṣṭubh.

<sup>6</sup> This aksbura is redundant.

<sup>7</sup> Read द्वाविंशत्युत्तरे.

<sup>8</sup> As the text stands, these officers would be of Nannarāja; but they are probably meant to be of his brother Svāmīrāja who was reigning at the time.

<sup>9</sup> For Rājasthānīya and Uparika, see above, p. 36, notes 2 and 3.

<sup>10</sup> Dāṇḍapāśika was a Police officer.

<sup>11</sup> For chāṭas and bhaṭas, see above, p. 43, n. 9.

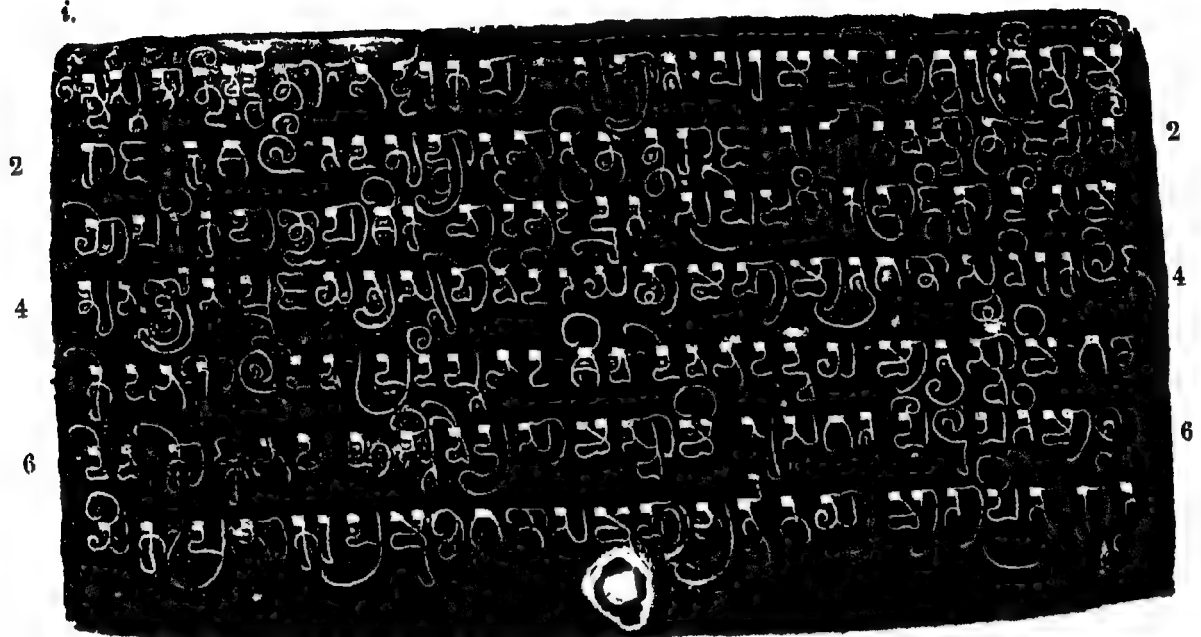
<sup>12</sup> Dātasaṃprēśhaṇīkas were those who appointed Dātās for the execution of royal orders.

<sup>13</sup> For Drāṅgīka, see above, p. 36, n. 6.

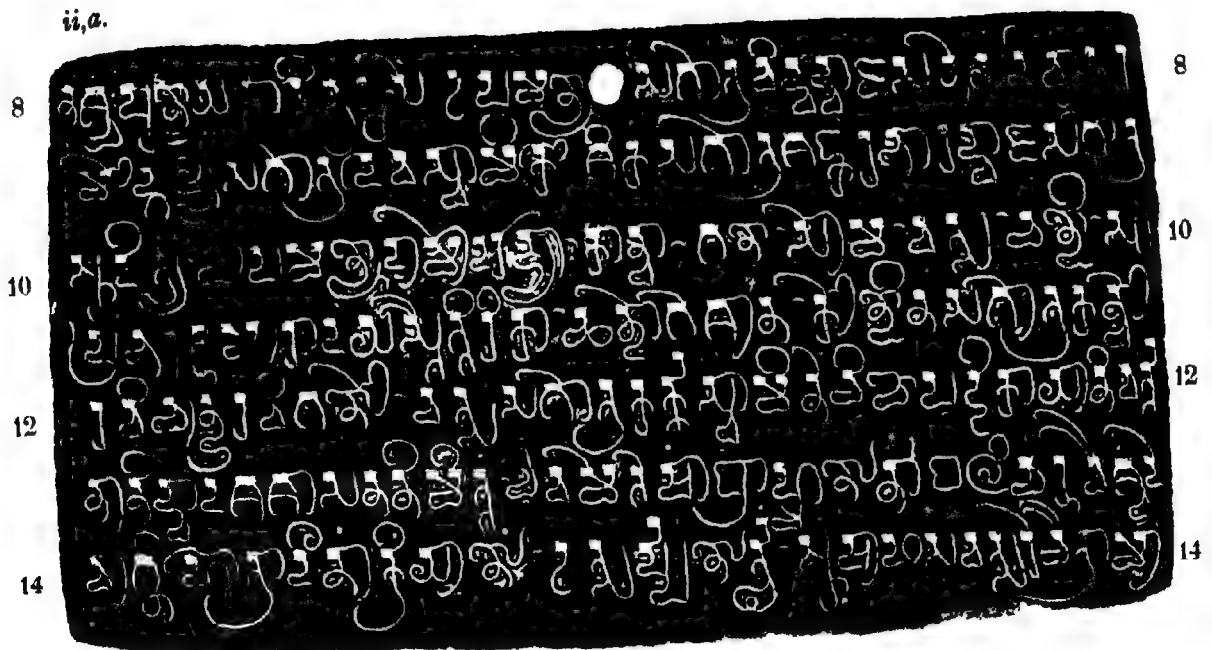
<sup>14</sup> The Pramukhas correspond to the Kāryachintakas mentioned in the Smṛitis. See Y. S., II, 191.

NAGARDHAN PLATES OF SVAMIRAJA: (KALACHURI) YEAR 322.

i.



ii, a.



SCALE: NINE-TENTHS.

SURVEY OF INDIA, CALCUTTA.

ii, b.

16 16  
18 18  
20 20

iii.

22 22  
24 24  
26 26  
28 28

Seal



Pradīptabhāṭa, two Śivadēvabhāṭas, Mātrīsvāmin, Gaṇadēva, Kōṅkabhāṭa, Sāmasvāmin (*who is*) the Physician of Elephants, Asaṅgata, Māllāyika (*who is*) the Chief of the Elephant Corps (*and*) Prabhākara, (*and*) for augmenting the religious merit and fame of (*My*) mother and father and of *Myself*, (*I have granted*), by a charter, twelve *nivartanas* (*of land*) in (*the village*) Chitāchapaṇṇikā to (*the following Brāhmaṇas*) (*viz.*) the learned Divākara of the Upamanyu *gōtra* and Vājasanēya *śākhā*, Dēvasvāmin of the Maudgalya *gōtra*, Saṅkara of the Kauśika *gōtra*, Āditya of the Bhāradvāja *gōtra*, Dāmōdara of the Upamanyu *gōtra* and others, these (*being*) of the Kāṇva *śākhā*; Gaṇa, Sōma, Vatsa, Chaṇḍi, Suprabha, Kumāra and others, these (*being*) of the Taittirīya *śākhā*; Iśāna of the Sāmaveda; Ravichāndra and Ravigaṇa of the Kauṇḍina *gōtra* and Kāṇva *śākhā*; (*and*) Karkasvāmin of the Vatsa *gōtra*.

(L. 13) "And to these (*same*) Brāhmaṇas, (*I*)<sup>1</sup>, while staying at the Chapuka banyan tree in (*the stream of*) the Gaṅgā, on the occasion of the eclipse on the new-moon day of Chaitra in the year Āshāḍha, donated with a libation of water, according to the maxim of uncultivated land<sup>2</sup>, the village named Aṅkōllikā, on the left bank of the river Śūla, (*situated*) to the west of the *agrahāra* Achalapura and to the east of Śrīparṇikā, which is to be enjoyed by a succession of sons and sons' sons as long as the moon, the sun, the oceans, the mountains, fire, wind and the sky would endure, which is free from the obligations of gifts, forced labour and the cess for providing meals (*to tawring royal officers*)<sup>3</sup>, which is exempt from all taxes and is invested with the powers of internal adjudication<sup>4</sup>, in order that they (*i.e.*, the Brāhmaṇas) should enjoy it and perform religious duties such as *balli*, *chara*, *vaiśvadēva* (*and*) *agnihōtra*.

(L. 20) "Wherefore, Our descendants as well as others who will in future be the rulers of this *vishaya* and *bhōga* should consent to and preserve (*this Our gift*). And whoever, with his mind tossed by the waves of the river-water, namely, the greed for enjoying even the least product of this (*gift*), and with his intellect clouded by a mass of ignorance, would (*seek to*) attain life which is transitory like the ripples on the water of a mountain stream and fleeting wealth which is as unsteady as the leaves of the *asvattha* tree, will incur the five great sins."

(L. 24) And it is said by the venerable Vyāsa—

(*Here follow two benedictive and imprecatory verses.*)

(L. 27) This charter has been engraved by the Kshatriya Durgāditya, the son of Chandra, for the attainment of religious merit by (*his*) mother and father.

In the year three hundred (*increased by*) twenty-two, (*the month*) Kārttika, the bright (*fortnight*) (*and*) the (*lunar*) day 5.

*Seal*

A gift<sup>5</sup> of the Corporation.

No. 121 ; PLATE C

PRINCE OF WALES MUSEUM PLATES OF DADDA III : (KALACHURI) YEAR 427

THESE plates were in the possession of the Prince of Wales Museum, Bombay. They were sent by the Curator of the Museum to the Government Epigraphist for India, who

<sup>1</sup> This may refer to the reigning king Svāmīrāja.

<sup>2</sup> *Anami-randhra-nyāya* is the same as *bhūmi-cāchchidra-nyāya*, for which, see above, p. 43, n. 10. It conferred full proprietary rights on the donee.

<sup>3</sup> For *jīmaka-kara-bhara*, see above, p. 136.

<sup>4</sup> *Antahiddhika* corresponds to *abhyantaraiddhika* in No. 51, l. 41, for which, see above, p. 154, n. 1.

<sup>5</sup> For *datti* in the sense of 'a gift', see the expression *a-pūrva-dattya* 'as a gift not previously made', which occurs in several Vākāpaka grants. See *Ep. Ind.*, Vol. XXII, p. 173.

kindly supplied their ink impression to me for inclusion of the record in this Volume.<sup>1</sup> The plates are edited here from that impression.

They are two copper-plates, each measuring 10½" long, 6½" broad and ¼" thick. Their edges have been fashioned thicker so as to serve as rims for the protection of the writing. The plates have each, at the top, two holes, about ½" in diameter, for the rings which must have originally held them together; but neither the rings nor the seal which must have been affixed to one of them is forthcoming now. The plates together weigh 178 *tolas*. They are inscribed only on the inner side. The record consists of 30 lines, which are equally divided on the two plates. The last line which contains the sign-manual of the reigning king is only 2.9" long.

The characters belong to the western variety of the southern alphabets, resembling those of the other Gurjara grants<sup>2</sup>. As regards individual letters, attention may be drawn to the form of the initial *i* which consists of two indented curves, one below the other; see *iva*, l. 3; the medial *n* is shown by raising the vertical again to the top or by adding a flowing curve to it; see *ru* in *Bharukachchhāt*, l. 1 and *guru*, l. 10; *ḍ* has a tail in *-daṇḍa*, l. 17; *ṣ* shows its upper curve turned inside; see *a-saṅkṣit*, l. 5; *b* is rectangular in *-bindu*, l. 22 and round in *-bāhu*, l. 13; *l* has two forms—the old one as in *-lōka*, l. 4 and the cursive one as in *sakala*, both in l. 4; *f* also appears in two forms, with its bar slanting as in *-śālini*, l. 2, or horizontal as in *-varṣa-āśrama*, l. 8. A final consonant is indicated by a flowing curve commencing at the top as in *vasit*, l. 25. Punctuation is marked by double dots or by single or double vertical strokes. The sign-manual of the donor is in northern characters and exhibits straight top-strokes as in the modern Nāgarī. The numerical symbols for 400, 20 and 7 occur in l. 29. It is noteworthy that the symbol for 4, which is added to the sign for 100 to turn it into one for 400, is unlike that used in other records of the period<sup>3</sup>, being closely similar to that for 100, and the symbol for 7 has an indented top.

The language is Sanskrit. The eulogistic and formal parts of the grant are *mutatis mutandis* identical with the respective portions of the grants of Jayabhāṭa III and later Gurjara princes. Except for four benedictive and imprecatory verses which occur at the end, the whole record is in prose. As regards orthography, the only peculiarities which call for notice are as follows:—the reduplication of the consonant following *r*, rightly in such cases as *-Kaṛṇṇ-ānvayit*, l. 2, but wrongly in *-Harshsha*, l. 4 and *varshsha*, l. 24, that of the consonant preceding *r* as in *puttra*, l. 18, the use of *ri* for the vowel *ṛi* as in *kriṣṇ-ābhayō*, l. 26 and of *n* for *anusvāra* in *rājabansaḥ*, l. 3.

The plates refer themselves to the reign of Dadda III *alias* Bāhusahāya of the Early Gurjara Dynasty. He was a devout worshipper of Mahēśvara and had attained the *pañcamaśābda*. As in other later records, his family is said to have descended from the epic hero Karna. The genealogy of the donor is traced from Dadda II, who is said to have obtained great glory by the protection he gave to the king of Valabhī when the latter was defeated by the Emperor Harsha. The description of this Dadda II, his son Jayabhāṭa II and the latter's son Dadda III who made the present grant, is given here exactly as in other later records of the period<sup>4</sup>. The plates were issued from Bharukachchha.

The object of the present inscription is to record the grant, by Dadda III-Bāhusahāya, of the village Uvarivadra in the territorial division Kōrēlla-Eighty-four. The donee was a Brāhmaṇa of the Bharadvāja *gōtra*, who resided at the village Sāvattḥi.

<sup>1</sup> The plates have since been edited by S. N. Chakravarti in *Ep. Ind.*, Vol. XXVII, pp. 197 ff.

<sup>2</sup> Above, Nos. 16-24.

<sup>3</sup> See, e.g., the symbol denoting 4 in l. 31 of the Kāśī plates of Allakṣiti, No. 25, above.

<sup>4</sup> See, e.g., Nos. 21, 22 and 24.



His name is inadvertently omitted, but he is described as a student of the *R̥igvēda* and as the son of Gaṅgāditya who was himself the son of Dundubhibhaṭṭa. The village was donated together with an elephant-chariot on the occasion of the *ratha-saptamī*, *i.e.*, the seventh tithi of the bright fortnight of Māgha, in the year 427 (expressed in numerical symbols only). The charter was written by Saṅgulla, the son of Durgabhata, who held the office of *Mahāsambhivigrahādhipati* (the Chief Minister for peace and war). Another son of this Durgabhata, Sahabhata by name, who was a military officer (*Balādhikṛita*), wrote the Anjanēri plates<sup>1</sup> of Jayabhata III, dated K. 460. Saṅgulla, the scribe of the present plates, must be distinguished from the homonymous writer of the Prince of Wales Museum plates of Jayabhata IV, dated K. 486; for, the latter Saṅgulla, who lived about 60 years later, was the son of Alla<sup>2</sup>, not of Durgabhata. He may have been a grandson of the writer of the present plates.

It is noteworthy that though Dadda III was himself a devotee of Maheśvara (Śiva), he made the present grant in honour of the Sun, the tutelary deity worshipped by his ancestors from Dadda I onwards<sup>3</sup>. The seventh tithi of the bright fortnight of Māgha, called *rathasaptamī*<sup>4</sup>, is sacred to the Sun; for his form is believed to have been revealed to the gods on that day<sup>5</sup>. It is regarded as holy as the day of a solar eclipse<sup>6</sup>, and a gift made on that day is regarded as very meritorious. The gift of an elephant is specially commended in the Purāṇas as ensuring a wide dominion to the donor.

The date of the present plates, like those of the other Gurjara grants, must be referred to the Kalachuri era. If the year 427 was expired, it would correspond to the 16th January 677 A. C.; but since the Maitraka king Śilāditya III also made a grant at Bharukachchha on this very tithi (*Māgha-suddha-saptamī*) in the Gupta year 357 (677 A. C.), it appears likely that the Kalachuri year mentioned in the present grant was current. The date would, therefore, correspond to the 29th December 675 A. C. It does not admit of verification.

Dadda III claims to have obtained victories over the rulers of the east and the west. The ruler of the west was probably the contemporary king of Valabhi, Śilāditya III, whose known dates range from G. 342 to G. 365, *i.e.*, from 661-62 A.C. to 684-85 A.C. It is not known whether Dadda III actually defeated the Maitraka king who had assumed the Imperial titles *Paramabhaṭṭāraka*, *Mahāvājradhivāja* and *Paramēśvara* and was evidently a very powerful ruler; but if he did, the latter soon took revenge. He raided the Gurjara kingdom and occupied it for some time. This is known from his Anastu plates<sup>7</sup> which record the grant of a village in the Bharukachchha *visbhaya*, *i.e.*, the district of Broach in which the Gurjara capital was situated, in G. 357 (the 16th January 677 A.C.), just a year after the date of the present plates. The grant was made on the same tithi, *viz.*, Māgha śu. di. 7. This leaves no doubt that Śilāditya III had annexed at least the coastal portion of the Gurjara kingdom to his own dominion in that year.

As for the localities mentioned in the present plates, Bharukachchha is well-known as the ancient name of Broach. Kōrēlla-Eighty-four is probably identical with the territorial division Korillā-*pathaka* mentioned in the Navsāri plates of Jayabhata III. Kōrēlla, its headquarters, is probably identical with Koral on the southern bank of the Narmadā.

<sup>1</sup> No. 22, l. 38, above.

<sup>2</sup> See No. 24, ll. 50-51, above.

<sup>3</sup> See, *e.g.*, No. 16, ll. 4 and 52.

<sup>4</sup> A later record (No. 88, l. 19) mentions *rath-saptamī*, but this is not supported by the Purāṇas.

<sup>5</sup> See the verse from the *Varāha-purāṇa*, cited under *saptamī* in the *Sabdaratna-dhruma*.

<sup>6</sup> Cf. *सूर्यवह्मन्सूर्यादि सूर्याकारस्य सूर्यादी । loc. cit.*

<sup>7</sup> Gadro, *Important Inscriptions from the Baroda State*, Vol. I, pp. 23 ff.

Uvarivādā, the donated village, may be Umarwārā, about 8 miles south of Broach. Sāvattī, where the donee was residing, cannot be distant Sahet-Mahet on the Rāptī. It must have been situated not very far from the donated village; but no place exactly corresponding to it can be traced in the vicinity of Umarwārā. Perhaps it is Sāvā, about 8 miles south by east from Umarwārā.

TEXT <sup>1</sup>

## First Plate

- 1 सिद्धम्<sup>2</sup>[।\*] स्वस्ति[।\*] श्रीमहकच्छात्सततलक्ष्मीनिवासभूते ॥<sup>3</sup> तृष्णासंतापहारिण(णि) दीना-  
नाथ<sup>4</sup>विस्ता-
- 2 रितानुभावो(वे)॥<sup>5</sup> द्विजकुलोपजीव्यमानविभवशालिनि महति महाराजकर्णान्वये
- 3 कमलाकर इव राजहंसः<sup>6</sup> प्रबलकलिकालविलसि[ता]कलित<sup>7</sup>विमलस्वभावो ।<sup>8</sup> गंभीरोद्वा(दा)-  
रचरितविस्मा-
- 4 पितसकललोकपालमानसः परमेश्वरश्रीहर्ष<sup>9</sup>देवाभिभूतवलभीपतिपरित्प्राणोपजातभ्रमद-
- 5 वभ्रशुभ्राभ्रविभ्रमयशोवितानः श्रीदहस्तस्य सूनुरशङ्कितागतप्रणयिजनोपभुक्तविभवसंचयोपचीय-
- 6 मानमनोनिर्वृति(ति)रनेककण्टकभव<sup>10</sup>संदोहदाहदुर्ललितप्रतापानलो ।<sup>11</sup> निशितनिसुं(स्त्रि)क्षधारा-  
दारितारारतिः
- 7 करिकुम्भमुक्ताफलच्छलोल्लसितसितयशोशुकावगुण्ठितविगधूवदनसरसिजः श्रीजयभटस्तस्यात्मजा-  
(जो)
- 8 महामुनिमनुप्रणीतप्रवचनाधिगमविवेकस्वधर्मानुष्ठानप्रवणि<sup>12</sup> वर्णाश्रमव्यवस्थोन्मूलितसक[लक\*]-  
लि-
- 9 क(का)[ला]वलेपः प्रणयिजनमनोरथविषयव्यतीतविभवसंपादनो(ना)पनीताशेषशेष<sup>13</sup>प्राधिबदाना-
- 10 नि(मि)मानो प(म)दविवशाकुशातिवर्तिकुपितकरिनिवारणापीलित<sup>14</sup>गुरुगजाधिरोहणप्र-
- 11 भावो ।<sup>15</sup> विपत्प्रताप(पात्)पतितनरपतिशतान्पु(भ्यु)द्धरणनिखिललो[क]विश्रुतपरोपकारकरणव्य-
- 12 सनः प्राच्यप्र[ती]व्याधिराजविजृम्भितमहासंग्रामनरपतिसहस्रपरिवारितानेकगजघटा-
- 13 विघटनप्रकटितभुजवीर्यविरूपाक्षहासहायापरमनामा<sup>16</sup> परममाहेश्वरः समधिगतपञ्च-
- 14 महाशब्द[:\*] श्रीदह[:\*] कुशली सर्वानेव राजसामंतभोगिकविषयपतिराष्ट्रग्राममहतराधिका-
- 15 रिकादीं(दीन्) समनुदर्शयत्यस्तु<sup>17</sup> वः संविदितं ॥<sup>18</sup> यथा मया मातापितृरोरात्मनश्चैहिकामुष्मिक-

<sup>1</sup> From an ink impression.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> This mark of punctuation is unnecessary.

<sup>4</sup> Read दिननाथ- as in l. 1 of the Anjanēri plates of Jayabhatz (No. 22).

<sup>5</sup> Read राजहंसः.

<sup>6</sup> Read -तानाकुलित-.

<sup>7</sup> Read श्रीहर्ष-.

<sup>8</sup> Read वंश as in l. 5 of the Anjanēri plates (No. 22).

<sup>9</sup> Read -प्रवीणो.

<sup>10</sup> These two *aksharas* are redundant.

<sup>11</sup> Read -निवारणप्रवित्त-.

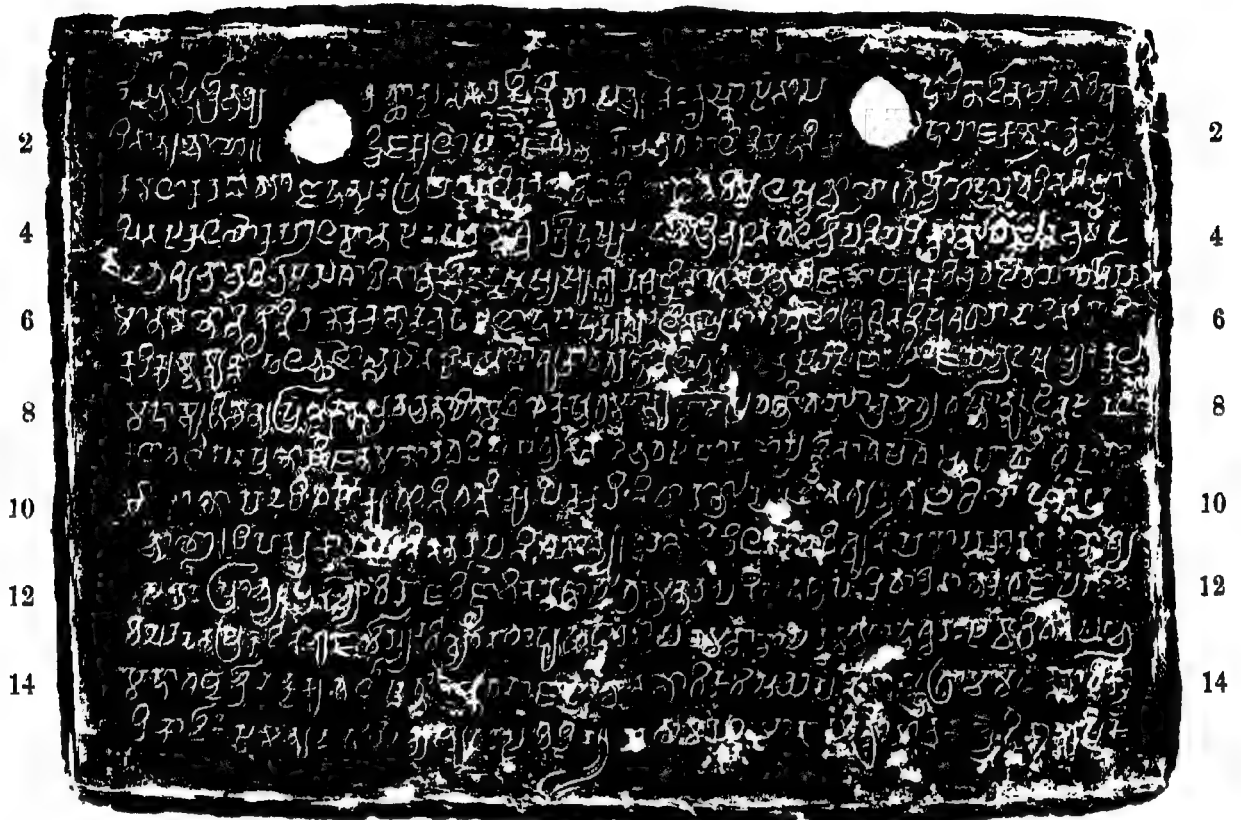
<sup>12</sup> This mark of punctuation is superfluous.

<sup>13</sup> Read -परमनामा.

<sup>14</sup> Read समनुदर्शयति । अस्तु.

<sup>15</sup> This mark of punctuation is unnecessary.

PRINCE OF WALES MUSEUM PLATES OF DADDA III: (KALACHURI) YEAR 427.  
First Plate



Second Plate



Second Plate

- 16 [पु]ष्ययशोभिबुद्धये कोरेल्लबहुरा(र)शीतिर्ग(म)ध्ये उवरिवप्रभामः सोमं[गः\*]  
 17 [सो\*]परिकरव्यवस्थापराधस्तोपद्रवान्वि(मि)ष्टिकः सभान्यहिरं(र)प्यादेयः आचन्द्रा[मर्क\*]—  
 18 गर्जवक्रितिसरित्पर्वतसमकालीनः पुत्रपौष्टान्वयोपभोग्यः श्रीसावत्थीवास्तव्यतन्वातुर्वि—  
 19 ससामान्यमरुद्राजसगोत्रबहिर्ग(हृ)वसकहाचारिवुंदुभिर्ग[ट्ट]पुत्रमंगादित्यसुताय प्रदत्तोद—  
 20 कातिसर्गान्यायेन [1\*] यतोऽस्योचितया ब्रह्मदायस्त्वित्या भुजतः(तो) भोजयतो वा कि(क)वतः  
 कर्षयतो  
 21 आ न [के]द्विचत्परिपथना काय्या [1\*] जागामिभान्वि(नृ)पतिमिरस्महंसजैरन्यैर्वा सामान्यं  
 भूमिदानकल—  
 22 मयो(वे)त्य विद्युल्लोलान्यनित्यैर्व्यर्थाणि<sup>१</sup> तृणाम्रजलबिन्दुचंचल(लं) जीवितमाकलय्य  
 दायोयमस्मा[क्रम\*]नु—  
 23 मंतव्यः पालयितव्यश्च [11\*] यस्याज्ञानतिमिरपटलावि(वृ)तमतिराच्छिन्नादाच्छिन्नमानकं वानु—  
 मोवेत  
 24 स पञ्चभिर्महोपातकैरुपपातकैश्च संयुक्तः[2\*] स्यादित्युक्तञ्च<sup>२</sup> भगवता वेदव्यासेन [व्यासेन\*]  
 ॥ षष्टिं वर्षं—<sup>३</sup>  
 25 सहस्राणि स्वर्गे तिष्ठति भूमिदः [1\*] आच्छेता(ता) चानुमता च तान्येव नरके वसेत्<sup>४</sup> ॥ [1१९1\*]  
 विध्याटवीष्वतोया—  
 26 सु कुक्कोटरवासिनः [1\*] कि(क)ष्णाहयो हि जायंते भूमिदायं हरति ये ॥ [२॥\*] अग्नेरपत्यं  
 प्रथमं सुवर्णं नू—  
 27 [वै]ष्णवी सूर्यसुताश्च गावः [1\*] लोकरायं तेन भवेद्वि दत्तं यः काञ्चनं माञ्च महीञ्च  
 दद्यात्<sup>५</sup> ॥ [३॥\*] बहुभिर्गव—  
 28 सुधा भुक्ता राजानं(जमिः) सगरादिभिः [1\*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा कलं(लम्)<sup>६</sup>  
 [४॥\*] मायशुद्धरयसप्तम्यां ह—  
 29 स्तिरधेन सह प्रदत्तः[11\*] स(सं)वत् ४०० २० ७ [11\*] किलित(तं) महासान्निविग्रहावि—  
 पतिना<sup>७</sup> दुर्गमदसूनुना सङ्कुल्लेनेति [11\*]  
 30 स्वहस्तो मम श्रीदहस्य ॥

TRANSLATION

(Line 1) Success ! Hail ! From Bharukachchha—

(For a translation of ll. 1-6, see above, pp. 87-88.)

(Line 7) His (i.e., Jayabhata II's) son, the illustrious Dadda (III)—who is clever in performing his duty by discrimination acquired by the study of the sacred treatise composed by the great sage Manu, and who, by maintaining (the institutions of) *varnas* (castes) and *āśramas* (orders of life), has completely uprooted the pride of the Kali age; who has

<sup>१</sup> Read प्रदत्त उवका—

<sup>२</sup> Read —व्यनित्यान्वैदव्यर्थाणि.

<sup>३</sup> Read स्यादिति । उक्तञ्च.

<sup>४</sup> Read वर्षं—

<sup>५</sup> Metre of this and the next verse : *Anuṣṭup*.

<sup>६</sup> Metre : *Indrajit*.

<sup>७</sup> Metre : *Anuṣṭup*.

<sup>८</sup> Read महासान्निविग्रहाविपतिना.

annihilated the vanity of all kings by spending (*in charity*) the wealth he had acquired, in excess of the desires of (*his*) suppliants ; whose valour in mounting mighty elephants has become well known through (*his*) holding in check infuriated elephants, which, becoming uncontrollable through rut, had grown restive under the goad; whose habit of (*performing*) acts of benevolence is celebrated throughout the world through his deliverance of hundreds of kings who had fallen under the blow of adversity; whose second name *Bāhusabāya* has become renowned through the valour of his arm which he exhibited in routing the numerous hosts of elephants that surrounded thousands of kings in the great wars fought with the supreme rulers of the east and the west ; who is a devout worshipper of Mahēśvara (*and*) has attained the *pañcamabāśabda*—being in good health, addresses (*the following order*) to all kings, feudatories, *bhāgikas*, heads of *visayas* and *Mahattaras* of *rāshṭras* and villages :—

(L. 15) “Be it known to you that for the increase of the religious merit and fame, in this world and the next, of (*My*) mother and father and of Myself, I have granted, with the usual libation of water,<sup>1</sup> the village Uvarivadra included in (*the territorial division of*) Kōrēlla-Eighty-four together with *udraṅga* and *uparikara* (*as well as*) fines (*imposed*) for the ten offences, with the right to forced labour arising therefrom, together with (*the gifts of*) grain and gold,—which is to be enjoyed by a succession of sons and sons’ sons as long as the moon, the sun, the ocean, the earth, rivers and mountains will endure—to the son of Gaṅgāditya (*who is himself*) the son of Dundubhibhaṭṭa, who belongs to the Bharadvāja *gōtra* (*and is*) a student of the *Rigveda* and who resides at the well-known Śāvathī and belongs to the community of the Chaturvēdins of that place.

(L. 20) “Wherefore, none should cause obstruction while he enjoys it or causes it to be enjoyed, cultivates it or causes it to be cultivated, in the proper manner as (*in the case of a village*) donated to a Brāhmaṇa. And gracious kings of the future, whether born in our family or others, knowing that the religious merit accruing from a gift of land is common to (*him who makes the gift as also to him who preserves it*) and realizing that fortune is transient, being unsteady like lightning, and that life is fickle like a drop of water on the tip (*of a blade*) of grass, should consent to and preserve this gift. He who, with his mind shrouded by the veil of darkness of ignorance, confiscates it or allows it to be confiscated will incur the five great sins together with the minor sins.”

(*Here follow four benedictive and imprecatory verses.*)

(L. 28). (*The afore-mentioned village*) was granted together with an elephant-chariot on the Rathasaptamī in the bright fortnight of Māgha. The year 400 (*and*) 20 (*and*) 7.

This charter has been written by the *Mahāsandhivigrahādhipati* Saṅgulla, the son of Durgabhaṭa.

This is the sign-manual of Me, the illustrious Dadda.

#### NO. 122 ; PLATE CI

#### PARAGAON PLATES OF RATNADEVA II : KALACHURI YEAR 885

THESE plates were discovered near the village Pāragaon, about 7 miles north of Baloda Bazar in the Raipur District of the Chhattisgarh Division in Madhya Pradesh. They were sent by the Deputy Commissioner, Raipur, to the Government Epigraphist for India for decipherment. They are now in the possession of the former Malguzar of the

<sup>1</sup> उवकावितर्कान्यादेन would literally mean ‘according to the maxim of a libation of water’. न्यादेन is wrongly used here.



village. They are edited here from excellent ink impressions kindly supplied by the Government Epigraphist.

They are two copper-plates, each measuring 12.2" broad and 7.7" high, and are inscribed on the inner side only. They have raised rims for the protection of the writing and are held together by a ring passing through a hole, .5" in diameter, in the centre of the top of the upper side of each plate. The ring carries a detachable round seal, 2.5" in diameter, which has, inside a circular border of knobs, the figure of Lakshmi seated on a lotus, with an elephant on either side pouring water over her. The figures of the goddess and the elephant are beautifully executed. Below the lotus-seat of the goddess appears the legend *Rāja-śrīmad-Ratnadēva* in two lines in the Nāgarī characters<sup>1</sup> like those of the copper-plate grant. Below the legend is seen a sheathed sword as on the seal and coins of Pratāpamalla<sup>2</sup>. The weight of the plates is 251½ *tolas* and that of the ring, 21 *tolas*.

The record consists of thirty lines, fifteen being inscribed on the inner side of each plate. The characters are Nāgarī. The average size of the letters is .4". They are neatly written and carefully engraved, and resemble those of the Sarkhō plates of the same king<sup>3</sup>. The only peculiarities worth noticing are as follows:—The letter *ṇ* appears without a dot in *-vēdāṅga-*, l. 21; *dh* is still without a horn on the left; see *-dhātṛya-*, l. 4; and the loop of *th* touches the line at the top; see *ath=āśya*, l. 3. The language is Sanskrit, and except for *Om namō Vrahmaṇē* in the beginning and the date and *maṅgalam mahā-trīp* at the end, the whole record is metrically composed. It has twenty-one verses, all of which are numbered. The metre of verse 12 is faulty. The first eleven verses, which trace the genealogy of Ratnadēva II from Kōkalla, occur in the same order in the earlier Sarkhō plates. The verses in the formal portion are, of course, different. The orthography shows the usual peculiarities of the use of *v* for *b* except in the perfect forms of the root *bhū*, the reduplication of the consonant following *r* and the use of the dental *s* for the palatal *ś* and *vice versa*, though rarely; see *vrahmaṇē*, l. 1; *dharmma-*, l. 7; *sasvat-*, l. 7 and *āsit-*, l. 9.

The plates refer themselves to the reign of Ratnadēva II of the Kalachuri Dynasty of Ratanpur. They record the grant, by Ratnadēva II, of the village Vōḍalā, situated in Kōsala, on the occasion of the solar eclipse which occurred in the month of Kārttika. The donee was Padmanābha, the son of Hariśarman and grandson of Sahadēva who had emigrated from the village Gōri. He belonged to the Bhārgava *gōtra* with the five *pravaras* Bhārgava, Chyavana, Āpnavāna, Aurva and Jāmadgnya.

The plates are dated, in the last line, on Wednesday, the first tithi of the bright fortnight of Āśvina in the Kalachuri year 885. The *tithi* and the year are expressed in decimal figures only. This is one of the few dates which name the Kalachuri era specifically. According to the epoch of 247-48 A.C., the date corresponds, for the *expired* year 885, to Wednesday, the 19th September 1134 A.C. On that day the *tithi* Āśvina *su. di. 1 commenced* 19 h. 40 m. after mean sunrise. This date is important for determining the initial day of the Kalachuri year<sup>4</sup>. It shows clearly that with the epoch of 247-48 A.C. which is seen to hold good in all later dates from North India and Chhattisgarh, the year of the

<sup>1</sup> On the seal of the earlier Shōrinārīyaṅ plates Ratnadēva II bears the title *Mahārājapala*; see above, p. 422.

<sup>2</sup> Above, p. 544.

<sup>3</sup> The name of the writer is not mentioned in this grant, but he may have been Kīrtidhara who had written the earlier grant of this king, dated K. 880; see above, p. 424 and n. 3.

<sup>4</sup> For other dates of the same type, see Nos. 63 and 94, above.



Kalachuri era could not have commenced in the month of Āśvina as was supposed by Prof. Kielhorn.<sup>1</sup>

The grant purports to have been made on the occasion of the solar eclipse which occurred in the month of Kārttika, evidently in the Kalachuri year 88; recorded at the end of the grant; but neither in that year (corresponding to 1133-34 A. C.) nor in either of the two preceding years K. 88; and K. 884 (corresponding to 1131-32 and 1132-33 A.C. respectively), was there any solar eclipse in the month of Kārttika, *amānta* or *pūrṇimānta*. There was, however, a solar eclipse in the month of *pūrṇimānta* Śrāvaṇa in K. 88; . It occurred on the 23rd July 1134 A.C. It would, therefore, seem that *Kārttika māsi* in v. 15 is a mistake for *Śrāvaṇa māsi*. This proposed reading would also suit the metre of v. 15 very well. Besides, this would reduce the interval between the date of the grant and the issue of the plates to about two months, which appears quite plausible.<sup>2</sup>

As for the localities mentioned in the present plates, the village Gōrā, from which the donee's grandfather had emigrated, may be Gōrā, 18 miles almost due south of Pāra-gaon. Kōsala is, of course, Dakṣiṇa-Kōsala, roughly corresponding to modern Chhat-tisgarh. Vōḍalā may be Bōludā, 27 miles south by east of Pāra-gaon in the Baloda Bazar *tahsil* of the Raipur District.

### TEXT<sup>3</sup>

#### First Plate

- 1 सिद्धिः<sup>4</sup> [॥\*] जों नमो व्र(त्र)ह्मणे ॥ तिग्गुणं व्यापकं नित्यं शिवं परमकारणम् । भावसाहसं परं ज्योति—
- 2 स्तस्मै सद्ब्र(द्ब्र)ह्मणे नमः<sup>5</sup> ॥१॥ यदेतद्वेसरमंस्वरस्य<sup>6</sup> ज्योतिः स पूषा पुष्यः पुराणः
- 3 । अथास्य पुत्रो मनुसदिराजस्तवन्वयेऽमूद्भुवि कार्त्तवीर्यः<sup>7</sup> ॥२॥ देवः श्रीकार्त्तवीर्यः क्षितिप—
- 4 तिरमवद्भुवणं भूतधात्र्या हेलोत्थिताद्विबि(वि)म्यसुहिनगिरिसुतास्ते(स्ते)षसंतोषितेभ्यः । दोहृदा—
- 5 काण्डसेनुप्रतिगमितमहावारिरेवाप्रबाहुव्याधूतश्रमपूजागुरुजनितकृपं<sup>8</sup> रावणं यो व—
- 6 वंभ<sup>9</sup> ॥३॥ तद्वत्प्रभववा नरेन्द्रपतयः क्वाताः क्षितौ हृह्यास्तेषामन्वयभूषणं रिपुमनोबिन्ध—
- 7 स्तत्तापानलः । धर्मध्यानधनानुसंभितयथाः सस्व<sup>10</sup> स्ततां सौख्यकुरप्रेयान्सर्वगुणान्वितः समभ—
- 8 वच्छ्रीमानसौ कोकलः<sup>11</sup> ॥४॥ जष्टादशारिकरिकुम्भविभंगसिंहाः पुत्रा बभूवुरतिसौर्व<sup>12</sup> परा—

<sup>1</sup> If the Kalachuri year commenced on Āśvina 4u, di. 1, the date of the present plates would have to be regarded as irregular; for the month of Āśvina would, in that case, fall in 1132 A. C. if the year 88; was current, and in 1133 A.C. if it was expired. The *śiṣhi* Āśvina 4u, di. 1, on which the present plates were issued, fell on Monday (the 12th September) in 1132 A.C., and on Friday (the 1st September) in 1133 A. C. In neither case did it fall on Wednesday as required.

<sup>2</sup> If the reading *Kārttika māsi* is regarded as correct, the mistake will have to be attributed to the wrong calculations of the astronomers of the court of Ratnadēva II. That some of the astronomers were not following then the correct methods of calculation is shown by the Sakhā plates of this king; see above, p. 424.

<sup>3</sup> From ink-impressions kindly supplied by the Government Epigraphist for India.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> Metre: *Anuṣṭubh*.

<sup>6</sup> Read -मंस्वरस्य.

<sup>7</sup> Metre: *Uṣṇiṣi*.

<sup>8</sup> It would be better to read -जनितगुरुकृपं.

<sup>9</sup> Read वंभ. Metre: *Sragdhara*.

<sup>10</sup> Read सस्व.

<sup>11</sup> Metre: *Śāradālavikṛīṭa*.

<sup>12</sup> Read -सौर्व.



Seal



( From a photograph )

- ९ एक तस्य सत्तास्रो नृपवरिष्ठपुरीष श्रीषी(शी)तापर्वे न मंडलपतीन् स चकार क(व)-  
नून<sup>१</sup> ॥५॥ सेनाय-  
१० नृपवरिष्ठं कर्मिण्यस्तः प्रतापवद्विजयिषारिराजः । जातोऽयं मे द्विष्टरिपुमवीरः प्रिया<sup>२</sup>नानाभोरह-  
११ पार्श्वर्षेण<sup>३</sup> ॥६॥ तस्मादपि प्रसूतनिर्मलकीर्तिकान्तो जातः सुतः कण्ठराज इति प्रसिद्धः ।  
यस्य  
१२ प्रतापतरणावुदिते रजस्र्यां जातानि पंकजवनानि विकासभाजि<sup>४</sup> ॥७॥ सेनाय चंद्रवदनोऽजनि  
रस-  
१३ राजो विस्वो(वो)पकारकरुणाजितपुण्यभारः । येन स्वया(वा)द्वयुगनिर्मितविजयेन नीतं  
यशस्विन्युदये  
१४ विनिहत्य स(श)नून ॥८॥ नोनत्लावया प्रिया तस्य शूरस्येव हि शूरता । तयोः सुतो नृपर्वे-  
१५ ष्ठः पुष्पीदेवो बभूव ह<sup>५</sup> ॥९॥ पुष्पीदेवसमुद्भवः समभवद्राजल्लदेवीसुतः शूरः स-

## Second Plate

- १६ पवनवाञ्छि(छि)तार्थफलदः कल्पद्रुमः श्रीकलः । सर्व्वेषामुचितोऽर्चने सुमनसां तीक्ष्ण-  
१७ द्विषत्कटकः पश्य(श्य)त्कान्ततरांगनांगमदनो जाजल्लदेवो नृपः<sup>७</sup> ॥१०॥ तस्यात्मजः  
१८ सकलकोसलमंडनश्रीः श्रीमान्समाहृतसमस्तनराधिपश्रीः । सर्व्वक्षितीश्वरसि(शि)रोविहि-  
१९ ताद्विदेव सेनामूर्तो निधिरहो नृपि रत्तदेव<sup>८</sup> ॥११॥ आर्ग्वकयोषो आर्ग्वकप्रकृताप्यनवानौ-  
२० ष्वंशमकलकचप्रवरो(रः)<sup>९</sup>[१०] योरिषामविनिर्मिते विप्रो बभूव सहदेवः<sup>१०</sup> ॥१२॥ जन्मनृपस-  
विद्या-  
२१ नामाचारस्थ निकेतनम् । श्रुतिस्मृतिपुराणज्ञो हरिस(श)र्माऽभवत्ततः<sup>११</sup> ॥१३॥ वेदवेदाङ्गवित्ता-  
२२ ग्निः सदाचाररतः सु(शु)चिः । तनयः पयनानोऽस्य पयनाय इवाभवत् ॥१४॥ राहुप्रस्ते  
कार्त्ति-  
२३ के मासि ब्रानो नित्यं चर्म्मरिषयतिरहो रत्नदेवो नरैः । पुनं प्राप कोसले बोडलाक्यं भक्त्या  
प्रा-  
२४ वात्पयनाभाय तस्मै<sup>१२</sup> ॥१५॥ कालास्तरेपि यः क[स्मि](स्मि)न्नूपोऽमात्वोऽयवा भवेत् ।  
तैरप्ययं<sup>१३</sup> सदा चर्मे-  
२५ : पालनीयः प्रयत्नतः<sup>१४</sup> ॥१६॥ सखे<sup>१५</sup> भद्रासनं [च्छ]नं<sup>१६</sup> गजास्व(स्व)वरदाहनम् । भूमिदा-  
नस्य चिह्नानि क-

<sup>१</sup> Metre: *Vasantatilaka*.

<sup>२</sup> The vowel in *श्री* is lengthened for the sake of the metre.

<sup>३</sup> Read *अश्वीरप्रिया*.

<sup>४</sup> Metre: *Upajit*.

<sup>५</sup> Metre of this and the following verse: *Vasantatilaka*.

<sup>६</sup> Metre: *Anushtubh*.

<sup>७</sup> Metre: *Sardulathridita*.

<sup>८</sup> Metre: *Vasantatilaka*.

<sup>९</sup> The second *prayer* is usually mentioned as *आयन*.

<sup>१०</sup> Metre: *Sakhras* (a combination of *Arya*, *Lalita* and *Vishita*).

<sup>११</sup> Metre of this and the following verse: *Anushtubh*.

<sup>१२</sup> Metre: *Sālin*. The second *pad* is irregular.

<sup>१३</sup> Read *देवप्रिय*.

<sup>१४</sup> Metre of verses 16-21: *Anushtubh*.

<sup>१५</sup> Read *सखी*.

<sup>१६</sup> Read *सखी*.

- 26 लं स्वर्गः पुरंदर ॥१७॥ व(व)भूमिर्भूतुवा भुक्ता राजनिः समरविधिः । यस्य यस्य यदा  
भूमि(नि)स्तस्य  
27 तस्य तदा फलम् ॥१८॥ यथाप्यु पतिर्ष स(स)क तैत्ति(वि)भूमिस्तस्यति । एवं भूमिकृतं  
दानं तस्ये सस्ये  
28 प्ररोहति ॥१९॥ भूमि यः प्रतिबुद्धा(ह्य)ति यस्तु भूमि प्रयच्छति । उद्यो ती पुण्यकर्माभी  
नियती स्व-  
29 गर्गामिनी ॥२०॥ स्वदत्ता परदत्ता वा बो(बो) हरेत वसुधराम् । स किष्ठायां कुमिर्भूत्वा  
भित्तुभिः सह वज्र-  
30 ति ॥२१॥ कलचुरिसंवत्सरे ८८५ आस्वि(वि)न सुदि १ बु(बु)वे ॥ मङ्गलं महाभीः ॥भीः॥ ॥

१ राजभीमप्रत्यवे-

२ व[१\*]

### TRANSLATION

Success ! Ōm ! Adoration to Brahman !

(For a translation of verses 1-11, see above, pp. 428-29.)

(Verse 12) There was a Brāhmaṇa, Sahadēva (*by name*), of the Bhārgava gōtra, with the five *pravaras*, Bhārgava, Chyavana, Āpnavāna, Aurva and Jāmdagnya, who had emigrated from the village Gōri.

(V. 13) From him was (*born*) Harisarman, who was conversant with the Vēdas, Smṛitis and Purāṇas (*and who was*) the birth-place of sacrificial knowledge and the abode of righteous conduct.

(V. 14) There was his son Padmanābha, who was conversant with the Vēdas and Vēdāṅgas, who maintained the sacred fire, who was devoted to righteous conduct and was pious, and who resembled (*the god*) Padmanābha (Vishṇu).

(V. 15) This king Ratnadēva (II), who is always devoted to religion, has donated with devotion this village named Vēḍalā, (*situated*) in Kōsala, to that Padmanābha, when the sun was devoured by Rāhu in the month of Kārttika.

(V. 16) Whoever king or *Amātya* there might be even in another age, he also should always preserve this gift with care.

(Here follow five benedictive and imprecatory verses.)

In the Kalachuri year 885, (*the month*) Āśvina, the bright (*fortnight*), the (*lunar*) day 1, on Wednesday.

May there be happiness and great prosperity ! Sri.

Seal

The King, the illustrious Ratnadēva.

No. 123 ; PLATE CII

PARAGAON PLATES OF PRITHVIDEVA II : (KALACHURI) YEAR 897

THIS set of copper-plates was discovered together with the preceding one in 1950 near the village Pāragaon, about 7 miles north of Baloda Bazar, in the Raipur District of the

Chhatargarh Division in Madhya Pradesh. The plates were sent by the Deputy Commissioner, Raipur, to the Government Epigraphist for India for decipherment. They are now in the possession of the former Malguzar of the village. They are edited here from an excellent ink impression kindly supplied by the Government Epigraphist.

The copper-plates are two in number, each measuring 12.8" broad by 7.5" high. They are inscribed on the inner side only and are held together by a ring, passing through a hole, .6" in diameter, in the centre of the top of each plate. The ring has a seal, 2.6" in diameter, soldered to it. The latter has, inside a border of knobs, the figure of squatting Lakshmi with an elephant on either side pouring water over her. The technical execution of this emblem is much inferior than in the case of the seal of the preceding grant. Below the emblem appears the legend *Rāja-śrīmat-Prithvidēva* in two lines in the Nāgarī characters. The weight of the plates is 236½ *tolas*, and that of the ring and the seal, 17½ *tolas*.

The record consists of thirty-seven lines, of which nineteen are inscribed on the inner side of the first plate and the remaining eighteen, on that of the second. The characters are Nāgarī and resemble those of the preceding grant. The average size of the letters is about .4". The grant is written very carelessly and contains several mistakes. The language is Sanskrit, and except for *Oṃ namo Vrabhaṇi* in the beginning and the name of the engraver and the date at the end, the whole record is metrically composed. There are, in all, twenty-seven verses, all of which are numbered. The first ten verses which carry the genealogy from Kōkalla to the donor's father Ratnadēva II occur in the same order as in the preceding grant; but verse 3 of the latter, eulogising Kārtavīrya, has been omitted. Verse 11, eulogising the donor Prithvidēva II, occurs also in other grants of the king. As regards orthography, the only peculiarities that call for notice are the use of *y* for *j*, of *v* for *b* (except in the perfect forms of the root *bhū*) and of the dental for the palatal sibilant and *śiśa* *śiśa*; see *-Yamadaṅgi*, l. 20, *Vrabhaṇi*, l. 1, *-saurya*, l. 6 and *-śaśaśiśa*, l. 32. The consonant following *r* is reduplicated in a few cases; see *sarva*, l. 5.

The plates refer themselves to the reign of Prithvidēva II of the Kalachuri Dynasty of Ratanpur. His genealogy is traced from Kōkalla I of Tripurī as in the preceding grant of his father Ratnadēva II. The object of this inscription is to record the grant, by Prithvidēva II, of the village Vaḍadā, situated in Kōsala, on the occasion of his father's *śrāddha*. The donee was the same Brāhmaṇa who received the preceding grant, viz., Padmanābha, the son of Harīśarma and grandson of Sahadēva who had emigrated from the village Gaurī<sup>1</sup>. His *gōtra* and *pravara* also are mentioned as in the preceding grant. The *tāmra-pratistā*, as the inscription is called in verse 26, was composed by the poet Malhaṇa,<sup>2</sup> the son of Subhāṅkara. It was written on the copper-plates by Sūpaṭa,<sup>3</sup> the son of Kīrtidhara. The engraver was Dharaṇidhara, the son of Lakshmidhara.

The plates are dated, in the last line, on Wednesday, the 15th tithi of the bright fortnight of Phālguna in the year 897 of an unspecified era. The *tithi* and the year are expressed in the decimal figures only. The date must, of course, be referred to the Kalachuri era and regularly corresponds, for the expired year 897, to Wednesday, the 27th February 1146 A.C. On that day the *tithi* Phālguna su. di. 15 commenced 8 h. 15 m. after mean sunrise.<sup>4</sup> If the grant was actually made, and not merely recorded, on the aforementioned

<sup>1</sup> The village-name occurs as *Gauri* in the preceding plate.

<sup>2</sup> Malhaṇa composed also the text of the Bilaspur plates of Prithvidēva II, issued in the preceding year K. 896 (above, No. 89).

<sup>3</sup> Sūpaṭa appears to be the elder brother of Yataśīja who wrote the three later grants of Prithvidēva II, dated K. 900 and 905 (above, Nos. 91, 92 and 94).

<sup>4</sup> Though the *tithi* was not connected civilly with Wednesday, it seems to have been cited as it was current at the time of the *śrāddha*. For similar instances, see the dates of Nos. 48 and 65, above.



date, the present inscription would give us the *śaka* of Ratnadeva II's death, viz., 881, *gana* *śr.* *di.* 15. This was, however, not the first annual *śaka* of that king; for, we have earlier inscriptions of Prithvideva II, dating from K. 890.<sup>1</sup>

As for the localities mentioned in the present grant, *Kāśala* and *Gauṇī* (plainly identical with *Gōri* mentioned in the preceding grant) have already been identified. *Vaḍadī*, the village granted, is probably identical with *Badrī*, 12 miles south by east of *Pitagaon* in the *Baloda Bazar taluk* of the *Raipur District*.

### TEXT :

#### First Plate

- 1 सिद्धिः<sup>2</sup> [१\*] ओं नमो व(व)द्वाणे ॥ निर्म(र्म्)वं म्याकं नित्यं प्रियं परमकारणम् । वामदेवस्य  
परं ज्योतिस्तस्मै सदा(वद्)द्वा-  
2 जे नमः<sup>3</sup> ॥१॥ यदेतदधोसरमम्ब(म्ब)स्य ज्योतिः स पूषा पुरुषः पुराणः । वामदेवस्य पुत्रो  
मयुरादिराजस्तद-  
3 न्वय(वे)ऽमृद्भुवि कातवीर्यः<sup>4</sup> ॥२॥ तद्वत्प्रववा नरेन्द्रपत्न्यः कयातः कितो हृदयस्तोषामन्वयम्-  
4 वण(वं) रिपुमनोविन्द्यस्ततापवल्<sup>5</sup> । वामदेवस्य वामनतापवत्तमः<sup>6</sup> सस्वस्तस्तस्मै पुरवल्-  
त्रेया[न]<sup>7</sup>  
5 सर्वगुणान्वितः समभवत्स्त्रीमान<sup>8</sup> ॥३॥ अष्टादशारिकरिक्तुमभिभंगतिहा[ः\*]  
पुत्रा वद्-  
6 वुरतितो(सो) वंपरायक तस्य । तत्ताग्रजो नृत्तरस्त्रिपुरेश जगदीशस्व(स्व) व वंद्यपति  
स वकार वं(वं)धून्<sup>9</sup> ॥  
7 ४॥ तेषामनूजस्य<sup>10</sup> कलिगराजः प्रतापवन्निवापितारिराजः जातोऽन्वये द्विष्टरिपुप्रवीरप्रियान-  
8 ना(नां)मोहप्रार्थनार्णवः<sup>11</sup> ॥४॥ तस्मादपि प्रततनिर्मलकीर्तिकान्तो जातः सुतः कमलराज  
इति प्रसिद्धः ।  
9 यस्य प्रतापतरणादुदिते रत्नराजो वमतानि वंशवन्नानि विकाराभाजि<sup>12</sup> ॥५॥ तेषां वंशवन्नो-  
जनि  
10 रत्नराजो विस्वो(वो)पकारकवर्णाञ्जितपुष्पभारः । येन स्ववा(वा)हुयुगनिर्मितविक्रमेण भीतं  
यत्नास्त्रिभुव-  
11 ने विनिहृत्य स(स)धून् ॥५॥ कोनत्कास्य प्रिया तस्य सूरस्वेव हि सूरता । तयोः सुता(सो)  
नृपधेष्ठः पृथ्वीदेवो

<sup>1</sup> See Nos. 86-89, above.

<sup>2</sup> From an inked estampage supplied by the Government Epigraphist for India.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> Metre: *Anuṣṭubh*.

<sup>5</sup> Metre: *Upajit*.

<sup>6</sup> The *anusvara* of व is placed between व and द्वा.

<sup>7</sup> व, which was incised before, has been changed to व.

<sup>8</sup> Read वामदेवस्य वामनतापवत्तमः.

<sup>9</sup> Read वावस्तता सीत्यहृत्त्रेयान्.

<sup>10</sup> Read समभवत्स्त्रीमान-.

<sup>11</sup> Metre: *Śārdūlavikrīḍita*.

<sup>12</sup> Metre: *Vasantatilakā*.

<sup>13</sup> The vowel of वृ is changed for the sake of the metre.

<sup>14</sup> Metre: *Upajit*.

<sup>15</sup> Metre of this and the following verse: *Vasantatilakā*.

## PARAGAON PLATES OF PRITHVIDEVA II: (KALACHURI) YEAR 897.

## First Plate

2 2  
4 4  
6 6  
8 8  
10 10  
12 12  
14 14  
16 16  
18 18

## Second Plate

20 20  
22 22  
24 24  
26 26  
28 28  
30 30  
32 32  
34 34  
36 36

Seal



(From a photograph)

॥ अथ हं ॥८॥ सुमिरितस्तुभ्यः समस्तप्रसादस्तदेवीसुतः ॥ सुतः सत्यसमन्वि (छि) तार्थकलः ॥  
कल्पः-

प्र. श्री. क. : सायें प्रभुपतिगोत्रं ने दुम्पसां दीनविद्वत्तकः । सत्ता (य) सत्तासत्ता (रा) मनांग-  
मत्ता जाय-

15 विनीषरसि (वि)रोषिहितां हि सेवः सेवाभूता निषिरसो ब्रवि रसदेवः ॥१०॥ पृथीदेवस्ततो

१६ तः कंठीरादिषु । तिस्रसंहननो योऽनिकरियथम्पोषयत् ॥११॥ॐ॥ योऽनिकरियथम्पोषयत्-

२४ अतिपावनिष्ठमनता<sup>१</sup> येनतमभरन्वह(हं) प्रत्यानीयत विस्मयं किमपरं तस्याधना(ना)

19 अर्थात्तेषां १३२५। प्रमाणं प्रयत्नो नृपः प्रवृत्तः [सध्या] कालेऽपि ॥ १॥ आप्तवानस्यैवोक्तः

10 या(जा)मदग्निश्च पचमः<sup>10</sup> ॥१३॥ किं कथ्यते तस्य मे(न)मस्यकीर्तः क्रमागतं चारु  
मदग्निश्च(पचमः) ॥१३॥

21. कूर्मोन्मिव रं पराभिः सहस्र-स्रजेनोपि समाकुलोद्भूत (वृ)<sup>18</sup> ॥१४॥ तदप्यमजः श्रीहरित (श)-

२३. माभम(य)भूमिरासीत्(त्) । स्यासीकृतस्मात्तद्विनिर्मुक्त्यु  
वेदार्यसंभारपरो निकामं (मम्)<sup>१४</sup>

23. यनामो यो दीक्षितः सर्वजगत्प्रसिद्धः । यदीमचारिभगुणेन लोकश्चमत्कृतः सन्ततगु(मु)-  
सन्नेन ॥११५॥

24. यद्देवाध्ययनेन विस्मयमगावध्यापनेनाभूत् स त्रींशत्पदुरामनोपि यजताद्यस्योष्वर्कयजिनात्

[illegible]

27 ११८॥ दत्तस्तस्मै पितुः श्राद्धे प्रस्था(धा)स्य वरणद्वयं(यम्) । विधाय तिलकं मूर्ध्नि(दिधन)  
स्नानं हस्तीशेकजिह्वा(गाम) ॥१०॥

28 ब्रह्मसूत्रं (सं) कथा भव सासत (ति) न्दुविवाकरैः। कुलं नोमानपुण्याणां पातपलेद्विहो (यो)

<sup>1</sup> Metro: *Anastroph.*  
<sup>2</sup> Metro: *Chiasmus* Jc.

3 Metre: *Vaccinium vitis-idaea*.

\* Read - *सुखमेव त्वयम्*.  
\* Metre: *Śārdūlamukhīṭī*.

8 Read - वाचस्पति.  
9 Read - भागवतपुराण.  
10 Read - अथर्ववेद.

<sup>11</sup> Read वृक्षस्य—.

<sup>12</sup> Metre of this and the following two verses: *Ugāṭā*.

<sup>13</sup> The text is very corrupt here. I suggest the following reading with some diffidence: वृक्षस्य

11. Name of person who is: *Secretary*

1. MACTIC OIL VELOC 16-2; PARAFFIN.

the 1990s, the number of people in the world who are under 15 years of age is expected to increase from 1.1 billion to 1.5 billion. The number of people aged 65 and over is expected to increase from 200 million to 400 million. The number of people aged 15 and over is expected to increase from 3.5 billion to 4.5 billion. The number of people aged 15 and over is expected to increase from 3.5 billion to 4.5 billion. The number of people aged 15 and over is expected to increase from 3.5 billion to 4.5 billion.

- 29 इतिमच्छमनजास्य(इव)वरवाहन<sup>१</sup> । भूमिरात्मन् विद्वान्नि कर्त्तुं स्वर्गः पुरंदर ॥२१॥ व(व)-  
हुमिर्वसुधा मुक्ता
- 30 राव(व)पिः सगरसिनिः । वत्स वत्स वत्स भूमिस्तस्य तस्य तदा कलं(कल) ॥२२॥ पूर्ववत्ता  
द्विजातिभ्यो
- 31 यत्नाग्रज पुरंदर । मही(ही) महीकृतां चेष्ट दामाच्छ्रेयो हि पालनं(नम्) ॥२३॥ स्ववत्तां वरवत्तां  
वा यो ह-
- 32 रेत वसुंधरां(राम्) । स विष्ठायां कृमिर्भूत्वा पितुमिः सह मज्जति ॥२४॥ तद्वानां सहजे-  
(क्षे)ण बाज-
- 33 पेयस(श)तेन च । गवां कोटिप्रदानेन भूमिहर्ता न सु(सु)ध्मति ॥२५॥ ताजप्रवृत्तिरव-  
नेयम-
- 34 कारि तेन श्रीमत्सुंभकरसुतेन<sup>२</sup> व(व)हुधुतेन । श्रीमल्लजेन कविकैरवधूपदेन ब्रूयि-
- 35 वं(वं)वरचितार्थसपदेन<sup>३</sup> ॥२६॥ श्रीसुषटेन किल कीर्तिवरात्मजेन क्षोणीतलप्रवितपूष्णं-  
गजजेन । रम्या(म्या)क्षरैरियमलेखि नृपप्रियेण साधुत्वसत्त्व(त्वं)कुक्षी(वी)कृतमाश्र-  
येण ॥२७॥
- 37 लक्ष्मीवरसुतेन वरजीधरेण [चो]त्कीर्णोति ॥ संवत् ८९७ काल्युव सु वि १५ शु(शु)क्लारे ॥

Seal

१ राजश्रीमत्पुष्पी-

२ देवः ।

### TRANSLATION

Success! Om ! Obeisance to Brahman !

(For a translation of verses 1—10, see that of verses 1, 2 and 4—11, pp. 428-29, above.)

(Verse 11) From him was born Prithivīdēva (II) as a cub is from a lion; who, having the strong body of a lion, destroyed (*his*) enemies like a troop of elephants.

(V. 12) There was (*born*), in the *gōtra* of Bhārgava, a Brāhmaṇa named the illustrious Sahadēva, dear (*to all*), incomparable, wise and respected by good people;—who, with his mind exceedingly sanctified by (*his knowledge of*) the Vēdas, caused wonder daily (*even*) to the self-existent (Brahmā). What more can now be said of him?—

(V. 13) Who had, as the first *pranava*, Bhārgava, (*then*) another (*named*) Chyāvāna, so also Āpnavāna (*and*) Aurva, and the fifth one (*named*) Jāmadagni.

(V. 14) What can be said of the hereditary pleasing nature of him who had a respectable reputation?—by the rows of the waves of smoke from whose (*offerings of*) clarified butter, even the thousand-eyed (Indra) was (*greatly*) troubled !

(V. 15) His son was the illustrious Harīśarman by name, who was the resting place of excellent religious merit. The great burden of the interpretation of the Vēdas was duly and wholly entrusted to him (*selected from*) among wise men.

(V. 16) To him was born a son (*named*) Padmanābha, who has become well-known in the whole world as one who has performed a great sacrifice; and by the noble qualities of whose character the people have always felt surprised.

<sup>१</sup> Read —वाहनम्.

<sup>२</sup> Read श्रीमच्छुंभकरसुतेन.

<sup>३</sup> Read —ससपदेन as in the Bilsigach plates (No. 89, above). Metre of this and the following verses: *Vasantatilakā*.

(V. 17) By his study of the Vēdas and daily teaching, the four-faced (Brahmā) is pleased and surprised; and so is that god Indra by the excellent performance of (*his own*) sacrifices, that lord of speech (Bṛhaspati) by his officiating at (*others'*) sacrifices, and also Karna by his charity. There is no Brāhmana, learned in the Vēdas, who resembles him in respect of the non-acceptance of gifts.

(Vv. 18-20) To him the king Prithvidēva (II) gave the village Vaḍadā (*situated*) in Kōśala, inclusive of all taxes and free from all disputes, after washing both (*his*) feet, applying a mark (*of sandal-paste*) to (*his*) forehead and pouring water on (*his*) hand, on (*the occasion of*) his father's *śrāddha*—(*the village*) where wind, the moon and the sun, being apprehensive of (*touching*) a Brāhmana's property, neither cause the flowers in the gardens to fall nor make them wet or dry.

(*Here follow six benedictive and imprecatory verses.*)

(V. 26) This *prastā*, (*incised*) on (*plates of*) copper, has been composed by that illustrious Malhapa, the son of the illustrious Subhankara, who, being well-read, is a bee on the lotuses, namely, the poets, and whose words shine with significance in numerous works.

(V. 27) This (*prastā*) has been written in beautiful letters by the illustrious Sāpata, the son of Kirtidhara, who is a favourite of the King, is possessed of a complete assemblage of merits, well-known on the surface of the earth, and is the dwelling place of goodness, courage, noble descent and character.

(Line 37) And it has been engraved by Dharaṇidhara, the son of Lakṣmidhara.

In the year 897, (*the month*) Phālguna, the bright (*fortnight*), the (*lunar*) day 15, on Wednesday.

*Seal*

The King, the illustrious Prithvidēva.



## APPENDIX

### SUPPLEMENTARY INSCRIPTIONS

No. 1

#### PIAWAN ROCK INSCRIPTION OF GANGEYADEVA : (KALACHURI) YEAR 789

**T**HIS inscription was discovered by Sir Alexander Cunningham's Assistant, Mr. Garrick, apparently in 1882<sup>1</sup> at Piawan, 25 miles north-north-east of Rewa in Vindhya Pradesh.<sup>2</sup> Cunningham visited the place in 1883-84 and published a lithograph of the record together with an indifferent transcript in his *Archæological Survey of India Reports*, Vol. XXI, pp. 112 ff. and plate xxviii. As the inscription is very much weather-worn and the place is difficult of access, none has attempted to edit it since then, though it has been referred to several times in connection with the history of the Kalachuris of Tripuri<sup>3</sup>. In 1936, the Superintendent of Archæology, Central Circle, Patna, kindly sent his mechanic to copy the record for me. But when he reached the place, he found the inscription completely destroyed. As no fresh facsimile of it is now possible, I edit it here from the small-scale lithograph mentioned above.

Cunningham has given the following description of the record:—"Piawan, or Payawan, means simply the 'drinking place'. The spot is a small valley, about 800 feet wide and half a mile in length, with precipitous rocks on both sides, about 200 feet high. At the western end a small stream falls over the cliff, and the rock below, on which the water falls, has been formed into an *Argha* for the reception of a *lingam* or phallic symbol of Siva. A view of this Argha has been given by my assistant, Mr. Garrick, who first discovered the place. He has described it under the name of *Jhirmā*, or 'the waterfall'. The name given to me was received from the people, who grazed their herds in the neighbouring hills, and who knew it only as the *Piawan*, or 'watering place'. The Argha is 14 inches in diameter. On the upper face of the Argha there is an inscription of six lines in boldly carved letters, which are unfortunately much weather-worn."

The record consists of six lines. The characters are Nāgarī. The language is Sanskrit, and the inscription is in prose throughout. In its present form, its orthography does not call for any special notice.

The record mentions the illustrious Gāṅgēyadēva with the imperial titles *Paramabhāṭṭāraka*,<sup>4</sup> *Rājādhirāja*<sup>5</sup> and *Paramēśvara*. He is also described as *paramamāhēśvara* or a devout worshipper of Mahēśvara (Siva). The object of the inscription probably was to record the king's obeisance to the *Siva-linga* on the rock where the inscription is incised. The name of the *linga* which occurred in line 4 is not quite clear, but may have been *Alaṅghyēśvara*.

The last line contains a date which Cunningham read as 789. The reading of the first and third figures is probably correct and that of the second figure also may be so, as

<sup>1</sup> In the preface to his *Report* (Vol. XXI) for the years 1883-84 and 1884-85, Cunningham wrote that his assistant Mr. Garrick had discovered the present inscription 'in the previous year'.

<sup>2</sup> See, e.g., H. T. M., p. 14.

<sup>3</sup> The reading of this title is uncertain.

<sup>4</sup> The usual title is *Mahārājādhirāja*, which occurs in the inscriptions of Gāṅgēya's son Karṇa. See No. 48, l. 34; No. 50, l. 34 etc., but judging from the indifferent lithograph, the *akṣaras* preceding *Rājādhirāja* do not appear to be *Mahā*.

the Mahakundpur inscription<sup>1</sup> of the same king is dated K. 771. The date must, of course, be referred to the Kalachuri era. As an expired year, it corresponds to 1037-38 A. C. This falls in the reign of Gāṅgēyadēva, who, we know, was ruling till the 22nd January 1041 A. C.<sup>2</sup>

TEXT<sup>3</sup>

1 सिद्धिः<sup>4</sup> [१<sup>५</sup>] श्री<sup>५</sup>मन्व(स्व)<sup>५</sup>पुमन्व<sup>५</sup>स्वरत्ना[चिरा<sup>५</sup>]-

2 अय[रने]स्वरत्न . . . [पर]म[माहे<sup>५</sup>]-

3 स्वरत्ना[पु]म[पु]म . . .<sup>५</sup>

4 मादा(?) [म]ल[पु]स्वर . . .<sup>५</sup>

5 . . . ३३ सदा . . . . . ३३

6 [सवत्<sup>१५</sup>] [३८९]<sup>१५</sup> . . . . . ३३

## TRANSLATION

Success! The *Paramabhattāraka*, *Rājādhirāja* and *Paramēvara*, the illustrious Gāṅgēyadēva, (who is) a devout worshipper of Mahēsvara, [constantly pays obeisance to] (the god) Alaṅghyēsvara . . . . .

In the year [789] . . . . .

## No. 2

## JABALPUR SECOND PLATE OF YASAHKARNA : (KALACHURI) YEAR 329 (?)

As stated before,<sup>17</sup> the second copper-plate of the grant of Yasahkarna discovered in the Jabalpur District has long been lost. A transcript of the text on that plate has been preserved in the Central Museum, Nagpur. The paper on which it was written has

<sup>1</sup> Above, No. 47, l. 1.

<sup>2</sup> Above, pp. 239 ff.

<sup>3</sup> From the lithograph (plate xxviii) in Cunningham's *A. S. I. R.*, Vol. XXI.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> Cunningham read *Sri-mad-Gāṅgēya Deva* here, but the reading is unlikely; for, the name of the ruling king does not precede the title, but follows it.

<sup>6</sup> This and the following *akṣaras* may be read as *nāṇā*, but *Sri-Manāṇā* gives no sense. On the other hand, the title *Paramabhattāraka* generally precedes *Mahārājādhirāja*. See, e. g., No. 48, ll. 33-4.

<sup>7</sup> Two *akṣaras* are illegible here.

<sup>8</sup> As the two *akṣaras* in the beginning of the next line are certainly *svara*, it appears quite likely that the epithet *paramamahēsvara* occurred here. Faint traces of *mahe* can be seen in the lithograph.

<sup>9</sup> Of these three *akṣaras* of the royal name, only *ya* is certain. The following two *akṣaras* appear to be *śiva*.

<sup>10</sup> Two *akṣaras* are illegible here. The second may be read as *ba*.

<sup>11</sup> Perhaps the name of the *Siva-līga* was *Alaṅghyēsvara*. This name occurs also in another record of an earlier period. See No. 21, l. 24. The following two *akṣaras* which are gone may have been *śiva*.

<sup>12</sup> Two *akṣaras* are illegible here, of which the second may be *ya* followed by a *śanda*.

<sup>13</sup> There are faint traces of half a dozen *akṣaras* here. Cunningham read *paramamati* which may be correct. Compare [m] *paramamati* in No. 69, l. 4.

<sup>14</sup> This word is completely gone.

<sup>15</sup> The first figure of the date is probably 7. The second has become indistinct. The top portion of the third figure, which is clear in the lithograph, shows that the unit figure was 9.

<sup>16</sup> Cunningham read *Sri Dhāhalemit* here, but the lithograph shows that the *akṣaras* are completely gone. The record may have ended with the usual *maheśvare*.

<sup>17</sup> See above, p. 299.

now become very brittle and some letters have been damaged. The transcript is given below, together with conjectural emendations proposed in the light of the text of the Khairha plates of the same Kalachuri king.<sup>1</sup> For permission to include the transcript in the present Volume, I am obliged to the Curator of the Museum.

## TEXT

दानुवीरपरममहाराकमहाराजाधिराजपरमशूरपरममाहेस्वरभिकर्लिसाविपतिनिजमुकोपाजितासपति-  
गजपतिनरपतिराज्यमवाधिपति<sup>4</sup> श्रीमहीशः कर्णदेवः<sup>5</sup> श्रीमहादेवी महाराजपुत्रः महामंत्री महास्यः महासामंतः  
महापुरोहितः महाप्रतीहारः महाक्षपटलिकः . . . . .<sup>6</sup> महासूयाधनिकः<sup>7</sup> महामांडगारिकः महाध्वजः  
एतानन्याश्च प्रदास्यमानग्रामनिवासिजनपदां ह्याहूय<sup>8</sup> यथाहं सन्मानयति<sup>9</sup> बोधयति समाज्ञापयति यथा  
विदितमस्तु भवतां यथा सन्वतः<sup>10</sup> ५२९ भावे मासि कुण्जपक्षे दशम्यां सोमदिने उत्तरायणसंक्रान्ती नर्मदातीर-  
समावासे जाउलीपत्तनपाटि<sup>11</sup> करंजाग्रामः ससीमापर्यन्तः<sup>12</sup> चतुरावाटविशुद्धः सजलमुतः साध्वमधूकः सगर्तोवरः  
सनिर्वमप्रवेशः सलवणाकरः सगोप्रचारः सज्यद्गलातपः<sup>13</sup> वृक्षारामहृदोद्यान<sup>14</sup> तुणादिसहितः काश्यपमोक्षाय  
काश्यपावत्सारनै ध्रुवप्रवराय बाजसनेयशास्त्रिने भट्टश्रीमवनाम<sup>15</sup> पौत्राय भट्टश्रीनागोपुत्राय सूत्राध्ययनसंपन्नय  
हरिशर्म्मणे ब्राह्मणाय<sup>16</sup> मातापित्रोरात्मनश्च पुण्ययशोभिदूयै ग्रामोयमस्माभिः शासनत्वेन संजदत्तः [1\*] अत्र  
वासाचार्याज्जना<sup>17</sup> दातुमर्हति यथा सिद्धानेता<sup>18</sup> नाभिः पाषियेन्नाद्भूयो<sup>19</sup> भूयो याचते रामभद्रः [1\*] सम्मान्योयं  
धर्मसेतु नृपाणां<sup>20</sup> काले काले पालनीयो भवद्भिः<sup>21</sup> [11१॥\*] बहुभिर्बसुधा मुक्ता राजभिः सगरादिभिः  
[1\*] यस्य यस्य यदा भूमिः तत्स्य<sup>22</sup> तस्य तदा<sup>23</sup> कलं(लम्)<sup>24</sup> [11२॥\*] सुवर्णमेकं गामेकां भूमेरप्येकमंगु-  
लं(लम्) [1\*] हरश्चरकमानोति यावदामृतसंप्लवं(वम्) [11३॥\*] तद्वगानां सहस्रेण भवमेवशातेन च [1\*] गवां  
कोटिप्रदानेन भूमिहर्ता न शुष्यति [11४॥\*] स्वदत्तां परवत्तां वा यो हरेत् वसुधरां(राम्) [1\*] स विष्टयां<sup>25</sup>

<sup>1</sup> Above, No. 56. The transcript was first published as an appendix to my article entitled 'Some Kalachuri Dates', published in the *Woolner Commemoration Volume*, pp. 163 ff.

<sup>2</sup> Read -दानुध्यात-. See No. 57, l. 21, above, which is continued here. The text on the first plate ends with श्रीवामदेवपा-.

<sup>3</sup> Read -परमेस्वर-.

<sup>4</sup> Read -राजमवाधिपत्य-.

<sup>5</sup> Read श्रीमहेशःकर्णदेवः.

<sup>6</sup> The letters damaged here must have been महामन्त्रायः as in the Khairha plates.

<sup>7</sup> Read महासूयाधनिकः.

<sup>8</sup> Read -जनपदांश्चाहूय-.

<sup>9</sup> Read सन्मानयति.

<sup>10</sup> Read संवत्. For the following numerical figures, see the discussion in the article on the plates, above, pp. 300 ff.

<sup>11</sup> Read -समावासिसजाउलीपत्तनान्तःपाति-.

<sup>12</sup> Read स्वसीमापर्यन्तः.

<sup>13</sup> Read सजाऊनामुपः as in the Khairha plates.

<sup>14</sup> Read वृक्षारामोद्भूदोद्यान-.

<sup>15</sup> Perhaps the correct reading here is -अवनाम-.

<sup>16</sup> Read ब्राह्मणाय.

<sup>17</sup> Read चाम्यर्जना.

<sup>18</sup> Read सज्जनिता-.

<sup>19</sup> Read पाषियेन्नाद्भूयो.

<sup>20</sup> Read धर्मसेतुनृपाणां.

<sup>21</sup> Metre : *Salini*.

<sup>22</sup> Read बहुभि-.

<sup>23</sup> Read भूमिस्तस्य.

<sup>24</sup> Read तदा.

<sup>25</sup> Metre of this and the following seven verses : *Anushubh*.

<sup>26</sup> Read विष्टयां.

कुम्भिकाः सिद्धिः बहु प्रयच्छति [11411\*] काकपुत्रा महो हस्तसौम्यो सत्यसाधिवी (मीन) [1\*]  
 माधवसुवर्णं लोके साकस्वर्णं महामते [11412\*] बलिः सर्वसहसाभि स्वर्णं वसति बुद्धिः [1\*] जाच्छेता  
 यामुर्मता न तन्ने न नरके नसेत् [11413\*] वासिष्ठोऽप्येवमेषु शुष्ककोटरवासिनः [1\*] कृष्णसर्पस्तु जायते  
 ब्रह्मदेवस्वहारिणः [11414\*] अन्यायेन हता भूमिरन्यायेन तु हारिता [1\*] हरतो हारयन्तश्च [वहत्या]—  
 तस्यैव कुर्वन् (यम्) [11415\*] अन्तराह्वयकमन्ताः समुद्रादहति अन्यैश्च दायमिदमनुपमोऽनीव (यम्) [1\*]  
 लज्जोऽप्येवमहा कश्चिन्ननुवृत्तवद्वराभा दानं कुरु परमतः प्रतिपादनीव (यम्) [11416\*] प्रजाहिताय  
 स्मृतयः प्रगीताः धर्मेषु विद्याप्रतिपादयेत् [1\*] यो लीनमोहादहते तु धामान्तोयो गजेत्पुर्वतिमायुः<sup>18</sup>  
 कर्त्ता (प्लान्) [11417\*] वातीह वताभि पुरा नरैः दानाभि<sup>19</sup> नर्तयिष्यत्कराभि [1\*] निर्माल्यवति प्रमि-  
 तमि<sup>20</sup> तानि को दाम दामः पुनरावदीह<sup>21</sup> [11418\*] सुनि यः प्रतिगृह्णाति<sup>22</sup> अस्व भूमि प्रयच्छति [1\*] उचो  
 तो मुच्यकनीयो निमग्नं स्वर्गमाप्सिती<sup>23</sup> [11419\*] तंजो<sup>24</sup> अन्नस्य भोज<sup>25</sup> वराहवा<sup>26</sup> वरकारणाः [1\*]  
 भूमिदानस्य विन्हा (ह्वा)भि कलमेतत्पुनरं<sup>27</sup> [11420\*] अस्मिन्वाय<sup>28</sup> परिक्षीणो यः कश्चिन्नपति भवेत्<sup>29</sup> [1\*]  
 तस्माह हस्तलज्जोऽस्मि द्यासर्ज न बुद्धिमेत्<sup>30</sup> [11421\*] धान्यं भूमि द्रुतमिदं<sup>31</sup> असुवाविपत्यमापातमाधमचरो<sup>32</sup>  
 विषयोऽप्येवमः [1\*] प्राणास्तुणाग्रजलविन्दु<sup>33</sup> समा नराणां धर्मः सत्ता परमहो परलोकयाने<sup>34</sup> [11422\*] धर्मलेखि-  
 श्रीराज्यकल<sup>35</sup> लिखितमिति [1\*] अयं महामो<sup>36</sup> ॥—॥

## TRANSLATION

(And he), the Paramabhāṭṭāraka, Mahārājādīrāja and Paramīvara, the illustrious  
 Yasakarnadēva, the devout worshipper of Mahēśvara, the lord of Tālikāṅga, who has  
 attained, by his arm, sovereignty over the three kings, (viz.), the lord of horses, the lord  
 of elephants and the lord of men, who meditates on the feet [of . . .], having called

<sup>1</sup> Read लवीजां.

<sup>2</sup> Read बलि.

<sup>3</sup> Read तान्येव.

<sup>4</sup> Read नसेत्.

<sup>5</sup> Read ब्रह्म—

<sup>6</sup> This ungrammatical form is used for the sake of the metre. Read हारयन्तश्च.

<sup>7</sup> Read सुवृत्त—

<sup>8</sup> Metre: *Vasantatilakā*.

<sup>9</sup> Read वराहवा लोचो, as in the Khaicha plates.

<sup>10</sup> Read अयेव पुर्वतिमायु.

<sup>11</sup> Metre: *Ugāṇṭhi*.

<sup>12</sup> Read नरैश्चलानि.

<sup>13</sup> Read —धान्यप्रतिमानि.

<sup>14</sup> Metre: *Indrañjālā*.

<sup>15</sup> Read प्रतिगृह्णाति.

<sup>16</sup> Metre of this and the next two verses: *Amṛtāṇṭhi*.

<sup>17</sup> Read तंजो.

<sup>18</sup> Read अन्नस्य भोज.

<sup>19</sup> Read वराहवा.

<sup>20</sup> Read पुनरं.

<sup>21</sup> Read नोस्मिन्वाय.

<sup>22</sup> Read —पुनरिष्येत्.

<sup>23</sup> Read अस्मिन्नपति.

<sup>24</sup> Read धान्यप्रतिमानि.

<sup>25</sup> Read —मापातमाधमचरो.

<sup>26</sup> Read —स्तुनाग्रजलविन्दु—

<sup>27</sup> Metre: *Vasantatilakā*.

<sup>28</sup> Read श्रीराज्यकल as in the Khaicha plates.

<sup>29</sup> Read महामो.

together the illustrious *Mahādev*, the *Mahāvijayaputra*, the *Mahāmastrin*, the *Mahāmitra*, the *Mahāsāmanta*, the *Mahāparāhita*, the *Mahāprasthira*, the *Mahākshapatika*, [the *Mahāpar-mītri*], the *Mahāsvasādhika*, the *Mahābhāradīpika*, the *Mahābhayaka*—these and other (officials) and (also) the inhabitants of the village which is to be granted, duly honours, informs and commands them (as follows):—

“Be it known to you that on (the occasion of) the Uttarāyana-Sankranti, on Monday<sup>1</sup>, the tenth (tithi) of the dark fortnight of the month Māgha in the year gap<sup>2</sup>, We have granted, by a charter for the increase of the religious merit and fame of Our mother and father and of Ourselves, the village Karanjā, included in the *pattalā* of Jhūli and situated on the bank of the Narmadā, to the extent of its limits, with its four boundaries well-determined—together with water, together with mango and *madhūka* trees, together with its pits and barren land, together with (the right of) egress and ingress, together with the mines of salt, together with pasture-lands, together with fertile and marshy lands, together with groves of trees, gardens of plants, grass and so forth,—to the Brāhmaṇa Harīśarma, the son of the Brāhmaṇa, the illustrious Nāgā, (and) grandson of the Brāhmaṇa, the illustrious Bhavanāga, who belongs to the Kāśyapa *gōtra* (and) the Vājasaneyā *sākhā*, has the three *pravara*s Kāśyapa, Āvatsāra and Naidhruva (and) has mastered the *Sātra*-works.”

In this matter (this) is the prayer of the donor:—

(Here follow sixteen benedictive and imprecatory verses.)

(This charter) has been written by the illustrious Vāchchhūka, the writer of religious documents.

May there be bliss and great prosperity!

### No. 3

#### KARANBEL STONE INSCRIPTION OF JAYASIMHA

This inscription was first brought to notice by Sir A. Cunningham in his *Archaeological Survey of India Reports*, Vol. IX, p. 96. It was subsequently edited, without any lithograph or translation, by Dr. Kielhorn in the *Indian Antiquary*, Vol. XVIII, pp. 214 ff. The stone which bears this inscription is said to have been found originally at Karanbel, now a village in ruins, a few miles from Bhērā-Ghāt near Jabalpur. It was lying at the house of a stone-cutter when the rubbing, later supplied to Kielhorn, was taken by Sir A. Cunningham. As neither the original stone nor any estampage of the inscription is now forthcoming, I give below the transcript of it made by Dr. Kielhorn, together with my translation of it.

“The stone is broken right through in the middle, from top to bottom, but the fracture is so clean that hardly a single *akshara* has been lost. The inscription contains 23 lines. The writing covers a space of 3' 6½" broad by 1' 7" high, and it is well preserved throughout, so that the actual reading of the inscription is hardly anywhere doubtful. The size of the letters is about ¼". The characters are Nāgarī, carefully drawn and skilfully engraved.”<sup>3</sup> The language is Sanskrit and except for *om namah Simhaya*, the record is metrically composed throughout. There are 53 verses in all, none of which is numbered. The inscription is written in an ornate style. As Dr. Kielhorn has pointed out, the author

<sup>1</sup> The original plate probably read *Bhannu-dina* ‘on Tuesday’.

<sup>2</sup> The correct date was probably 836. See above, p. 302.

<sup>3</sup> *Ind. Ant.*, Vol. XVIII, p. 214.





- प्रजापतिरभिधानप्रबं (बं) वास्तवजीवनम् । अतुलीयतया पुत्रं समविमनिकीर्तयत्<sup>1</sup> ॥[१०१]\* तस्मात्  
 तस्मिन्समुपनाम्न्युदयकवाम<sup>2</sup> रामान्तःसत्संसदकोलिकं<sup>3</sup> । विस्तारहेतुकिरणः<sup>4</sup> सुमुखा-  
 5 राणां मूलेषामुपनिरोमनिराविशसीत्<sup>5</sup> ॥[८१]\* मनस इवातिविशुद्धाहो (वहो) व इवामु (वव)-  
 चस्तस्मात् । मुबनाययकडुमुमुदस्तस्ताजनि स्वेयात्<sup>6</sup> ॥[११]\* साधोत्कलानिभिकुलेन करान्त-  
 हृतं विग्रहिदेव रज्ज्वावपि सप्रतापः । सुमीमुदज्जुव इति प्रचितेन साध्ना यस्मात्सुनाप्यविग्रहान्-  
 6 मितो जवसि<sup>7</sup> ॥[१०१]\* ते तावुषाः कतिचिदेव कदाचिदेव मायैर्नमसि भविमां भुवनेकमायाः ।  
 गोत्रेव ये समभवन्नधिकारिकोऽप्यसंपतयोधिपतयः पृथिवीस्वराणाम् ॥[१११]\* अस्मिन्संवोतर-  
 महाहविरोपयोगात्प्राप्ते कृते कलचुरीत्यभिधाप्रसिद्धिम् । जन्मासताव सुहृत्तैर्ज-  
 7 गतां ययातितुल्यो गुणैर्नरपतिर्विवराजदेवः ॥[१२१]\* यैकोऽप्यितेन जयातीपतिना विधित्वा बन्ध-  
 विधाः समभिहृत्स्व नरेस्वराणाम् । तास्ताः भिन्नः पुरोममन्त्रितनरभिधा श्रीसोमेस्वरस्य समुपा-  
 यममक्रियन्त ॥[१३१]\* तेनामनीकपतिना भुवनेकमलः कोकल इत्यथवि न-  
 8 स्तितवैरिमलः । यत्कीर्तनैः कति न वि (वि) श्रुति भूरितोममन्योन्यविग्रजसहजवरेर्जयन्ति ।  
 [१४१]\* जनितातिशयितशक्तिर्ध्वं (ध्वं) हुतरसंदक्षितोदभवभक्तिः । हिमवानिभ्य भुवममयं यो जहो  
 बाहिनीनिबहूः<sup>8</sup> ॥[१५१]\* तस्माद् (वव) भुव भुवनाभ्युदयप्रगल्भमाभ्यीर्यवोरवसहो-  
 9 दरसौर्यधैर्यः । सायेयवेन इति गुप्तिषु यस्य सुपा लज्जां जहूदंशमुसाज्जुवयोः कयामि<sup>9</sup> ॥[१६१]\*  
 नमस्तुविरोमिर्नरपादपद्मो विरेजतु । रुमाणवकसंजातजयवीजलजैरिव<sup>10</sup> ॥ [१७१]\* वैरिभिर-  
 नविधा विष्ठां मुसध्रीकुरंगमदपमवल्लरी । भूकता विजय-  
 10 वारिज<sup>11</sup> स्थितेस्तस्य लङ्कलसिकाकरोम किम्<sup>12</sup> ॥[१८१]\* समुत्तीर्णार्णवा सेना यत्वासेव  
 महीभूतः । वर्णनीयगुणग्रामः कर्णः स समभूततः<sup>13</sup> ॥[१९१]\* भविमुक्तपादकटकैः पुषु-  
 तरहारावगुह्मितविकठैः । पुर इव विपिनेप्यरिनुपनारीमियेस्य संततं तस्मै<sup>14</sup> ॥[२०१]\* नीचैः  
 संवर चोड कुंग<sup>15</sup> कि-  
 11 मिदं फल्गु त्वया बलयते हूणैर्न रणितुं न युक्तमिह ते त्वं गौड गर्वन्त्यज । मेवं [गु]ज्जैर गज्जं  
 कीर निभूतो बर्तस्व सेवागता<sup>16</sup> नित्यं यस्य मिथोविरोधिनुपतीन् इति स्थिते निनिन्दे जनः<sup>17</sup> ॥[२११]\*  
 जनीयंत परां वृद्धिं यथाःसंबेदनधियः । मनोविनोदनेयस्य कवी-  
 12 त्रैरिद्वियैरिव<sup>18</sup> ॥[२२१]\* अजायत यथाःकर्णः कर्णस्त्वर्णमहीभूतः । निकृष्ट इव कूटस्थगुण-  
 रत्नाकरीकृतः ॥[२३१]\* नमयत्यार्तिस्त्वनुषो यस्मिन्नात्तमित्तावे । न (न) भो सामुल्लसतिभूयि-  
 ष्ठा<sup>19</sup> वैरिभूततिभिः<sup>20</sup> ॥[२४१]\* यक्षोधिरेन्दुविषादः कर्ममिदवातिदुष्करैः । दिशः प्रसाधवा-  
 मास स

<sup>1</sup> अविकीर्तयत् is incorrect for अविकीर्तयत् or अवीकृतयत्. Read यमभिं समकीर्तयत्.

<sup>2</sup> Originally न, altered to न.

<sup>3</sup> Metre: *Vasantatilaka*.

<sup>4</sup> Metre: *Ugāṭi*.

<sup>5</sup> Metre of verses 10-14: *Vasantatilaka*.

<sup>6</sup> Metre: *Ārya*.

<sup>7</sup> Metre: *Vasantatilaka*.

<sup>8</sup> Metre: *Anuṣṭubh*.

<sup>9</sup> The sense requires a reading like विजयवारिजा-.

<sup>10</sup> Metre: *Ratibhāṭa*.

<sup>11</sup> Metre: *Anuṣṭubh*.

<sup>12</sup> Metre: *Giti*.

<sup>13</sup> 'This is quite distinct here; and it is not *Katga*.' (K.).

<sup>14</sup> 'Or, perhaps सेवां यता-.' (K.).

<sup>15</sup> Metre: *Sārdhāṇikrīṭa*.

<sup>16</sup> Metre of this and the next verse: *Anuṣṭubh*.

<sup>17</sup> Dr. Kielhorn separates वा from पुनरुपनिभूतिना in his transcript; but the sense requires them to be joined, the intended *pada-śreṇī* being वा पुनरुपनि-.

<sup>18</sup> Metre: *Ugāṭi*.

13. विजयविजयम् ॥३५॥\* अथान्नं च चतुरस्रवर्णविजयविजयम् (वि)सम् । अथान्नपायः प्रवि-  
 श्य विजयविजयम् ॥३६॥\* उपर्युक्तो विजयविजयम् संहितः शिवा सक्तम्पुत्रमण्डलः । अथ-  
 शिवा (पु)त्रेण सताः कर्माणि विजयविजयम् (पु)त्रेण विजयविजयम्पतिः ॥३७॥\* करवाल-  
 लोकापराधम् च—
14. रत्नपावणि वस्य भूपतेः । परिपुत्र्य रत्नोत्पत्तिभिः परिष्कार रवे जयविजयम् ॥३८॥\*  
 जयविजयविजयम्पतिः जयविजयम्पतिः जयविजयम्पतिः जयविजयम्पतिः जयविजयम्पतिः  
 जयविजयम्पतिः ॥३९॥\* इत्येतो विजयविजयम्पतिः सुतः कतिः ॥ इत्येतो सदाद्राजः कार्यं  
 विजयविजयम्पतिः ॥४०॥\*
15. प्रान्तादेव विजयविजयम्पतिः । अथान्नपायमेव सत्तम्पुत्रमण्डलम् ॥४१॥\* सत्यमितिः श्रीवैरिंसिद्धानिभः ।  
 अथान्नपायः विजयविजयम्पतिः सुतः कतिः ॥४२॥\* अथान्नपायः श्रीवैरिंसिद्धानिभः  
 ॥४३॥\* विजयविजयम्पतिः सत्यमितिः विजयविजयम्पतिः वि-  
 ॥४४॥\*
16. क । विजयविजयम्पतिः सुतः कतिः ॥४५॥\* अथान्नपायमेव सत्तम्पुत्रमण्डलम् ॥४६॥\*  
 अथान्नपायमेव सत्तम्पुत्रमण्डलम् ॥४७॥\* अथान्नपायमेव सत्तम्पुत्रमण्डलम् ॥४८॥\*  
 अथान्नपायमेव सत्तम्पुत्रमण्डलम् ॥४९॥\* अथान्नपायमेव सत्तम्पुत्रमण्डलम् ॥५०॥\*
17. कर्णमहीपतिः । अथान्नपायमेव सत्तम्पुत्रमण्डलम् ॥५१॥\* अथान्नपायमेव सत्तम्पुत्रमण्डलम् ॥५२॥\*  
 कर्णमहीपतिस्तनुजीः । अथान्नपायमेव सत्तम्पुत्रमण्डलम् ॥५३॥\* अथान्नपायमेव सत्तम्पुत्रमण्डलम् ॥५४॥\*  
 अथान्नपायमेव सत्तम्पुत्रमण्डलम् ॥५५॥\* अथान्नपायमेव सत्तम्पुत्रमण्डलम् ॥५६॥\*  
 अथान्नपायमेव सत्तम्पुत्रमण्डलम् ॥५७॥\* अथान्नपायमेव सत्तम्पुत्रमण्डलम् ॥५८॥\*
18. नग्नमहितस्त्वपि सत्तम्पुत्रमण्डलम् । नरसिंहदेवपतिः पर्वण्यार्थमहीमेताम् ॥५९॥\* प्रशास-  
 नही महीजसामममिन्पुत्रमण्डलम् । पर्वण्यार्थमहीमेताम् ॥६०॥\* प्रशास-  
 नही महीजसामममिन्पुत्रमण्डलम् ॥६१॥\* प्रशास-  
 नही महीजसामममिन्पुत्रमण्डलम् ॥६२॥\* प्रशास-  
 नही महीजसामममिन्पुत्रमण्डलम् ॥६३॥\* प्रशास-  
 नही महीजसामममिन्पुत्रमण्डलम् ॥६४॥\* प्रशास-  
 नही महीजसामममिन्पुत्रमण्डलम् ॥६५॥\* प्रशास-  
 नही महीजसामममिन्पुत्रमण्डलम् ॥६६॥\* प्रशास-  
 नही महीजसामममिन्पुत्रमण्डलम् ॥६७॥\* प्रशास-  
 नही महीजसामममिन्पुत्रमण्डलम् ॥६८॥\* प्रशास-  
 नही महीजसामममिन्पुत्रमण्डलम् ॥६९॥\* प्रशास-  
 नही महीजसामममिन्पुत्रमण्डलम् ॥७०॥\*
19. महादानाद्यन्यानि कृत्वा नृणां भवनेकतः । अथान्नपायमेव सत्तम्पुत्रमण्डलम् ॥७१॥\*  
 [४१॥\* पुनानस्य जगत्सर्वं नितान्तं तिमिरजुहः । अथान्नपायमेव सत्तम्पुत्रमण्डलम् ॥७२॥\*  
 ॥७३॥\* स तथा सुसज्जितः राजा जगत्सर्वमण्डलः । अथान्नपायमेव सत्तम्पुत्रमण्डलम् ॥७४॥\*  
 ॥७५॥\* अथान्नपायमेव सत्तम्पुत्रमण्डलम् ॥७६॥\* अथान्नपायमेव सत्तम्पुत्रमण्डलम् ॥७७॥\*  
 ॥७८॥\* अथान्नपायमेव सत्तम्पुत्रमण्डलम् ॥७९॥\* अथान्नपायमेव सत्तम्पुत्रमण्डलम् ॥८०॥\*
20. हानवारातितापितः । महोदधिविजयविजयम्पतिस्तत्तम्पुत्रमण्डलम् ॥८१॥\* स्वर्लोकापतिविता प्र-  
 याते तस्मिन्पुत्रे श्रीनरसिंहदेवे । विराय पुण्यात्तु सतां हितानि श्रीमाम्महीपुत्रमण्डलम् ॥८२॥\*

<sup>1</sup> Metre of this and the next verse : *Anushubh*.

<sup>2</sup> Metre : *Matrubhāṣi*.

<sup>3</sup> Metre : *Valāḥya*.

<sup>4</sup> Metre : *Ratnābhāṣi*.

<sup>5</sup> Metre : *Anushubh*.

<sup>6</sup> अणु is used here in the sense of अक्षर.

<sup>7</sup> Metre : *Sardulavikṛita*.

<sup>8</sup> Metre : *Draṇṇilavikṛita*.

<sup>9</sup> Metre of this and the next two verses : *Anushubh*.

<sup>10</sup> Metre : *Upagiti*.

<sup>11</sup> Metre : *Upagiti*.

<sup>12</sup> Metre : *Upagiti*.

<sup>13</sup> Metre : *Anushubh*.

<sup>14</sup> Metre of verses 40-44 : *Anushubh*.

<sup>15</sup> Metre : *Upagiti*.



would not be very proper!" "I do not ask you to give up your female form. Besides, it is impossible." May Hanu, who was thus perplexed in replying to his beloved, protect you!

(V. 4) May that Śaṅkha always grant your desired object!—(he) whose ornaments consist of (serpents) whose eyes are ears; who possesses the splendour of (the moon) that makes the lotuses bloom; devotion to whom makes people rejoice; on whose body alone there is *rajas* (ashes) (but no *rajas*<sup>2</sup> in his nature); and in whom there is changeless intelligence incarnate!

(V. 5) May that Gaṇana protect you!—(he) who possesses in the guise of his (curved) rusk, one half of the moon, which is other than that on the crown of the coiled matted hair of Dhātṛjati (i.e., Śiva)!

(V. 6) May Saśaṣṭi verily increase the learning of good people!—(she) who moves about in (all) the four (directions),<sup>3</sup> assumes four forms<sup>4</sup> and is the cause of (the attainment of) the four objects (of human life)!

(V. 7) The Creator, by continuous meditation, produced a son who had no third (being, equal to him), (and) whom he designated Atri.<sup>4</sup>

(V. 8) From him there came to view (the Moon), the crest-jewel that adorns (Śiva), the lord of creatures; which is the sole repository of the prosperity of the whole world, (and) the tap-root of the pleasant and joyful sport of the mind of women; (and) whose rays cause the blooming of the assemblages of lotuses.

(V. 9) From him was born Budha even as knowledge is produced from a very pure mind. He procreated a very strong family of the kings who afforded freedom from fear to the (whole) world.

(V. 10) In the race of this treasure of digits (i.e. the Moon) there was a king named Arjuna, who, being endowed with a thousand arms, possessed prowess by night as by day; by uttering whose celebrated name, people even now find about them their desired objects.<sup>5</sup>

(V. 11) By the good fortune of beings are such supreme lords of the world born—only few (in number) and rarely—as those of this race who became the lords of princes, attaining ever-increasing prosperity.

(V. 12) In this race which became well-known by the name of Kalachuri through possession of various precious excellences, there was born, through the religious merit of the world, Yuvatiśāḍva II, who resembled Yayāti in good qualities.

(V. 13) Having conquered all regions and taken away the various kinds of wealth from kings, he, the mighty lord of the world, being filled with an excess of intense devotion, presented them (all) to the holy Sōmēśvara.

(V. 14) By that lord of kings was begotten the unique wrestler of the world, Kāḍkalla (II) by name, who defied the arrows of (his) enemies. How many regions have not attained great splendour by his meritorious works, making one another beautiful in a thousand ways?

refer to the skulls on his head as those of men, not of women, while Pārvaṭi purposely mistakes the words as meaning that she should say what she has got to say, in a male form.

<sup>2</sup> *Rajas* here means 'passion'.

<sup>3</sup> Or, perhaps, in all the four kinds of creatures, viz., womb-born, egg-born, sprout-born and moisture-born.

<sup>4</sup> *Vīṇā, Pāṇi, Paśyanti, Madhyanti and Vāṇīṇī*.

<sup>5</sup> There is a play on the name *Atri* which, in one case, is taken as a compound. The second member of the compound *Atri* (three) stands here for *grīva* (third).

<sup>6</sup> Compare 1. 7 of the Bhāṭa-Ghāt stone inscription of Narmakha (No. 60, above).

(V. 15) He, who attained excessive power and showed great devotion to Śiva in many ways, removed the apprehensions of the world by the multitudes of (his) forests as the Himālaya does with those of rivers.

(V. 16) From him there was (born) (a king) named Gāṅgāyādēva, who was possessed of valour and courage which are akin to great security displayed in the prosperity of the world; under whose protection the princes ceased to feel ashamed by (referring to) the stories of the ten-faced (Rāvaṇa) and Arjuna.<sup>1</sup>

(V. 17) His lotus-like feet appeared beautiful with the heads of princes bowing to him as though they were the lilies of splendid victory, produced in the water of his sword!

(V. 18) What did not the creeper-like eye-brow and the creeper-like sword of him, who was the abode of the lotus of victory, achieve?—(the former of) which was the night (which shrouded) the valour of (his) enemies and (the latter), the creeper of the ornamental figures (drawn) in musk on the beautiful faces of the quarters?

(V. 19) From him was (born) that Karpā, the collection of whose excellences deserved praise. That king's army, like his command, went beyond the ocean.

(V. 20) The women of the princes who were his enemies had always, in the forest as in the city, *kaṭakas*<sup>2</sup> on their feet and large necklaces round their beautiful necks.<sup>3</sup>

(V. 21) His door-keeper thus checked the princes (who had) come to wait upon him (and) who were wrangling among themselves—"Chōḍa, move about lowly; Kuṇḍa, what is this nonsense thou art talking? Hūṇa, it is not proper for thee to bawl out thus; Gauḍa, give up thy arrogance; Gurjara, do not roar in this manner; Kīla, be silent."

(V. 22) By diverting his mind, the best of poets, like his sense-organs, greatly increased (his) fame, publicity and wealth.

(V. 23) From Karpā sprang Yaśaḥkarpā even as Trikūṭa did from (Aśva) the golden mountain—(he) who became a store-house of changeless excellences even as Trikūṭa became a mine of jewels (hidden) in its peaks.

(V. 24) When he, who was almost like nectar to the distressed, bent the end of his bow, the hostile princes experienced that misery<sup>4</sup> from which there was, for the most part, no recovery.<sup>5</sup>

(V. 25) He, whose *vīrakṣa* (valour)<sup>6</sup> was like the *vīrakṣa* (step) of Trivīkrama, adorned the directions with his glory (which was) white like the moon, and with his deeds (which were) very difficult to perform.

(V. 26) He, clever and adept in policy as he was, achieved the four desired objects of life with the four well-known measures,<sup>7</sup> used in their respective spheres.

(V. 27) From him sprang the king Gayakarpā, the repository of accomplishments, even as the moon, the store-house of digits, did from the white (with-) ocean—(he)

<sup>1</sup> The intended sense seems to be that they consoled themselves with the thought, that even the mighty Rāvaṇa had to seek the protection of Saahasrjuna as they had to beg it of Gāṅgāyādēva.

<sup>2</sup> There is a play on the word *kaṭaka* here. They had anklets round their feet when in the city, but twists of straw as they roamed through the forest.

<sup>3</sup> These necklaces were of pearls etc. when the women were in the city, but of entangled creepers, when they wandered through the forest.

<sup>4</sup> As already pointed out by Kielhorn, there is a play on the word *śrī*. When Yaśaḥkarpā bent the *śrī* (end of his bow), it (the *śrī* i.e. misery) went over to the enemy.

<sup>5</sup> See above, p. 638, n. 17.

<sup>6</sup> There is a play on the word *vīrakṣa* here. The *vīrakṣa* (valour) of Karpā was great like the *vīrakṣa* (step) of Trivīkrama (i.e., Viṣṇu in the Dwarf incarnation).

<sup>7</sup> These are *śānta* (negotiation), *dāna* (bribery), *daṇḍa* (coercion) and *dhīra* (sowing dissension).



who, having a complete circle of tried (ministers), like the moon which has a full white orb, was endowed with the clear splendour of a precious kind, making (all) worlds happy.

(V. 28) The tangle-leaf, which was the sword of that king, though it moved in his hand, denoted the goddess of victory on the battle-field, having removed dust with the showers of the tears (of the enemies' sires).

(V. 29) He, who, in the order of his valorous deeds, was like (Garuda) the son of Vinati, not only threw into the background Achyuta (as Garuda takes Achyuta on his back), but well-conducted as he was, he performed no action through partiality (unlike Garuda who does everything by favouring his sires).

(V. 30) In the sphere of his actions, there was not even Dvāpara, how (could then) be Kali? Not even his adversaries always saw his work accomplished (Kṛita).<sup>1</sup>

(V. 31) In Prāgvijā, there was the illustrious Hanuapāla, the ornamental mark on the forehead in the form of (all) kings. From him was produced a king, named the illustrious Vaisṛinīha, the abode of truthfulness, whose birth caused apprehension to (his) enemies (and) a wealth of joy to (his) friends, provided excellent happiness with a home, (and) gave splendour to heroism and festivity to the whole world.

(V. 32) From him was born a king, named Vijayasimha, through whom the Kali (age), they say, met with destruction; who stopped on the heads of the best among kings and destroyed the mighty rutting elephants of his foes.

(V. 33) Śyāmahādēvi, the daughter of Udayāditya, the lord of Dhārā, became his favourite wife as Satyā<sup>2</sup> was of (Kṛishṇa), the enemy of the demons.

(V. 34) On her the king (Vijayasimha) begot the gem of a daughter named Alhapadēvi, who looked bright with her excellence as (Himālaya), the supporter of the earth, begot Gauṛi on Mēnā.

(V. 35) For the establishment of good order in the worlds, the king Gayakarna grasped her hand with his hand as Siva did that of Pārvatī.

(V. 36) On Alhapadēvi, the king Gayakarna begot two sons who removed the sorrows of all (people) even as the Sun procreated Aśvins on Sathijā.

(V. 37) The father named one of them Narasiṁha and the other, Jayasimha—whom the people regarded as Rāma and Lakshmana.

(V. 38) When his father (Gayakarna), through his religious merit, gained heaven, like Indra, without any obstruction, the king Narasiṁha adorned this earth.

(V. 39) The king Narasiṁhadēva, who was endowed with a noble form like that of Achyuta (i.e., Viṣṇu), ruled over the earth, conquering habitually the countries of even mighty kings and making the world free from the fear of the next world.

(V. 40) As he marched, the oppression<sup>3</sup> of the hostile kings increased, even though the sun was concealed (from men) by the mass of dust (raised by his forces).

(V. 41) Making frequently (the days of) purnā fruitful with great gifts<sup>4</sup> and other things, he, who was active, increased (the number of) the legs of Dharma<sup>5</sup> as Bali increased the steps of Viṣṇu.<sup>6</sup>

<sup>1</sup> There is a play on the word *Kṛita*, the other meaning being 'the golden age'.

<sup>2</sup> I.e., Satyabhāmā.

<sup>3</sup> There is a play on the word *anvāpa*, which means (i) affliction, and (a) heat.

<sup>4</sup> For the meaning of great gifts, see above p. 298, n. 3.

<sup>5</sup> Dharma, it is believed, had four legs in the *Kṛita* or golden age, but successively lost one leg in the succeeding ages of *Treta* and *Dvāpara*. By his pious deeds Narasiṁha restored the lost legs to Dharma. For the idea, compare verse 24 of the *Diopara* inscription of Vijayasimha. *Ep. Ind.*, Vol. I, p. 220.

<sup>6</sup> I.e., in his Dwarf incarnation.



(V. 42) In the brightness of the moon-like glory of him who purified the whole world and exceedingly hated ignorance, even the moon became a hare.<sup>1</sup>

(V. 43) Though sleeping at night on comfortable beds, with the circle (of his ministers) free from fear, he was continuously wakeful in the hearts of his enemies.

(V. 44) Coming into contact with him, the assemblage of the best among the Brāhmanas obtained wealth as the great Indra did his fortune, being pleased by (Vishnu) the enemy of demons (in his Dwarf incarnation).

(V. 45) That king, the illustrious Narasimhadēva, having become a guest of the lord of the celestial world, may the illustrious king Jayasimhadēva long increase the well-being of good people!

(V. 46) How many worlds does not the infinite fame of the ever-noble lord of kings sanctify like (the Ganga) the river of the gods,—(the fame of him) whose extensive capital smiles with the beautiful splendour of large jewels?

(V. 47) Sending fearlessly to the abode of the gods, through zeal for the conquest of the eastern regions, the brave kings of great and celebrated fame mounted on the temples of ever-rutting elephants, he made the mind of the lord of gods extremely apprehensive.

(V. 48) Through the blooming of the lotus of his face, the goddess of wealth always goes to the multitudes of even poor people; (while) the disease of kings, caused by the apprehension of his frown, does not disappear even by their taking the medicine, namely, residence in a forest.

(V. 49) How many kings have there not been on the earth, whose merits were honoured by the world, and through whose deeds the paths of virtuous conduct are praised even now? May this king Jayasimha of pure splendour, who is different from them and sets an example even to them in the acquisition of an assemblage of merits, be triumphant!

(V. 50) It is a wonder that the fire of his prowess requires the fuel of princes and that the moon of his glory detests night-lotuses!<sup>2</sup>

(V. 51) The world bears great love towards him who obliges his allies, always pursues the virtuous path, causes the excellence of the intellect of the meritorious, increases only his charity, possesses the joy springing from continuous victory (over his foes, obtained) through valour, (and) supports the earth.

(V. 52) While marching, he conceals, with the mass of dust (raised by his forces), not only the waters of the ocean, but also the rays of the sun.

(V. 53) Employing the four parts of the army like the four means of proof, he, (who is) proficient in policy,<sup>3</sup> cuts short the life of the enemies.

(V. 54) The goddess of victory never leaves the lotus of his hand, (but) displays a very violent dance in (the din of) military musical instruments.

(V. 55) Having heard of the very marvellous deed of the illustrious king Jayasimha similar to that of Arjuna, the hostile kings first gave up their enthusiasm for fighting, thereafter their loving fortune, then their capitals, sons and then wives—only they did not forsake the fear which they had entertained, even when they took refuge in the caves of mountains.

<sup>1</sup> I. e., his glory was whiter than the moon, which appeared on it like a dark spot, having the form of a hare.

<sup>2</sup> There is a play on the word *kumuda* which means (1) a night-lotus and (2) a wicked person.

<sup>3</sup> *Nyāya* also means 'the system of logic founded by Gautama'. It is, therefore, suggested that the king is like an expert dialectician who, using the four means of proof, *pratyakṣa*, *anumāna*, *apāhāna* and *tāḍa*, scores a victory over his opponent.

No. 4

## KUMBHI PLATES OF VIJAYASIMHA: (KALACHURI) YEAR 932

This inscription was first brought to notice in 1839 in the *Journal of the Asiatic Society of Bengal*, Vol. VIII, pp. 481 ff., where the Editors published a transcript and a sort of translation together with introductory remarks, a facsimile of the seal and specimens of the letters. The inscription was next published, without any lithograph or translation, by Dr. F.E. Hall in 1862 in the same journal, Vol. XXXI, pp. 111 ff. The plates, which were made over to the Asiatic Society of Bengal, have since been lost. As even an impression of them is now not forthcoming, I have copied here Dr. Hall's transcript<sup>1</sup> and added to it my notes and translation.

The copper-plates, two in number, were dug up at Kumbhī on the right bank of the Herun river, thirty-five miles north-east of Jabalpur, the chief town of the Jabalpur District in Madhya Pradesh. When discovered, the plates were held together by a ring which had the customary Kalachuri seal of Gaja-Lakshmi with the legend *Srimad-Vijayasimhadēvab*. The inscription seems to have been in a state of good preservation as Dr. Hall found only about ten *akṣaras* illegible. The size of the plates and of the letters incised on them, and also their weight have not been recorded.

Judging from the specimens of the letters published in the *Journal of the Asiatic Society of Bengal*, Vol. VIII, the characters belonged to the Nāgarī alphabet. The language is Sanskrit. Except for the opening obsequance to Siva, the formal portion of the grant and the particulars about the writer and the engraver at the end, the record is in verse throughout. There are forty-four verses in all, of which twenty-six occur in the introductory portion. The draft used here is the same as that in the Jabalpur plates of Jayasimha<sup>2</sup>, but in the description of the Kalachuri kings down to Jayasimha, the present inscription has seven verses<sup>3</sup> more than the latter record. Of these seven verses, again, four<sup>4</sup> occur in the Khairhā and Jabalpur plates<sup>5</sup> of Yaśahkarna, but three of them are employed there to describe Yaśahkarna, not Narasimha as in the present grant. As they contain merely conventional praise, they do not affect our historical information. The remaining three verses, *viz.*, 14, 16 and 24, which eulogize Yaśahkarna, Gayākarna and Jayasimha respectively, and two more, *viz.* verses 25 and 26, which describe Vijayasimha and Gōsaladēvī, are not known to occur anywhere else. In respect of orthography, it is not possible now to say anything definitely as Dr. Hall has admittedly made several changes in his transcript before publication.

The inscription is one of the king Vijayasimha of the Later Kalachuri Dynasty of Tripurī. Down to his father Jayasimha, his genealogy is given in the same words as in the aforementioned Jabalpur plates. There is only one verse here about Vijayasimha and that too contains conventional praise. The object of the inscription is to record the grant, by Gōsaladēvī, the mother of Vijayasimha, of the village Chōralāyī, in the Sambalā *paṭṭalā*. The grant was made by the dowager queen after bathing in the Narmadā at Tripurī on the occasion of a *yagadī*<sup>6</sup> and with the permission of her son,

<sup>1</sup> The transcript is not made line by line and does not represent the original accurately, as Hall made several changes in it before publication. As he admits in one place, 'confusion of sibilants has, in several instances unspecified, been redressed in the transcript now printed.' *J. A. S. B.*, Vol. XXXI, p. 112, n. 4.

<sup>2</sup> Above, No. 61.

<sup>3</sup> *Viz.*, vv. 9, 14, 16, 19-21 and 24.

<sup>4</sup> *Viz.*, vv. 9, 19, 20 and 21.

<sup>5</sup> Nos. 36 and 37, above.

<sup>6</sup> A *yagadī* is an anniversary of the commencement of a *yajñ* and falls on Kārtika *su. dī.* 9; Vaiśākha *su. dī.* 3; Māgha *su. dī.* 15 and Bhādrapada *su. dī.* 13 for Kṛta, Trēta, Dvāpara and Kali *yajñ*s respectively.

the ruling king. The donee was the Brāhmana Śaṅkhaśarma, the son of Chhikṣu and grandson of Sūlbana and great-grandson of Janādana, who belonged to the Sāvanya *gōtra* with five *pravara*s, and was a student of the Chhandōga *śākhā* of the Sāmaveda.

Among the dignitaries to whom the royal order is addressed, there are the *Mahākumāra* Ajayasiṃha, the *Mahāmāntri*, the *Samādhya*, the *Rājaguru* Vidyādēva, the *Mahāparāhita* Yajñadhara, the *Mahāmātya* Kiki, the *Mahākṣapatalika*, *Mahāpradhāna*, *Arthālīkhi* and *Daśamālīka* Vatsarāja and the *Mahāsādhivigrahika* Puruṣhottama. Some of these names occur in other inscriptions also. The crown prince Ajayasiṃha, for instance, is mentioned in the Bhēṛī-Ghāṭ inscription of Vijayasiṃha,<sup>1</sup> while the *Sādhivigrahika* Puruṣhottama and the *Daśamālīka* Vatsarāja are named in the Jabalpur plates of Jayasiṃha.<sup>2</sup> The present charter was written by the aforementioned Vatsarāja and the *Paṇḍita* Kṛṣṇa. The latter is mentioned as *Arthālīkhi* in the Rewa stone inscription of Vijayasiṃha.<sup>3</sup>

The inscription is dated in the year 932 (expressed in decimal figures only) of an unspecified era. The date must, of course, be referred to the Kalachuri era and corresponds, for the expired year 932, to 1180-81 A.C. It does not admit of verification in the absence of the necessary details.

Of the localities mentioned here, Chhōṣāṭṭī is probably Chaorai, a village about 20 miles south by west of Jabalpur. Sambālī, the headquarters of the *paṭṭālā* (sub-division) in which it was situated, cannot now be traced.

#### TEXT<sup>4</sup>

ओं नमो ब्रह्मणे ।

जयति जलजनाभस्तस्य नामीश्वरोऽं

जयति जयति तस्माज्जातवानजसूतिः ।

अथ जयति स तस्याजस्रमभिस्तद्वत्सु

तदनु जयति अन्म प्राप्तवानजिबन्धुः<sup>5</sup> ॥१॥

अथ बोधनमादिराजपुत्रं गृह्णामातरमज्जबाल्यवस्य ।

ननयं जनयाम्बभूव राजा गगनामोगतद्वगराजहंसः<sup>6</sup> ॥२॥

पुत्रं पुरुषसमोत्तमाप सुतुर्

देवस्य सप्तजलराशिस्तवनस्य ।

भासीदनम्यसमभाग्यशतोपभोग्या

यस्योर्वशीष सुकलत्रमिहोर्वरा च<sup>7</sup> ॥३॥

अत्राज्यये किल सताधिकसन्तिमेव—

यूपोपद्वयमुनेस्तविद्विक्तकीर्तिः ।

सप्ताब्धिरत्नरसना<sup>8</sup>भरणाभिराव—

विश्वम्भरावुत्तरतो भरतो बभूव ॥४॥

हेलागृहीतपुनस्तसमस्तसत्त्वो

<sup>1</sup> Above, No. 60, l. 1.

<sup>2</sup> Above, No. 63, ll. 23 and 40.

<sup>3</sup> Above, No. 70, l. 8.

<sup>4</sup> From Hall's transcript in *J. A. S. B.*, Vol. XXXI (1862), pp. 116 ff.

<sup>5</sup> Metre : *Malini*.

<sup>6</sup> Metre : *Auspachchhandarika*.

<sup>7</sup> Metre of this and the following two verses : *Vamastatikā*.

<sup>8</sup> Read एवमा—

सोमेः सप्तमविंशत्यंशः सः सप्तमिनेः ।

सप्तमिनेः सप्तमविंशत्यंशः सः सप्तमिनेः ।

सप्तमिनेः सप्तमविंशत्यंशः सः सप्तमिनेः ॥१५॥

सः सप्तमविंशत्यंशः सः सप्तमिनेः सप्तमविंशत्यंशः ।

सप्तमविंशत्यंशः सः सप्तमिनेः सप्तमविंशत्यंशः ॥१६॥

सप्तमविंशत्यंशः सः सप्तमिनेः सप्तमविंशत्यंशः ।

सप्तमविंशत्यंशः सः सप्तमिनेः सप्तमविंशत्यंशः ।

सप्तमविंशत्यंशः सः सप्तमिनेः सप्तमविंशत्यंशः ।

सप्तमविंशत्यंशः सः सप्तमिनेः सप्तमविंशत्यंशः ॥१७॥

सप्तमविंशत्यंशः सः सप्तमिनेः सप्तमविंशत्यंशः ।

सप्तमविंशत्यंशः सः सप्तमिनेः सप्तमविंशत्यंशः ।

सप्तमविंशत्यंशः सः सप्तमिनेः सप्तमविंशत्यंशः ।

सप्तमविंशत्यंशः सः सप्तमिनेः सप्तमविंशत्यंशः ॥१८॥

सप्तमविंशत्यंशः सः सप्तमिनेः सप्तमविंशत्यंशः ।

सप्तमविंशत्यंशः सः सप्तमिनेः सप्तमविंशत्यंशः ॥१९॥

सप्तमविंशत्यंशः सः सप्तमिनेः सप्तमविंशत्यंशः ।

सप्तमविंशत्यंशः सः सप्तमिनेः सप्तमविंशत्यंशः ।

सप्तमविंशत्यंशः सः सप्तमिनेः सप्तमविंशत्यंशः ।

सप्तमविंशत्यंशः सः सप्तमिनेः सप्तमविंशत्यंशः ॥२०॥

सप्तमविंशत्यंशः सः सप्तमिनेः सप्तमविंशत्यंशः ।

सप्तमविंशत्यंशः सः सप्तमिनेः सप्तमविंशत्यंशः ।

सप्तमविंशत्यंशः सः सप्तमिनेः सप्तमविंशत्यंशः ॥२१॥

सप्तमविंशत्यंशः सः सप्तमिनेः सप्तमविंशत्यंशः ।

सप्तमविंशत्यंशः सः सप्तमिनेः सप्तमविंशत्यंशः ।

सप्तमविंशत्यंशः सः सप्तमिनेः सप्तमविंशत्यंशः ।

सप्तमविंशत्यंशः सः सप्तमिनेः सप्तमविंशत्यंशः ॥२२॥

सप्तमविंशत्यंशः सः सप्तमिनेः सप्तमविंशत्यंशः ।

सप्तमविंशत्यंशः सः सप्तमिनेः सप्तमविंशत्यंशः ।

सप्तमविंशत्यंशः सः सप्तमिनेः सप्तमविंशत्यंशः ।

सप्तमविंशत्यंशः सः सप्तमिनेः सप्तमविंशत्यंशः ॥२३॥

<sup>1</sup> Read सप्तमिनेः as in the Jabalpur plates of Yashahkara (above, No. 37).

<sup>2</sup> Metre : *Arjya*.

<sup>3</sup> Metre of this and the following verse : *Vasantatilaka*.

<sup>4</sup> Read सप्तमिनेः as in the Jabalpur plates (No. 37), l. 7.

<sup>5</sup> Metre : *Upajati*.

<sup>6</sup> Metre : *Malini*.

<sup>7</sup> The earlier transcript published in *J. A. S. B.*, Vol. VII (1859), had सप्तमिनेः here, which is evidently the correct reading. See the Jabalpur plates (No. 37), l. 21.

<sup>8</sup> Metre : *Vasantatilaka*.

<sup>9</sup> Read सप्तमिनेः.

<sup>10</sup> Metre : *Arjya*.

<sup>11</sup> Metre : *Malini*.

अत्युत्तुङ्गविशीलकम्बरसस्तीरं कथञ्चिन्मयतैर्  
 ईषत्तिर्बृतिमिदं रागसमिति अस्तीर्बर्चोऽङ्गमिवः ।  
 आकर्ष्य प्रतिपद्यन्मयुनि निर्व द्विजं मित्तैरिवत्  
 संकीर्णं कानमासितं किमप्यं यस्याऽग्निस्तत् तथा<sup>1</sup> ॥१४॥  
 तस्याऽऽत्मनोऽभ्युत्पन्नतापः  
 श्रीमद्गमाकर्ण इति अतीतः ।  
 यस्याऽऽह्वयेषु तवैरिणोऽप्यु-  
 छेदासपूर्वव चराञ्जुरता<sup>2</sup> ॥१५॥  
 तिसांसुना विष्णु यसोमिसानम्  
 उभयबंधेन युषामितेन ।  
 येनाऽरिकान्ताह्वयेषु गतम्  
 आरोपितः सञ्जनि<sup>3</sup> शोकसा<sup>4</sup> ॥१६॥  
 असाकल्हयेष्वां श्रीमरसिह्नरेणमम् ।  
 सवदनमि<sup>5</sup> वेष्वायां वक्त्रं सुपुत्रं सुतम्<sup>6</sup> ॥१७॥  
 इच्छेहि<sup>7</sup> रश्मिकशिमुप्रतिपाद्येन  
 प्रीति परां विनुषसंहतिम् प्रकुर्वन्<sup>8</sup> ।  
 सोन्दर्यभारविनिवारितभारमर्बत्  
 चित्रं तस्याऽप्ययमहो नरसिह्वेवः<sup>9</sup> ॥१८॥  
 यो ब्रह्मणा पाणिषु पञ्चवर्णि  
 दानानि<sup>10</sup> वसे यस्यां युवमि ।  
 तैरेव तृष्णासकम्बुव तै व  
 रत्नाकरेऽपि प्रथयन्त्यवशाम्<sup>11</sup> ॥१९॥  
 महीमतां महाबालैस्तैस्तुकापुरवादिभिः ।  
 गि . . . करत्पर्व<sup>12</sup> कृतार्थयति बोर्धनः<sup>13</sup> ॥२०॥  
 कुर्वन्महीं ब्राह्मणसादरिषानिबर्हणः ।  
 सार्वं परसुरामेव यः स्वर्णमिनिरोहति ॥२१॥  
 तस्याऽजुजो नस्तति<sup>14</sup> र्वयसिह्वेवः  
 स्वैर्योऽज्जलैरपि नृपैः किममाणसेवः ।  
 बहानरुप्तवससेव सुरभूमेन

<sup>1</sup> Metre : *Sārdūlasikrīḍita*.

<sup>2</sup> Metre : *Indravajrā*.

<sup>3</sup> Read सञ्जति.

<sup>4</sup> Metre : *Upajāti*.

<sup>5</sup> Read संवेदन—.

<sup>6</sup> Metre : *Anuṣṭubh*.

<sup>7</sup> Read प्रकुर्वन्.

<sup>8</sup> Metre : *Vasantatilakā*.

<sup>9</sup> It would be better to read बाता निवत् as in the Jabalpur plates.

<sup>10</sup> Metre : *Indravajrā*.

<sup>11</sup> The correct reading of these *akṣharas* must have been वरिष्ठा नैवस्तर्कं कृतार्थयति as in the Jabalpur plates.

<sup>12</sup> Metre of this and the next verse : *Anuṣṭubh*.

<sup>13</sup> The Jabalpur plates of Jayasinha (No. 63, above) read विजयता in place of वरिष्ठा. The change is made here as he was no longer reigning.

अथ विप्रसूतकृते वसिष्ठा प्रसीदन् ॥२२॥

सष्टं<sup>१</sup> भुवैरभुमुषा तु भुवत्<sup>२</sup> मुपतं तुष्येग व

रवत्<sup>३</sup> कुत्सतनामकेन सहसा कन्दर्पकोलकम् ।

मुखा श्रीमद्वसिष्ठदेवपते रज्ज्वानिवेक नृपाः

सम्पत्सदपरिज्वरास्व वसतीं पारे वसुधैरिवे<sup>४</sup> ॥२३॥

कथञ्चिद्<sup>५</sup> कथसम्पन्नमग्निकावलीकृते<sup>६</sup> ।

कम्पता स्रवते<sup>७</sup> व्योम्नि पतती<sup>८</sup> समसंहतिः<sup>९</sup> ॥२४॥

रमणगुणनिभैः कैतनं न प्रकलायां

प्रभुरतरवसोधिः शोभितस्तत्तमूयः ।

नृपतिरवनिमानुषिस्वविमान्तवानुर्

वमति विजयसिंहः सङ्कतारातिसिंहः<sup>१०</sup> ॥२५॥

दृष्टिर्विस्वाः सुधादृष्टिः सन्निविष्टाऽपि सन्निवः ।

कञ्जी विन्तामणिः श्रीमद् जीवाद् गोसलदेव्यसी<sup>११</sup> ॥२६॥

स च परममहारकमहाराजाधिराजपरमेस्वरकीवामदेवपादानुध्यातपरममहारकमहारा-  
जाधिराजपरमेस्वरपरममाहेस्वरत्रिकलिङ्गाधिपतिनिजभुजोभाजितास्वपतिगजपतिनरपतिराजव्याधि-  
पतिश्रीमद्विजयसिंहदेवपतेविजयिनः<sup>१२</sup> महाराजीश्रीमहाकुमारश्रीजयसिंहदेवमहामन्त्रिश्रीवाचार्यमहारा-  
रकभीमद्राजगुरुविद्यादेवमहापुरोहितपण्डितश्रीयशस्वरश्मप्रधानमहामात्यठक्कुरश्रीकीर्तीमहाक्षपटलि-  
कमहाप्रधानार्थलेशिठक्कुरभीषणमूलिकवत्सराजमहोपाध्यायिग्रहिकठक्कुरभीपुष्पोत्तममहाप्रतीहार-  
कुण्टसाय्यचराय्यकाभाष्ठागारिकप्रवाच्यवार<sup>१३</sup> अस्वसायानक<sup>१४</sup> इत्येतानन्याश्च प्रदात्यमानग्रामनिवा-  
सिजनपदाश्चाऽऽहूय यथाहं मानयति बोधयति समाप्तापयति च ।

यथा विदितमस्तु भवतां संवत् ९३२ श्रीमद्विप्रसूतं युगसौ नर्मदायां विधिवत्स्नात्वा  
श्रीमन्महादेवं समभ्यर्च्य मत्तापिनोरात्वनश्च पुण्ययमोमिदुद्वेगसम्पन्नपक्ष्मकायां चोरलायीग्रामद्वतुः-  
सीमापर्यन्तस्वतुराषाटविद्युदः सगोप्रधारः सप्रक्रमकः समग्रमश्रुकः सलवणाकरः सगर्तावरः सनिर्ग-  
मप्रवेशः सजाङ्गलानूपो बुधारागोविन्दोद्दामानतृणादिसहितः<sup>१५</sup> . . . . . प्रवणिचरो  
रसवतीकामतवाडदण्डमार्गजङ्गलियोषिमादायपण्डिकादायकुण्टसाय्यास्त्रास्यअर्चपुष्पारिकादायादिसम-  
न्वितः सवनपर्वतः सधट्टादाय<sup>१६</sup> सर्वदायविश्ववितः शोभोज्यं शोभण्यंशोभाम शर्मवन्ध्यावनमानवान-  
जीवजामदग्न्येतिपञ्चप्रवराय कन्दोष्पादिने पण्डितश्रीकनार्यवप्रपौत्राय पण्डितश्रीसूतहणपौत्राय

<sup>1</sup> Metre : *Vamastilaka*.

<sup>2</sup> Read सष्टं as in the Jabalpur plates of Jayasimha.

<sup>3</sup> It would be better to read वृषवत् as in the Jabalpur plates of Jayasimha.

<sup>4</sup> Metre : *Sardulavikridita*.

<sup>5</sup> Read -कथञ्चिद्.

<sup>6</sup> Read कम्पते.

<sup>7</sup> Read पतती.

<sup>8</sup> Metre : *Anushtubh*.

<sup>9</sup> Metre : *Malin*.

<sup>10</sup> Metre : *Anushtubh*.

<sup>11</sup> The correct reading evidently is श्रीमद्विजयसिंहदेव एवे विप्रसूतः. Compare lines 22-23 of the Jabalpur plates of Jayasimha.

<sup>12</sup> The Jabalpur plates (No. 63, l. 24) name this official as सगोप्रधारः.

<sup>13</sup> Read अस्वसायनिक.

<sup>14</sup> "The next six syllables are quite effaced." (Hall).

<sup>15</sup> Read कण्डुमाय.



पण्डितधीक्षीतपुत्रात् पण्डितधीक्षीतकर्मणे ब्रह्मन्त्रोक्तपूर्वकलेन सासनीकुरवाज्यवन्मनुजना  
मातृभीमध्वीसकलेष्वाः ॥२७॥

अत्र कान्तार्चनं कर्तुं कर्तुं कथाः ।

सर्वमिदम् अस्मिन् नार्चयेत्तु भुक्तो भुक्तो वाचते रामधरः ।

सामान्योऽयं भवसेतुर्नारायणं कर्ते कर्ते वाचतेमो अस्मिन् ॥२७॥

बहुनिर्भक्तुवा भुक्ता रामधरः कर्तारविधिः ।

यस्य वस्त्रं यथा भूमिस्तस्य तस्य तस्य कर्तुम् ॥२८॥

सुवर्णमेकं नामेकां भुक्तेरप्येकमङ्गलम् ।

हरन् नरकमान्त्रोहि मायवाभूतसम्पत्तम् ॥२९॥

तडागानां सहस्रेण अस्मिन्कालेन च ।

गवां कोटिप्रवासेन भूमिहतां च भुज्यति ॥३०॥

स्वदत्तां परदत्तां वा यो हरेत् कथुन्वराजम् ।

च विष्णुर्वा भूमिर्वाप्य भित्तुभिः सह भुज्यति ॥३१॥

फालकृष्टां महीं दद्यात् सवीमां सत्यवालिनीम् ।

यावत्सूर्यकृतालोकास्तावत्स्वर्गं गृहीयते ॥३२॥

षष्टिवर्षसहस्राणि स्वर्गे वसति भूमिः ।

आण्डेता चाज्जुमन्ता च तान्येव नरकं वसेत् ॥३३॥

वारिहीनेष्वरण्येषु कुण्डकोटरवासिनः ।

कुण्डसर्पास्तु जायन्ते देवद्वयस्वहारिणः ॥३४॥

अन्यायेन हृता भूमिरन्यायेन तु हरिता ।

हरतो हारवत्तस्य बहुत्यासप्तमं कुलम् ॥३५॥

अस्मत्कुलकर्मगताः समुदाहरन्ति

अन्यैश्च दाननिधमम्पुपमोदनीयम् ।

लक्ष्मीवचला सलिलमुव्वुववन् नराणां

दानं फलं परमतः परिपालनीयम् ॥३६॥

प्रजाहितार्थं स्थितयः प्रणीता वर्मेषु विद्वान् परिपालयेत् ।

यो लोभमोहाद्वरते कुरास्मा सोऽथो वर्जेद् दुर्गेतिमायु कष्टाम् ॥३७॥

यानीह वसामि पुरा नरेन्द्रं दानामि वर्णार्थवसात्कराणि ।

निर्मात्यवान्तप्रतिमामि तानि को नाम साधुः पुनराददीत् ॥३८॥

भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति ।

उभौ तौ पुण्यकर्मणौ नियतं स्वर्गनामिनौ ॥३९॥

शङ्खो भद्रासनं छत्रं वराहवा वरवारणाः ।

भूमिदानस्य चिह्नानि फलमेतत् पुरन्दर ॥४०॥

अस्मिन्वंशेऽन्यवंशे च यः कश्चिन् नृपतिर्भवेत् ।

तस्याऽहं हस्तलग्नोऽस्मि सासनं न व्यतिक्रमेत् ॥४१॥

<sup>1</sup> Read ब्राह्मणा—

<sup>2</sup> Metre: *Śālini*.

<sup>3</sup> Metre of verses 28—35: *Anuṣṭubh*.

<sup>4</sup> Metre: *Vasantatilakā*.

<sup>5</sup> Metre: *Upajāti*.

<sup>6</sup> Metre: *Indraṇajrā*.

<sup>7</sup> Metre of verses 39—41: *Anuṣṭubh*.

समस्तानि प्रपन्नानि सन्तुष्टानि च यः शान्तमनोऽपि सः ।  
 शान्तमनोऽपि सः शान्तमनोऽपि सः शान्तमनोऽपि सः ॥१२॥  
 शान्तमनोऽपि सः शान्तमनोऽपि सः शान्तमनोऽपि सः ॥१३॥  
 शान्तमनोऽपि सः शान्तमनोऽपि सः शान्तमनोऽपि सः ॥१४॥  
 शान्तमनोऽपि सः शान्तमनोऽपि सः शान्तमनोऽपि सः ॥१५॥  
 शान्तमनोऽपि सः शान्तमनोऽपि सः शान्तमनोऽपि सः ॥१६॥  
 शान्तमनोऽपि सः शान्तमनोऽपि सः शान्तमनोऽपि सः ॥१७॥  
 शान्तमनोऽपि सः शान्तमनोऽपि सः शान्तमनोऽपि सः ॥१८॥  
 शान्तमनोऽपि सः शान्तमनोऽपि सः शान्तमनोऽपि सः ॥१९॥  
 शान्तमनोऽपि सः शान्तमनोऽपि सः शान्तमनोऽपि सः ॥२०॥

## TRANSLATION

Om! Adoration to Brahman!

[For a translation of vv. 1-13, see that of vv. 1-10, 12, 14 and 15 on pp. 296 ff.]

(Verse 14) His (i.e., Yashakṛpa's) enemies, who had somehow repaired to the bank of a lake in the cavity of some very high and lordly mountain, and felt there slightly at ease, were in an instant filled with consternation, saying to one another "It has come!" when they heard the echo (of their own talk) and saw their own reflections in water (which appeared to them) like their gathering foes! What more (need we say)? Such was that (prowess)!

[For a translation of v. 15, see that of v. 13 on p. 330.]

(V. 16) The dart of grief rankles, being planted deeply in the hearts of enemies' wives by him (i.e., Gayakṛpa) who was eager to expand his glory in (all) quarters, had a noble family and was endowed with excellences.<sup>2</sup>

[For a translation of v. 17 and 18, see that of vv. 14 and 15 on p. 330.]

(V. 19) He (Narasimhadēva) poured five or six drops of water by way of gifts on the hands of the Brāhmanas. Even with those, they satisfy their desire for wealth and afterwards show their contempt for (the scene which is) a mine of jewels.

(V. 20) [Occupying a high position like Mēru], (the) ruler of the earth exceedingly gratifies the suppliants by his great gifts such as the *tula-parasha*.<sup>3</sup>

(V. 21) Extirpating the hostile Kshatriyas and bestowing the earth on the Brāhmanas he was (as it were) vying with Parāsurama.

[For a translation of vv. 22 and 23, see that of vv. 16 and 17, above, p. 330.]

(V. 24) When the sky is whitened by the light of the moon which is his glory, the flock of birds, flying somehow in it, appears to be ashamed (as it were).

(V. 25) Triumphant is his son, the king Vijayasimha, who is the repository of attractive qualities (and) the abode of auspicious things; (who is) adorned with abundant fame; (who is) the sun on the earth whose rays rest on (the confines of) the world, and who has destroyed the lions, namely, his foes!

(V. 26) May that illustrious Gāsaladēvi be glorious!—(she) whose glance is a (veritable) shower of nectar, whose company is an excellent treasure and whose speech is the wish-fulfilling jewel!

<sup>2</sup> Means of this and the next verse: Kāśīkāvya.

<sup>3</sup> This is a verse in the *Amṛtāvalī* metre. Read the first half as *अमृतं यः शान्तमनोऽपि सः*. Compare verse 29 in the *Jahnu* plates of Jayasimha.

<sup>4</sup> There are puns on *roti* and *roti*. When a person, having bamboos and ropes, wants to spread a canopy, he fixes the poles deep in the ground.

<sup>5</sup> See above, p. 298, n. 4.

And he, the *Paramabhāṭṭāraka*, *Mahārājādhirāja* (and) *Paramīśvara*, the illustrious Vijayasimhadēva, a devout worshipper of Mahādēva, the lord of Takkalāga, who by (the might of) his arm has acquired suzerainty over the three kings, (viz.) the lord of horses, the lord of elephants (and) the lord of men, (and) who meditates on the feet of the *Paramabhāṭṭāraka*, *Mahārājādhirāja* (and) *Paramīśvara*, the illustrious Vāmadēva,—this victorious (king).—having called together the *Mahānīlā*, the illustrious *Mahākumāra*, the glorious Ajayasimhadēva, the *Mahāmantrin*, the Saiva *Āchārya Bhāṭṭāraka*, the holy *Rājaguru Vidyādēva*, the *Mahāpurōhita Paṇḍita*, the illustrious Yajñadhara, the *Dharmapradhāna*, the *Mahāmātya Thakkura*, the illustrious Kīkī, the *Mahākṣapajalika*, the *Mahāpradhāna*, the *Arthalikhin Thakkura*, the illustrious *Daśamālīka Vatsarāja*, the *Mahāsāndhivigrahika Thakkura*, the illustrious *Puruṣōttama*, the *Mahāpratihāra*, the Superintendent of Criminals and Spies, the *Bhāṇḍāgārika*, the *Pramattavāra*, the *Aśvasādhānika*—these and other (officers) and the inhabitants of the village which is to be granted,—duly honours, informs and commands (them as follows):—

“Be it known to you that for the increase of the religious merit and fame of her mother and father and of herself, Our mother, the illustrious Gōsaladēvi, having duly bathed in the *Narmadā* and worshipped the holy Mahādēva at the famous *Tripurī* on the occasion of a *yugādi* in the year 933, has, with Our permission, given as a grant by pouring water the village *Chōralāyī*, (situated) in the *Sambalā pattalā*, to the extent of its four limits, with its four boundaries well-determined, together with pasture-land, with land and water, with mango and *mahū* trees, with salt mines, with pits and barren lands, with (the right of) egress and ingress, with fertile and marshy lands, with tree-groves, plant-gardens, grass and so forth, with the cess on *pravāṇis*, liquor, *kāmata* (and) *vīḍa*, with *finca* (and) *mārganaka*, with the cess on *Viśāma*, those for *Paṭṭakila*, *Duṣṭasādhya* and *ardha-parasharika*, with woods and hills, and with the toll (paid at) toll-stations, and free from all obstructions—to the *Brāhmaṇa*, the illustrious *Paṇḍita Sōdhasarman*, the son of the illustrious *Paṇḍita Chhikṛū*, and son’s son of the *Paṇḍita Sūhaga* and son of the son’s son of the illustrious *Paṇḍita Janārdana*, who belongs to the *Sāvarṇya gōtra*, has the five *pravaras*, *Bhārgava*, *Chyāvana*, *Āpnavāṇa*, *Aurva* and *Jāmadgnya*, and is of the *Chhandōga śākha*.”

And in this matter this is the prayer of the donor:—

(Here follow seventeen benedictive and imprecatory verses.)

(V. 44) (This charter has been) written by *Vatsarāja*, the son of the illustrious *Dharma* and son’s son of *Abhyuddhara*, (who is) the *Daśamālīn* of the lord of *Chēdi*.

Written by the *Paṇḍita*, the illustrious *Kāśava*. Engraved by the *Sātradhāra Nāmala*.  
May there be bliss!

No. 3

#### GOPALPUR STONE INSCRIPTION OF VIJAYASIMHA

THIS inscription was brought to notice in 1862 by Dr. Fitz-Edward Hall, who gave a partial transcript of some of its lines in a foot-note to his article entitled ‘Three Sanskrit Inscriptions’, published in the *Journal of the Asiatic Society of Bengal*, Vol. XXXI, pp. 113 ff. Subsequently, it was noticed by Sir Alexander Cunningham in 1879 in his *Archæological Survey of India Reports*, Vol. IX, p. 99. Finally, its contents were discussed by Dr. Kielhorn in a short note, published in 1889, in the *Indian Antiquary*, Vol. XVIII, pp. 218 ff. As stated by Dr. Hall, the stone on which the record is incised belonged originally to *Karāṇbēl*, now a village in ruins near *Bhērā-Ghāt*. It was subsequently removed to *Gōpālpur*, a village about 3 miles to the south-east of *Bhērā-Ghāt*, where it was seen by both Dr. Hall and Sir

A. Connelley. Thereafter, it was missing for a long time; for when Mr. Natesa Aiyar visited Gōpālpur to search for it in about 1917, he could not trace the record anywhere. In October 1932, Dr. M. C. Chasbey of the Hindustani Archaeological Society, Jabalpur, found it built into a wall of the *shāhī* (wrestling hall) near the Kotwali building in Jabalpur. I edit the inscription from an excellent inked stampage, kindly taken by Dr. B. Ch. Chhabra, Government Epigraphist for India.<sup>1</sup>

The inscribed stone had already been broken into two unequal pieces when its stampages were supplied to Dr. Kielhorn. Since then it has developed one more crack. The record consists of 21 lines. The writing, which covers a space of 4' 5" broad by 1' 9½" high, has suffered a good deal. The larger portion of it on the right-hand piece of the stone is in a fair state of preservation, and of the smaller portion on the left-hand piece, the upper four lines and the concluding two or three lines are sufficiently well preserved to be read from a careful impression. A few *akṣaras* have, however, been lost in the two cracks mentioned above. The characters are of the Nāgarī alphabet, resembling those of the Jabalpur stone inscription of Jayasimha.<sup>2</sup> The language is Sanskrit, and excepting *om namo bhagavate Vāśudhaya* at the commencement of the first line and the words *śrī-Samarāja-kṛtā vā-jyāhī-sarpanan-iti* in line 16, the inscription is in verse throughout. There are, in all, 34 verses, none of which is numbered. The introductory portion of the inscription was composed in an elegant *kāvya* style, but owing to its sad defacement, many of the verses cannot now be deciphered completely and interpreted satisfactorily. As regards orthography, the only points that call for notice are the reduplication of the consonant following *r* as in *nirvṛṣant*, l. 1; the use of *r* for *ṛ* except in such forms as *bhṛṣṭur*-, l. 17 and *vice versa* in *bauridhī*, l. 7, and the change of the *anuvā* to the dental nasal in *abhiṣyan=chakṛva*, l. 13.

The object of the inscription was to record the construction of a temple of Viṣṇu, apparently at Karaṇbēl, by Harigaṇa, who was descended from a Brāhmaṇa of the Kaśyapa *gṛha*. The names of his first two ancestors, mentioned in line 17, are now lost. Lines 17 and 18 describe Malhaṇa and his concubine, Jōgaḥ, who was dear and faithful to him. Malhaṇa's son, Harigaṇa, is described in lines 19 and 20.<sup>3</sup> He had two wives, Mahādēvī and another whose name is lost. He caused a lofty temple of Viṣṇu to be constructed out of love for his chaste wife.<sup>4</sup>

By way of introduction the record gives a description of the Kalachuri kings of Tripurī from Karṇa to Vijayasimha. The first five verses are in praise of the several incarnations of Viṣṇu, to whom the temple was dedicated. The sixth verse appears to have praised men of learning. The seventh verse, which is now partially lost, probably invoked the blessings of Gaṇēśa. From verse 8 begins a description of the Kalachuri family. In the race of the Moon was born Sahastrārjuna, the ancestor of the Kalachuri kings. Verses 12 to 16 appear to have described the illustrious Kalachuri king Karṇa, whose name actually occurs in verses 14 and 16. He is called the seventh *Chakravartin*.<sup>5</sup>

<sup>1</sup> Ep. Ind., Vol. XVIII, p. 73.

<sup>2</sup> This record was rediscovered as the printing of the text portion was nearing completion. Its facsimile plate could not, therefore, be prepared in time for inclusion in this Volume.

<sup>3</sup> Above, No. 64.

<sup>4</sup> Jōgaḥ was probably the mother of Harigaṇa though this is not stated specifically. Otherwise, there was no need to mention her name in this record. It is also curious that Harigaṇa explicitly mentions her real status. He does not conceal it or gloss over it.

<sup>5</sup> The wording of v. 33 shows that Mahādēvī had died before the inscription was composed. It is not stated at the instance of which of the two wives Harigaṇa erected the temple of Viṣṇu.

<sup>6</sup> The number of ancient *Chakravartin* is variously stated. Some mention six, others seven, and some others as many as fifteen. In some works the six *Chakravartin* are said to be Māndhātā, Dhundhumāra, Harischandra, Puruṣa, Bharata and Kṛtāvīrya. H. D. L., pp. 66 f.

The inscription is not dated, but as it belongs to the reign of the Kalschuri king Vijayasinha whose known dates range from K. 932 to K. 96 (x), it can be referred to about the last quarter of the 12th century A.C.

४ तिद्धिः\* (।\*) कौं नमो भगवते वासुदेवाय ॥ समुत्थितस्तु चत्वारः शेषः सम्पदाये सतां (ताम्) ।  
 चत्वार्येकामविष्ण्वान् ५५५ कृष्णवाह ५\* ॥ [११\*]—केसरिणा हिरण्यकशिपोः शोभाभिरुत्तमैः  
 प्रोद्गच्छन्तिरिण्डलेन हृदयं निरुपा श्रुतं दक्षितः । राहुस्त्री विरुता कृतार्थविषया येनातुरोहिणा  
 स त्वां पातु भवाग्र—

३ कं(क)रक्षिमप्रक्षितपुष्पपत्रे मानसे मानसेन श्रेयः शुक्लार[सायां] विदधतु भवती जिष्णु[ना]  
-७-७<sup>४</sup> ॥ (४॥\*) यत्कालेः प्र७-८ प्रविशरयस्य राहुणा पीयमानं विज्ञप्तं विदधतुः प्रथम-  
पटुविरा कर्णदुष्माकलनी । अन्नादयो कृन्तलाद्यो भित्तनिबन्धनस्तिष्ठजिह्वावराधः साधन्यं यत्क-  
ल-

[illegible]

<sup>1</sup> From an inked estampage kindly taken by the Government Episcopist.

11 Metse : *Snapford*.







of Rāhu, making her half-widowed<sup>1</sup>!

(V. 3) Victorious are the roarings of (Vishnu), the lion of Vaikunṭha, which are fond of depriving the lord of demons of his life and which served as *mantras* (chanted) at the coronation of (Indra), the lord of the three worlds!

(V. 4) May Lakshmi secure the highest bliss for you!—(she) who first became horripilated as she, immediately after coming out of the ocean, was well supported with his hand by Vishnu with his hair standing on its end, and was led forth [with great respect] by him, the victorious one, her mind being full of love as its large paths were illumined by the rays of each other's looks!

(V. 5) May that Chakrapāni (Vishnu) cause you joy!—(he) to whom, the omnipresent one, the Sun and the Moon—who, looking like ear-ornaments as they cling to his ears, were observed with joy by the gods, the *siddhas* and the *vidyādharas* who were nearby—respectfully intimated in exceedingly loving words that the nectar from [the vessel in his hand] was being drunk by Rāhu<sup>2</sup>!

(V. 6) May the multitude of learned men who have the ignorance of their minds rapidly dispelled and who feel delighted on the rise of the sun of literature . . . !

(V. 7) "Mother, give me the piece of my tusk which appears on the head of Father." "Child, give up this importunity. I know nothing of it. You should beg of your father."<sup>3</sup> When Śrīkanṭha laughed as these words were heard, . . . !

(V. 8) Victorious in the three worlds is the disc of the moon with a shining edge, which is almost like the life of the milk-ocean; which is the eye of policy of the god of love, the receptacle of joy to the people's eyes and the fire-pan of love to couples, joined or separated; which dispels the spread of darkness and has produced a noble (*royal*) family . . . !

(V. 9) Glorious in the sky is the Moon, adorned by a multitude of stars, who in beauty resembles the Kaustubha which adorns the breast of Vanamālin (Vishnu) . . . !

(V. 10) In his race there was born Sahasrārjuna, the great (*king*) who with his thousand ray-like arms resembled the sun . . . !

(V. 11) After him there flourished many lords of the earth, whose minds were full of great compassion, and who, with their pillar-like glory, supported the Kalachuri family; the fire of whose prowess flared up with [the tears] shed in grief by the enemies' wives . . . !

(V. 12) . . . who sharpened his sword with the tears discharged by the eyes of the wives of the enemies killed by him . . . !

(V. 13) . . . the flames of fire shooting up from the destruction, caused in anger, of the palaces of the enemies, which rose without any obstruction to the orb of the moon . . . !

(V. 14) Karpadēva, the seventh *Chakravartin*<sup>4</sup> (Universal Emperor), who despoiled (*other kings*) of their royal fortune by levying heavy tributes (*as the sun deprives the moon of its*

<sup>1</sup> Vishnu cut off the head of Rāhu as he was drinking nectar. The head became immortal, but the body fell down dead. Rāhu's wife could not, therefore, enjoy any physical pleasures in his company and was thus half-widowed.

<sup>2</sup> Rāhu, disguised as a god, was sitting in the midst of gods while Vishnu in the form of Mōhini was serving nectar to them.

<sup>3</sup> This is evidently a dialogue between Pārvatī and the elephant-headed Gajāta. The latter is described as *śiśu-danta* 'having only one tusk'. He thinks that his other tusk, which is missing, is seen in the form of the moon on the head of his father Śiva. The verse in the lost portion may have had words invoking the blessings of the god.

<sup>4</sup> See above, p. 635, n. 3.

lustre by means of its numerous rays), who planted his foot on the heads of eminent kings (even as the sun sheds its rays on the peaks of high mountains) . . . . .

(V. 15) "He is the (wish-fulfilling) Parijata . . . . . Have you heard anywhere such a milk-ocean from the words of slanderous people . . . . . ?" The ocean speaks with the shrieks of water-elephants . . . . .

(V. 16) The illustrious Karpadēva, who feels rebuked, recollecting his past deed as soon as the half word *Vali-* was heard by him<sup>1</sup> . . . . .

(V. 17) There was his son, the king Yaśaḥkarna, [the night lotus in the form of whose fame] did not wither even when the night had passed . . . . .

(V. 18) That king, single-handed as he was, struck (*his enemies*) in battle with thick (*showers of*) arrows without concealing himself, . . . . . formerly in the holy place . . . . .

(V. 19) In (*the expedition for*) the capture of cows, Arjuna, without revealing himself, defeated (*his*) well-wishers, friends and others<sup>2</sup> . . . . .

(V. 20) The illustrious Gayākarna, as he proceeded for the conquest of the quarters, attacked his enemy and destroyed him . . . . . Others rose high with . . . . . fallen on their heads.

(V. 21) In the land which had been abandoned (*by his enemies*), where *lavali* and beautiful *sāla* trees were growing thickly and which was infested by tigers, he always and incessantly engaged himself in capturing elephants . . . . .

(V. 22) There is truth in the speech of the illustrious king Narasimhadēva, liberality on the palm of his hand, valour on the battlefield, wealth . . . . . Have not his people said that the moon (*which possesses these qualities*) is (*rightly known as*) *dāśhākara* since it is subject to the fault of superfluity<sup>3</sup>?

(V. 23) There shone his younger brother, the illustrious Jayasimhadēva, who was (*verily*) Dharmarāja (*i.e.*, Yudhisṭhira) among a multitude of kings (*and*) who [sharpened] his sword with the tears of his enemies in the domain of the god of death.

(V. 24) The illustrious Gōsaladēvi, . . . . .

(V. 25) Victorious is the illustrious and brave Vijayasimhadēva, who was nobly born of her body—whose sword, black as it is (*in fighting*) with his enemies, produces, oh wonder! white glory<sup>4</sup>!

Here ends the description of the line of kings, composed by Sōmarāja.

(V. 26) There were Brāhmanas who increased the family of Kāśyapa, who were

<sup>1</sup> The reference is to an incident in the life of Rāma. During his exile, he became an ally of Sugrīva, and hiding himself behind trees, he wounded Vālī while the latter was fighting with Sugrīva. The sense intended in this verse seems to be that Karpadēva, who regarded himself as an incarnation of Rāma, felt rebuked when he heard the incomplete word *Vālī-*; for he was reminded of the shady incident in his past life. As the verse is unfortunately much mutilated, the full significance of the description is not clear.

<sup>2</sup> This refers to the expedition of the Kauravas for the capture of the cows of Virāṭ in whose city the Pāṇḍavas were living *incognito*. Arjuna, disguised as Bhīṣmānala, fought and defeated his relatives and well-wishers who had sided with the Kauravas. The poet seems to have instituted a comparison here between Arjuna and Yaśaḥkarna. The latter also undertook an expedition for the conquest of the earth (*gā*), but he defeated his enemies, not his friends and well-wishers, without concealing his identity. He was thus greater than Arjuna.

<sup>3</sup> There is a pun on the word *dāśhākara* which means (i) the store of blemishes (*dāśhā-kara*) and (ii) the maker of the night (*dāśhā-kara*).

<sup>4</sup> There is a pun on the word *kālā* which means (i) black and (ii) the god of death. The apparent contradiction disappears when the word *kālā* is taken in the second sense.

keen on devotion to Vishnu and who regarded their intelligence and knowledge as their wealth.

(V. 27) . . . . . the light of whose fame does not cease to shine even now.

(V. 28) His son was . . . . . who was the object of the desires of the noble minds of virtuous people . . . . . and who was foremost among those who are possessed of self-respect and intelligence.

(V. 29) From him was born the illustrious Malhana, who was versed in politics and correct in conduct, and who felt proud of his mountain-like numerous excellences.

(V. 30) He had a beautiful mistress, Jōgālā by name, who delighted his heart like his fortune, and who was unswerving in her fidelity.

(V. 31) Verily there was no good deed that he did not perform. Knowledge, discrimination, forgiveness, charity and other excellences did not (*in his case*) perish on account of the sinfulness of the Kali age. To enhance those (*excellences*) there was verily born from him the wise Harigana, who, they say, is Hari's own attendant, sent by him purposely to the earth.

(V. 32) This (*Harigana*) is the support of wise men (*and*) has his mind adorned by great compassion. Being charming like the moon, he gives delight to the eyes of the good. He is fond of tranquility and is honoured by artisans. He is conversant with the duties of kings, is possessed of lasting and incomparable fame and has firm determination.

(V. 33) He had a lawful and chaste wife named Mahādēvī and also another . . . who is well-conducted and is his companion in the performance of religious rites.

(V. 34) May this Kailāsa-like temple of Vishnu, which has been caused to be constructed by him who is adept in devotion (*to the god*), out of love for his chaste wife,<sup>1</sup> endure as long as (Siva), the creator of the three worlds, joyfully dwells on the mountain of crystal (*i.e.*, Kailāsa)!

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<sup>1</sup> See above, p. 655, n. 4.

# INDEX

The Arabic numerals refer to the pages of the Texts and Translations, and the Roman numerals to those of the Introduction; *n.* after a numeral, to foot-notes, and *add.* to Additions and Corrections. The following other abbreviations are also used:—*au.* = author; *Br.* = Brāhmaṇa; *ca.* = capital; *ch.* = chief; *ci.* = city; *co.* = country; *com.* = commentator; *di.* = district or division; *di.* = division; *do.* = ditto; *dy.* = dynasty; *engr.* = engraver; *ep.* = epithet; *f.* = female; *feu.* = feudatory; *gen.* = general; *k.* = king; *l.* = locality; *l.m.* = land measure; *m.* = male; *min.* = minister; *mo.* = mountain; *myth.* = mythological; *n.* = name; *off.* = officer; *pr.* = prince; *q.* = queen; *rel.* = religious; *ri.* = river; *s.a.* = same as; *sur.* = surname; *te.* = temple; *td.* = territorial division; *tit.* = title; *tn.* = town; *vi.* = village; *wk.* = work.

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772, .. .. .	235, xx.
810, .. .. .	276, xx.
821, .. .. .	399, xx.
831, .. .. .	403, xx.
898, .. .. .	583, xx.
900, .. .. .	464, xxi.
965, .. .. .	597, xxi.

according to the epoch of 248-49 A.C.—

404, .. .. .	112, xii.
436, .. .. .	128, xiii.

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1253, .. .. .	360.
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799, .. .. .	254, xiv.
800, .. .. .	264, xv.
812, .. .. .	280, xv.
866, .. .. .	411, xv.
878, .. .. .	420, xv.
880, .. .. .	424, 425, xv.
883, .. .. .	623, xv, xvi.
890, .. .. .	443, xvi.
896, .. .. .	459, xvi.
897, .. .. .	627, xvi.
900, .. .. .	475, xvii.
902, .. .. .	306, xvii.
905, .. .. .	492, xvii.
907, .. .. .	313, 314, xvii.
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934, .. .. .	595, xviii.
944, .. .. .	349, xviii.
958, .. .. .	368, xix.
963, .. .. .	371, xix.
965, .. .. .	545, xix.
966, .. .. .	600, xix.
969, .. .. .	550, xix.

according to the epoch of 248-49 A.C.—

456, .. .. .	84, xi.
460, .. .. .	91, 92, xii.
486, .. .. .	98, xii.

according to the epoch of 250-51 A.C.—

322, .. .. .	613, 614, xi, xxix.
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1322 (? 1323), .. .. .	570.
1334 (? 1336), .. .. .	576.

years, expired, of the Vikrama era—

1087, .. .. .	384.
1134, .. .. .	384.
1135, .. .. .	384.
1216, .. .. .	323.
1458, .. .. .	570.
1470 (? 1471), .. .. .	576.
1570, .. .. .	564.

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902	306, 309, ii, xvii, xxii n.
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443	133, 137, iii, lxiii.
456	83, 84, 89, iii, iv, xi, lv, lxii.
460	91, 96, xii, lv.
461	148, 154, lxvi.
486	98, 102, 103, 109, iii, xii, lv and n.
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793	239, 250, 254, ii, xiv, xcii.
800	264, 275, xv, xciii, clxi.
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907	313, 321, i, ii, xvii, civ, cv.
909	321, 322, ii, xvii, cv.
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915	460, 502, 511, cxxviii, cxxix.
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926	332, 339, 341, 344, xviii, cvi, clviii.
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944	349, 358, xviii, cvii.
958	368, 369, xix, clxxxiii.
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963	371, 373, xix, cvii, clvi.
965	485, 545, 549, 597, 599, vi, xix, xxi, cxxx.
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1087	384, 395.
1134	384, 396.
1135	384, 397.
1207	485, 490, 513, cv, cxxvi.
1216	323, 324, cv.
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1458	570, 574, cxxxi.
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